THE

BRAHMAVADIN

"एकं सत् विप्रा बहुधावदन्ति"

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

—*Rig-veda*, I. 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:—*From Bareilly to Baramulla, Kashmir.*

Time:—*June 14th to 20th 1898.*

We entered the Punjaub next day, and great was the Swami's excitement at the fact. It almost seemed as if he had been born there, so close and special was his love for this province. He talked of the girls

June 14. at their spinning wheels, listening to the "Sohum! Sohum! I am He! I am He!" Then, by a swift transition he turned to the far past, and

unrolled for us the great historic panorama of the advance of the Greeks on the Indus, the rise of Chandragupta, and the development of the Buddhistic empire. He was determined this summer to find his way to Attock, and see with his own eyes the spot at which Alexander was turned back. He described to us the Gandhara sculptures, which he must have seen in the Lahore Museum the year before, and lost himself in indignant repudiation of the absurd European claim that India had ever sat at the feet of Greece in things artistic.

Then there were flying glimpses of long expected cities,—Ludhiana, where certain trusty English disciples had lived as children ; Lahore, where his Indian lectures had ended ; and so on. We came, too, upon the dry gravel beds of many rivers and learnt that the space between one pair was called the Doab and the area containing them all, the Punjaub. It was at twilight, crossing one of these stony tracts, that he told us of that great vision which came to him when he was twelve years old, giving back to him, as he always afterwards believed, the ancient mode of Sanskrit chanting.

"It was evening," he said, "in that age when the Aryans had only reached the Indus. I saw an old man seated on the bank of the great river. Wave upon wave of darkness was rolling in upon him, and he was chanting from the Rig Veda. Then I awoke, and went on chanting. They were the tones that we used long ago."

Many months later, one of those who listened, heard the story of this vision once more from the Swami ; and it seemed to her then, with her gathered insight into his method of thought, that it had been an experience of immense subjective importance. Perhaps it was a token

to him of a transcendent continuity in the spiritual experience, forbidding it to be baffled even by the lapse of millenniums and the breaking of many life-threads. If so, one could not expect him to be explicit on the point. Those who were constantly preoccupied with imagination regarding their own past, always aroused his contempt. But on this second occasion of telling the story, he gave a glimpse of it, from a very different point of view.

"Sankaracharya," he was saying, "had caught the rhythm of the Vedas, the national cadence ———— Indeed I always imagine", he went on suddenly, with dreamy voice and far away look, "I always imagine that he had some vision such as mine when he was young, and recovered the ancient music that way. Anyway, his, whole life's work is nothing but that, the throbbing of the beauty of the Vedas and Upanishads."

Speeches like this were of course purely speculative, and he himself could never bear to be reminded of the theories to which he thus in moments of emotion and impulse, gave chance birth. To others however they would often seem not valueless.

"Vivekananda is nothing" exclaimed one of his admirers in the distant West, "if not a breaker of bondage!" and a trifling incident of this day's journey recalls the words. At a station entering the Punjaub, he called to him a Mahommedan vendor of food, and bought from his hand, and ate.

From Rawal Pindi to Murree, we went by tonga, and there we spent some days before setting out for Kashmir. Here the Swami came to the conclusion that any effort which he might make to induce the orthodox to accept a European as a fellow-disciple, or in the direction of woman's education, had better be made in Bengal. The distrust of the foreigner was too strong in Punjaub, to

admit of work succeeding there. He was much occupied by this question, from time to time, and would sometimes remark on the paradox presented by the Bengali combination of political antagonism to the English, and readiness to love and trust.

We had reached Murree on Wednesday afternoon, June the 15th. It was again Saturday, June the 18th, when we set out for Kashmir.

One of our party was ill, and that first day we went but a short distance, and stopped at Dulai, the first dak bungalow across the border. It was a curi-

June 18. ous moment, leaving British India behind, with the crossing of a dusty, sunbaked bridge. We were soon to have a vivid realisation of just how much and just how little this demarcation meant.

We were now in the valley of the Jhelum. Our whole journey, from Kohala to Baramulla, was to run through a narrow, twisting, mountain-pass, the rapidly-rising ravine of this river. Here, at Dulai, the speed of the current was terrific, and huge water-smoothed pebble formed a great shingle.

Most of the afternoon, we were compelled by a storm to spend indoors, and a new chapter was opened at Dulai, in our knowledge of Hinduism, for the Swami told us, gravely and frankly, of its modern abuses, and spoke of his own uncompromising hostility to those evil practices which pass under the name of *Vamacharya*.

When we asked how Sri Ramakrishna,—who never could bear to condemn the hope of any man,—had looked at these things, he told us that 'the old man' had said "Well, well! but every house may have a scavengers' entrance!" And he pointed out that all sects of *diabolisme*, in any country, belonged to this class. It was a terrible but necessary revelation, that never required to

be repeated, and it has been related here, in its true place, in order that none may be able to say that he deceived those who trusted him, as to the worst things that might be urged against any of his people or their creeds.

June 19. We took it in turns to drive with the Swami in his tonga, and this next day seems full of reminiscence.

He talked of *Brahmavidya*, the vision of the One, the Alone-Real, and told how love was the only cure for evil. He had had a school-fellow, who grew up and became rich, but lost his health. It was an obscure disease, sapping his energy and vitality daily, yet altogether baffling the skill of the doctors. At last, because he knew that the Swâmi had always been religious, and men turn to religion when all else fails, he sent to beg him to come to him. When the Master reached him, a curious thing happened. There came to his mind a text—"Him the Brahmin conquers, who thinks that he is separate from the Brahmin. Him the Kshatriya conquers, who thinks that he is separate from the Kshatriya. And him the Universe conquers who thinks that he is separate from the Universe" And the sick man grasped this, and recovered. "And so," said the Swâmi, "though I often say strange things and angry things, yet remember that in my heart I never seriously mean to preach anything but love! All these things will come right, only when we realise that we love each other."

Was it then, or the day, before, that, talking of the Great God, he told us how when he was a child, his mother would sigh over his naughtiness, and say "so many prayers and austerities, and instead of a good soul, Siva has sent me you!" till he was hypnotised into a belief that he was really one of Siva's demons. He thought that for a punishment, he had been banished for awhile

from Siva's heaven, and that his one effort in life must be to go back there. His first act of sacrilege, he told us once, had been committed at the age of five, when he embarked on a stormy argument with his mother, to the effect that when his right hand was soiled with eating, it would be cleaner to lift his tumbler of water with the left. For this or similar perversities, her most drastic remedy was to put him under the water-tap, and while cold water was pouring over his head, to say "Siva! Siva!" This, he said, never failed of its effect. The prayer would remind him of his exile, and he would say to himself "No, no, not this time again!" and so return to quiet and obedience.

He had a surpassing love for Mahadev, and once he said of the Indian women of the future that if, amidst their new tasks they would only remember now and then to say "Siva! Siva!" it would be worship enough. The very air of the Himalayas was charged, for him, with the image of that "eternal meditation" that no thought of pleasure could break. And he understood, he said, for the first time this summer, the meaning of the nature-story that made the Ganges fall on the head of the Great God, and wander in and out amongst His matted locks, before she found an outlet on the plains below. He had searched long, he said, for the words that the rivers and waterfalls uttered, amongst the mountains, before he had realised that it was the eternal cry "Bom! Bom! Hara! Hara!" "Yes!" he said of Siva one day. "He is the Great God, calm, beautiful, and silent! and I am His great worshipper."

Again his subject was marriage, as the type of the soul's relation to God.—"This is why," he exclaimed, "though the love of a mother is in some ways greater, yet the whole world takes the love of man and woman as the

type. *No other has such tremendous idealising power.* The beloved actually becomes what he is imagined to be. This love transforms its object."

Then the talk strayed to national types, and he spoke of the joy with which the returning traveller greets once more the sight of the men and women of his own country. The whole of life has been a sub-conscious education to enable one to understand in these every faintest ripple of expression in face and form.

And again we passed a group of sannyasins going on foot, and he broke out into fierce invective against asceticism as "savagery." It is a peculiarity of India that only the religious life is perfectly conscious and fully developed. In other lands, a man will undergo as many hardships, in order to win success in business, or enterprise, or even in sport, as these men were probably enduring. But the sight of wayfarers doing slow miles on foot in the name of their ideals, seemed to rouse in his mind a train of painful associations, and he grew impatient on behalf of humanity, at "the torture of religion." Then again the mood passed, as suddenly as it had arisen, and gave place to the equally strong statement of the conviction that were it not for this "savagery," luxury would have robbed man of all his manliness.

We stopped that evening at Uri dak bungalow, and in the twilight, we all walked in the meadows and the bazaar. How beautiful the place was! a little mud fortress—exactly of the European feudal pattern—overhung the footway as it swept into a great open theatre of field and hill. Along the road, above the river, lay the bazaar, and we returned to the bungalow by a path across the fields, past cottages in whose gardens the roses were in bloom. As we came, too, it would happen that here and there,

some child, more venturesome than others, would play with us.

June 20. The next day, driving through the most beautiful part of the Pass, and seeing cathedral rocks and an old ruined temple of the Sun, we reached Baramulla. The legend is that the Vale of Kashmir was once a lake, and that at this point the Divine Boar pierced the mountains with his tusks, and let the Jhelum go free. Another piece of geography in the form of myth. Or is it also prehistoric history ?

The Bhagavad Gita.

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER VI.

(*Concluded from page 713.*)

26. Whenever the wavering and unsteady mind wanders away, then at every time let him subdue it, and bring it back subject to the influence of the *ātman*.

Whenever the mind, which, by reason of its wavering nature, is unsteady in the *ātman*, roams out in consequence of its partiality for sense-objects, then, at every time, subduing the mind by force let him bring it back subject to the influence of the *ātman* itself by thinking on the surpassing happiness (accruing therefrom).

27. For, Supreme happiness comes to the *Yogin* whose mind is completely at rest, in whom passion (*rajas*) is quieted and who has assumed the nature of *brahman* and is freed from sin.

Whose mind is completely at rest,—whose mind does not waver from the *ātman*, whose mind is steadily placed in the *ātman*; for that reason only all of whose sins are burnt up, and hence the passion in whom is quieted,—the quality of *rajas* is destroyed; hence who has assumed the nature of *brahman*,—who abides in the real nature of his *ātman*,—to such a Yogin there comes the supreme happiness in the form of the enjoyment of *ātman*. Here "For (*hi*)" is used in the sense of for the reason, that is, because to the essential nature of the *ātman* there is the character of supreme happiness.

28. Thus the *Yogin*, ever absorbed by concentration in the *ātman*, completely rid of sins, enjoys with ease the infinite bliss of communion with *brahman*.

Thus, in the aforesaid manner, becoming absorbed by concentration in the *ātman*, and by that alone becoming rid of all previous sins, the *Yogin* enjoys with ease, that is, without exertion, the infinite that is, the boundless, bliss of communion with *brahman*, the bliss consisting of the enjoyment of *brahman*.

Then, the four sorts of mature states of *Yoga* are taught :—

29. He whose mind is fixed in *Yoga*, seeing the same in everything, sees his own self in every being and every being in his own self.

Because to his own self as well as to all other beings whose nature has become freed from *Prakriti* there remains the only nature of knowledge and the equality arising thereform, and because the character of inequality exists as being inherent in *Prakriti*, therefore the *Yogin* whose mind is absorbed in *Yoga*, sees the same in all the *ātmans* which are freed from the contact of *Prakriti* on account of these being of the uniform nature of knowledge, and *Yogin* sees his own *ātman* as abiding in all beings and all beings in his own *ātman* ; that is, he sees his own self to be of the same nature as of every being and every being to be of the same nature as his own self. The meaning is that when one *ātman* is seen all the *ātmic* things become seen, because all the *ātmic* things are equable with that one *ātman*, since there is the teaching, "Seeing the same in everything," and the same is repeated in "Of this *Yoga* which has been said by you through equality ;" [VI—33] ; it has also been taught, "For, unsullied and equable is the *brahman*." [V—19].

30. He who sees Me everywhere, and sees everything in Me, to him I do not disappear nor does he disappear to Me.

Then having reached the mature state of *Yoga*) and attained equality of nature with Me, he who, as declared in the passage—"The spotless attains equality with the Supreme," perceives in every *ātmic* thing which has shaken off both good and evil and which abides in its real nature, equality with Me, and sees everything, and every *ātman* in Me; that is, he who, on account of their equality with one another, on seeing any of them thinks that every other is like this and sees ;—to such a person who sees the real nature of his own *ātman*, I do not disappear from being the equal of that *ātman*, that is, I do not become invisible. In my case also, since there is equality with Me to him who sees Me, by beholding his own *ātman* to be equal to me, I always keep seeing him.

The state more mature than this is (next) taught : –

31. That *Yogin* who, intent on (this) oneness worships Me, who am dwelling in every being, dwells in Me, in whatever way he may live.

In the state of *Yoga*, intent on the oneness due to the uniformity of nature as uncontracted knowledge, that is, firmly established in it by the abandonment of the differences pertaining to *Prakriti*, he who worships Me who am dwelling in every being,--that *Yogin*, even after the completion of *Yogic* meditation, in whatever way he may live, dwells in Me seeing his own *ātman* as well as all beings, that is, he sees Me only. The meaning is that in Me and in all beings he always sees sameness with Me.

The stage higher than even this is said :—

32. Whoever, from the resemblance with his self sees the same in every thing, whether it be happiness or

misery, he is deemed, Arjuna ! to be the highest *Yogin*.

By means of the resemblance arising from the possession of the uniform character of uncontracted knowledge of one's own self and of others, whoever, on account of this harmony of unrelated things, sees the happiness and misery of all beings,—happiness in the form of the birth of a son and the happening of such other events, and misery in the form of the loss of the same and such other incidents to another,—to be the same as the birth and death and such other incidents of his own, he is deemed a *Yogin* who has reached the highest limit of *Yoga*.

Arjuna said :—

33. This *Yoga* which has been taught by you through (the perception of) sameness, O slayer of Madhu !—I do not see the steady pursuance (of it) because of the fickleness (of mind).

34. For, the mind is fickle, O Krishna ! (it is) harassing, strong and obstinate. Its restraint, I think, is as difficult as that of the wind.

By you is taught this *Yoga* which constitutes the perception of sameness in everything by means of the mutual equality (of the *ātmans*) arising from the character of the uniformity of knowledge in all the *ātmans* that were hitherto experienced as infinitely varied on account of their distinctions into gods, men and such other beings, as well as of their distinctions into the individual souls (*Jivas*) and God ; as also by means of the equality with God arising from being the abode of knowledge. I do not see the steady pursuance of this *Yoga*, because of the fickleness of mind. Moreover, the mind, which in itself is fickle even with reference to objects constantly pursued by it and which is incapable of being fixed by a person in a place, harasses that person by force and with obstinacy drives him elsewhere to other places. Therefore the res-

traint of this mind which is naturally fickle even towards objects to which it is accustomed, in order to make it stay in the *ātman*, whose nature is the reverse of the *ātman*, is, I think, as difficult as the restraint, through fans and such other implements, of the stormy wind which blows adversely. The purport is, "The means for restraining the mind should be taught (by you)."

Sri Bhagavan said :—

35. Doubtless, O mighty armed ! the mind is hard to restrain and fickle ; but by practice, O son of Kunti ! and by indifference to worldly desires, it is restrained.

36. *Yoga* as it seems to me is hard to be attained by the man whose mind is unsubdued ; but by him whose mind is under control and who strives (at it) it is possible to be attained by (adequate) means.

On account of its fickleness of nature the mind is no doubt difficult to restrain. And yet by means of the favourable disposition generated (towards the *ātman*) by intimate acquaintance, the state of being endowed with (good) qualities of the *ātman* and by means of indifference to worldly desires brought on by the perception in things other than the *ātman*, the state of being possessed of evil qualities, it is restrained with great efforts. This *Yoga* is, no doubt, hard to attain even by great force by the man whose mind is unsubdued, that is whose mind is not conquered. By (the adoption of adequate) means this very *Yoga* which constitutes the perception of sameness (in all) is possible to be attained by him whose mind is under control, that is, whose mind is conquered by means of the aforesaid work (*Karma*) which is of the nature of worship to Me and includes within itself *jnana*, and who strives (there for).

Then Arjnna, in order to hear properly the greatness of *Yoga* which was taught at the opening alone by saying.

"Here there is no loss of initial effort put forth," questions. There the greatness of *Karmayoga* by having the knowledge of *ātman* included within itself and by having *Yoga* at its head, was, indeed, taught, and this alone is the (real) greatness of *Yoga* :—

37. He who is endowed with faith, but whose effort is inadequate and (in consequence) whose mind has wavered from *Yoga*,—failing to attain perfection in *Yoga*, what goal does he reach, O Krishna !

38. Lost on both sides does he not perish like a riven cloud,—not-possessing firm stay (in the fruit of actions) and befooled in the path to *brahman*, O mighty armed ?

39. This doubt of mine, O Krishna ! shall you destroy completely ; for no destroyer of this doubt other than yourself could be found !

He who becomes engaged in *Yoga* with faith, but owing to the difficiency of effort put forth in the shape of steady practice, not being able to attain perfection in *Yoga*, gets his mind wavered from *Yoga*, what goal does he reach ? Lost on both sides does he not perish like a riven cloud ! Just as a small piece of cloud torn from a previous big cloud, not being able to join another big cloud becomes lost in the middle, so also does he not perish ? How is it loss on both sides ? It lies in his not having firm stay in the fruit of actions and becoming befooled in the path to *brahman*. *Karma* as it stands is the meâns for the attainment of *Swarga* and such other results. To a person who is devoid of attachment to fruit, there is no firm stay by way of accomplishing the fruit of one's own action ; hence he is *apratishthah* or one who has no firm stay (in *Karma*). Also in the path to *brahman* which is begun to be pursued by him, he is befooled, that is, he has fallen away from that path. Therefore by becoming lost on both sides does he perish, or does he not

perish? This doubt of mine you should completely destroy, for no destroyer of this doubt could be found other than yourself, who by yourself always see every thing face to face and all at once.

Sri Bhagavan said :

40. Neither in this world nor in the next, Partha ! is there utter loss for him ; for no one who does a beneficial act, my son ! goes the evil way.

For him who has begun the practice of *Yoga* with faith but has fallen off from it, neither in this world nor in the other there is utter loss. The meaning is that in the enjoyment of worldly pleasures in *Swarga* and such other worlds, in the enjoyment of *brahman*, there exists no utter loss either in the form of non-attainment of a desired object, or in the form of evil known as sin (*pratyavāya*).

How this happens is here taught :—

41. After having attained to the region of the meritorious, and dwelt there for everlasting years, the man who has fallen from *Yoga* is born again in a house of the pure and blessed.

On account of the desire for whatever kind of enjoyments this man might have fallen from *Yoga*, after having attained to the regions attainable by the meritorious and enjoyed all those kinds of highly auspicious enjoyments by virtue of *Yoga* alone and dwelt there for everlasting years until his desire for enjoyments is exhausted and thus become freed from the thirst for enjoyment, this man who has fallen from the practice of *Yoga* is born again by virtue of this *Yoga* in a family of the pure and blessed who are qualified to begin the practice of *Yoga*.

42. Or else he is born in a family of practical *Yogins* sufficiently learned (to teach). A birth like this is indeed hard to be obtained in this world.

If he falls off after becoming mature in *Yoga*, he will be born in a family of practical *Yogins* sufficiently learned to teach, that is, in a family who are engaged in the practice of *Yoga* and are themselves competent to teach *Yoga*. Thus these two kinds of births,—in the family of those qualified to practice *Yoga* and in that of those who are engaged in the practice of *Yoga*, are hard to obtain for ordinary run of men in this world ; but this is brought about by virtue of *Yoga*.

43. There he regains the same disposition of mind which he had in a former body and strives very much more than before for perfection, O son of Kuru !

44. For, by that former practice alone he is led on even though he be unwilling. Even if he is merely desirous of knowing *Yoga* he remains beyond the namable *brahman* (*Prakriti*).

Here, in this birth, he regains the same disposition of mind which he had in a former birth in regard to *Yoga*. Then he strives much more for the attainment of perfection as if he rose from a sleep, he strives in such a way as not to become lost by impediments. By that former practice, that is, by the previous practice relating to *Yoga*, he who has fallen from *Yoga*, even though he be unwilling is led on to *Yoga* alone. The meaning is that this virtue of *Yoga* is well-known.

He who has not commenced the practice of *Yoga* but who has been merely desirous knowing it, and whose mind has wavered from it, he also regains the same desire to know and after performing *Yoga* attended with *karmayoga* and such other accessories to *Yoga* remains beyond the namable *brahman*. *Sabda-brahman* or the namable *brahman* is the *Prakriti* known as *brahman* which is capable of being specified under gods, men, earth, heaven, *swarga* and such other names.

The meaning is that he who is freed from the bondage of *Prakriti* attains the *ātman* which is incapable of being specified under gods, men and such other names and is the sole seat of knowledge and bliss.

45. But the *Yogin* who strives with assiduity, who is purified from sin and perfected by many births, reaches in the end the supreme goal.

Because, the virtue of *Yoga* is like this, therefore by means of the accumulation of merit in several births, becoming purified of sins, as also becoming perfected, the *Yogin* who strives with assiduity, even though he is led astray, reaches again the supreme goal.

The superiority of the *Yogin* over all others, on account of his being devoted to the end of human life which surpasses every other, is here mentioned :—

46. The *Yogin* is superior to the ascetics; he is deemed superior even to the men of knowledge ; he is also superior to the performers of *Karma*. Do you, therefore, become a *Yogin*, Arjuna !

Whatever end of human life is accomplished purely by asceticism, whatever is done by knowledge which is other than the knowledge of the *ātman*, and whatever is also done barely by horse-sacrifice and such other *Karmas*, greater than all these is the end of human life that is capable of being accomplished by *Yoga* ; and consequently the *Yogin* is superior to the ascetics, to the men of knowledge and to the performers of *Karma*. Hence do you become a *Yogin*, Arjuna !

Thus there has been taught, the beholding of the individual soul which constitutes the limb (*anga*) of the supreme science of *Brahman* declared in the teaching of Prajapati. Then the Supreme science of *Brahman* is praised in the end :—

47. Better than even the *Yogins*, better than all

others, he who, endowed with faith, worships Me with the inmost recess of his mind (*antarātman*) given to Me, he is considered by Me the most devout.

The phrase "Better than the *Yogins*" is in the genetive case used in an ablative sense. By the teaching "Sees his own self in every being," and what succeeded, four kinds of *Yogins* were propounded. Since the *Yogin* who is being mentioned here is not includable among these four kinds, in specifying him, (as other than these) genetive case is not appropriate. Also in the phrase, "than all others" ascetics and such others are what are specified by the word "all". Here also as per rule above mentioned, the ablative sense is to be taken. Better than the yogins (mentioned) and than all others, is the *Yogin* who is being mentioned here, the most devout. The meaning is that in being inferior when compared with this yogin there is no special difference among the ascetics and such other beings and the *Yogins*, just as (there is no specific difference) among the mustard seeds when compared with the mountain Meru. Although among the mustard seeds themselves there exists the mutual distinctions of smallness and greatness, yet, when compared with mount Meru the specification of smallness is alike common to all.

By being possessed of a nature uncommon to others on account of the excess of love for Me, and having given to Me the inmost recess of his mind,--the mind which constitutes the basis of all external and internal modes of activity is, indeed, the *antarātman* or the inmost mind, —because on account of exsessive love for Me, even the sustenance of one's own mind is not attainable without Me, with mind entirely given to me ; and endowned with faith,—Owing to excessive love for Me, as it is not possible to bear even for a moment separation from Me, entering

with haste into pursuits for attaining Me, he who worships Me ;—Me whose sport is the creation, sustentation and dissolution of this universe, completely filled with wonderful and endless objects of enjoyment, orders of beings that enjoy, and the means of enjoyment ; who, untouched by all that is evil, am the repository of a multitude of innumerable auspicious qualities such as, unbounded and inestimable knowledge, strength, dominion, valour, power and glory ; whose divine form is the treasure-house of infinite qualities approved by and worthy of Me,—such qualities as brilliancy, beauty, fragrance, delicacy, grace, youthfulness and the like which are unchangeable, unthinkable, divine, wonderful, everlasting, faultless and unsurpassed ; whose essential nature and character cannot be defined by the speech and the mind ; who am the vast ocean of infinite Mercy, affability, affection, and generosity ; who am the refuge of all the beings of the universe without paying heed to their special qualifications ; who take away the sorrows of My votaries ; who am the one great Ocean of love for all that rest in Me ; who have made myself visible to the eyes of all men and have not given up my own essential nature ; who have descended on earth in the house of Vasudeva, and illumined the whole world with unbounded and unsurpassed splendour ; who have refreshed everything with my own brilliancy ;—Me he who serves, that is, adores, or worships, he is considered by Me the most devout ; that is, I think him to be the supremest of all, by my always seeing for myself everything as it really exists.

Thus ends the Commentary of Bhagavad Ramanuja,

On Chapter VI of Srimad Gita, entitled the Yoga of the Practice of Yoga.

The Religion of Monastic order.

It is a fine morning at a Himalayan Ashram. Every side beautiful blossoms are nodding at each other. The rose-bushes in the garden attached to the Ashram, are glowing with fresh red flowers and send forth sweet perfume. The Himalayan autumn appears to have fairly set in and virgin nature shines in her charming vesture. The phenomenal seems to be worshipping her Lord, the noumenal.

Two inmates of the Ashram are just out for a morning stroll in the garden, when one broke the silence and addressing the other asked "Adwaita, don't you think that every religion in ancient and modern times has expressed itself in some form of monastic order ?"

Adwaita—"I don't think so, Ananda. The religion of the Aryans, I believe, was the Hinduism of the Vedic Age and the Hinduism of the modern time is a hideous shadow of the Hinduism of Ancient India. In the Vedic times, I understand from the sacred writings or scriptures, the ideal life of man and woman, was the life of the Aryan Rishi and his spiritual consort. Both of them were highly cultured and intelligent. The Rishi was a seer of truths and truthfulness was his nature. He was a born Brahmachari. Self-discipline was his moral training and a hermitage was his training school. A *Tapovan* was his forest university, his higher education was self-culture, and his goal of life was self-knowledge. Marriage was not hated by him as a form of sinful gratification, as is the custom of a modern Sannyasin, but on the contrary it was regarded as a means of self-purification

(Samskar). He made a sacred vow to maintain the Sanctity of marriage as a householder, and while he was a householder it was his Dharma, or duty, to maintain a sacrificial Fire and perform with his wife certain prescribed 'Yajnas.' Agni was his household God, the Ignis of the Latins and Ogni of the Slavonians. It was a concrete form of the Divine Energy and a sacred medium of Divine wisdom and blessings. His habits of self-denial were his practical religion and the consequence was, '*Vairagya*;' So then it appeared he had become fit for the '*Vanaprastha' ashram*, or *Sannyas*, the life of renunciation. Thus ultimately he retired from the 'Samsar, and rest his soul in meditation of the Supreme Self, the heaven of eternal peace and bliss.

So you see, Ananda, the religion of Ancient India, and of the Vedic Age, was not the religion of the monastic order. The religion of the Lord Buddha was the religion of monasticism.

Ananda—But, I think, it is clearly evident from the Scriptural writings of ancient India including the Puranas, that although the earlier Brahmanism and later Buddhism were based on different philosophical principles, each tended towards ascetic life and practices. A Brahmana who wishes to become an ascetic must abandon his home and family for sometime and go to live in the asrama of a sage or hermit as a Brahmachari. His food must consist of roots and fruits; his clothing of a bark garment or a skin; he must bathe morning and evening and suffer his hair and nails to grow. He must follow strictly the vow of celibacy, as well as of obedience to his Guru, or spiritual preceptor and his wife.

Adwaita.—Yes, Ananda, you are right so far. A novitiate is required to follow strict Brahmacharya and to serve his Guru and his family. He must submit himself

in mind and body to rules of self-discipline and form his character according to that of his Guru, from whom he receives practical knowledge of the life of a perfect householder or of the next Ashram. He must know the secrets of Agni, how to invoke the sacrificial fire which seems to be the most important factor of the Aryan household life. Your people, I find also, Ananda, perform '*Viraja Homa*; at the time of initiation.

Ananda.—Yes, the sacrificial fire or Agni is invoked by 'Deva-Yajna' to realize the secrets of the Spiritual World and gain Divine Wisdom and blessings. Thus a Rishi was a seer of truths through the worship of Agni as well as an enjoyer of the happiness and blessings of the life of a householder. Of course Agni, to a philosophical mind had some higher symbol of meditation. To him it represents the twofold aspect of Brahma. Agni and its burning power are like the two phases of Brahma and Máyá, matter and force. At the 'Viraja Homa' a novitiate seems to surrender the Rajoguna of his sensual body to Agni, the sacred representative of the Divine energy and attains to the Satvic element of his nature, which is essential for the life of the last Ashram of the Brahmana, of an Aryan hermit. Thus he seems to enter into a new life, the life of renunciation.

Adwaita.—Yes, the lives of the hermits of ancient India have great value and spiritual force to keep alive the religion of every nation. We find the descendants of the Indo-Aryan hermits in the deserts of Egypt, the mother of Western monasticism. Don't you think so, Ananda?

Ananda. -You mean, 'The Hermits of Egypt.' Yes, you are quite right. At one time Egypt was like India, a land of wonders and of spititual culture. Some of the saints were famous for piety and self-denial. One of

them, I remember, was Paul of Thebes. When he was a lad of sixteen he lost his parents. He had an only sister and was an inheritor of wealth and skilled for one of his years in the teachings of Greece and Egypt. He was denounced as a Christian by a relative, envious of his riches, and therefore, compelled to flee to the mountains being disgusted with the world. He took up his abode in a cave. It was shaded by a palm, that afforded him food and clothing. There was another saint like Paul who dwelt in another place of solitude. When Paul was one hundred and thirteen years of age, Anthony was at the age of ninety. It was revealed to the latter that deep in the desert there lived a more highly-spiritual man than he, and that he ought to see him. So Anthony a venerable man of ninety years, with the help of a staff started off: in the noon he saw a Hippo-Qutar, half-man, half-horse, who pointed out the right way to him and vanished. Again when he was very hungry, a mannikin with hooked snout, horned forehead and goats feet, stood before him and gave something to eat, when the beast was asked by Anthony who he was, it said in reply "I am a mortal being, and one of those inhabitants of the desert whom the Gentiles deluded by various forms of error, worship under the name of Faunns and Satyrs." When he reached his destination and met with Paul a raven brought them bread to eat. Then when he was for the second time coming from his cell with a cloak for Paul he found in the way, Paul on high among the angels. When he wanted to bury Paul's body he had no implements to dig a grave. Two lions came up roaring and pawed the earth. Thus when a place was ready, Paul was laid down in the grave.

Adwaita.--Yes, like a Tapasvin of the Satya Yuga in his simple garb tinged with the colour of his sacrificial

fire, the hermits of the ancient Egypt in their hair shirts were famous for true religious zeal and self-denying spirit. Jeromes says, I remember, I call to witness Jesus and his holy angels that I have seen and still see in that part of the desert which lies between Syria and the Saracens' country, monks of whom, one was shut up for thirty years and lived on barley bread and muddy water: while another in an old cistern kept himself alive on five dried figs a day." The Tapasya of those hermits has a great value and force. It is the backbone of the Christian religion and a living example of self-crucifixion. The Hindu literatures of the Pouranic age, such as Ramayana, Mahabharata, as well as Shrimat Bhagavat, are full of such legends. What do you think of those miraculous phenomena, Ananda?

Ananda.—For an explanation of these extraordinary phenomena I must refer you, Adwaita, to the preface of Swami Vivekananda's 'Raja Yoga.' He says "Since the dawn of history various extraordinary phenomena have been recorded as happening amongst human beings. Witnesses are not wanting in modern times to attest to the fact of such events even in the Societies under the full blaze of modern science." Beasts speak of Gods and to those who have attained to Divine Love, as perfect love casteth out fear.

Now tell me Adwaita, whether both phases of modern monasticism, namely the hermit and the crowded monastry or convent, existed in the olden times.

Adwaita.—I have given you an idea of Vedic religion. Now I want to give my idea of the Pouranic religion. As the Vedic ideal of life was based on the divine lives of Devas, so the Pouranic ideal of life was based on the Aryan ideal of man and woman. In the Pouranic time we find that the Aryan race by intermarriage

with the non-Aryans, had lost much of its purity and intelligence. In the higher society, Rajasik nature became predominant and non-Aryan elements powerful. So, Kshatria spirit was brought into manifestation in the place of the Brahmanical. Thus a warlike nation was formed who became the ruling race. The Kshatria Kings and Queens, who followed the ideal life of the Vedic Rishi and his spiritual companion, became the true guardian of Aryan religion. The Rishis became the spiritual Gurus of the royal families, and formed a separate caste as Brahmanas. In such a state of transition, the organisation of four 'Ashrams' became a necessity and followed by men and women of the higher and intellectual rank of Society. The abstract truths of the spiritual world grew into concrete forms of worship and the Hindu Trinity found a place in religion. The ideal of 'Brahmacharya' took the concrete form of Brahmá and the Vedantá or divine wisdom took the form of Gayatri, the spiritual consort of Brahmá. The ideal life of a Kshatria householder, like Ramchandra and Sri Krishna, took the form of Vishnu and the divine love and chastity like Sita and Subhadra took the form of Lakshmi, the consort of Vishnu. And lastly the ideal life of a Vanaprastha like Pathanjali and his wife Locupa, or the Buddhist Monk and his wife living in a monastry of the Himalayan snowy range, named Kayilash near Manasvarovor, took the form of Uma-Sankar. Thus the highest and sublimest ideal of three Ashrams took concrete forms and were idolized by the Hindus of the Pouranic and post-Pouranic times, and to revive these ideals, Avatars or incarnations manifested themselves into human form. Of course the idea of the impersonal God, Sat-chit-Ananda, of the Vedic Religion is the substance of the idea of the personal God that rules the religion of the Hindu Trinity. The same substance seems

too rule the religion of the cross and of the crescent as well as the Trinity, Buddha-Dharma-Sangha of the religion of Lord Buddha. These facts do not show, that the religion of ancient India was the religion of the monastic order. Both phases of the modern monasticism, the monk and the crowded monastry did not, I believe, exist till the religion was preached by Lord Buddha.

Ananda :—But, I hope, you believe that Sannyas is recognized by the Vedas.

Adwaita.—Of course it is ; but without any distinction between man and woman. The distinction of sex was quite unknown in the hermitage as well as in the forest Universities of ancient India. According to the Aryans, a man cannot perform a religious action without a wife. The Aryan ideal of man and woman is not the Indian ideal of man and woman of modern times. It is noticeable that exponants of some of the highest truths of the spiritual world, were the wives and daughters of Vedic Rishis. Yajnavalka was a famous Rishi and he was challenged in spiritual knowledge by Brahmavadini Vachanavi Gargi at a conference represented by the learning and culture of the time and convened and presided over by the renowned Rajarishi Janaka of Mithila. A similar picture also appeared in the modern time when Ubhoya Bharati, the highly cultured wife of Mandan Misra, a famous scholar of his time, was nominated as an umpire at the religious discourse that took place between her husband and Sankaracharya. But it appears to me Ananda, that a strong distinction of sex existed in the Semetic religion. Amongst the Semites the presence of woman is considered dangerous to devotion and, therefore, she is not allowed to perform any religious function. So do you not see, Ananda, that the Semetic ideal of man and woman has gradually encroached upon the Aryan ideal of man and woman ?

Ananda.—It seems to me, that at the decay of Pouranic religion and the rise of Buddhism, the Semitic ideal overtook the people of India. The religion of the Lord Buddha' welcomed the Semitic ideal when for the first time India saw the crowded monastry and convent or the community life of the religious house.

Adwaita:—Yes, Ananda, you are quite right. And the religion of the Lord Buddha was the religion of the monastic order. He was the greatest of men and being the son of a king was a marvellous organiser. He carried the religious world of his time with him by his spiritual force. The ancient and modern monasticism of the world is traced to the monastic order organised by the Lord Buddha' and introduced by his royal disciple Asoka, Chandragupta and others. He conceived a proselyting mission and thereby his followers of the royal families of India, and wealthy members of the higher Indian Society, by the force of their orders and influence conquered almost the whole of Asia, India is certainly very proud of him, Ananda.

Ananda.—Yes, the energy of Kshatria blood and the spirit of a Rajasik nature like that of Lakshman of Ramayana and Arjun of the Mahabharata, and the spiritual force like that of Ramachandra or Shri Krishna, cannot remain unknown like an Aryan hermit in a Himalayan cave. Moreover, for a personality like Sakya Simha with the wealth of the ruling races of India, what proselyting mission can fail on earth. It will actually carry the world with it, Adwaita.

Adwaita.—Yes, the whole of the spiritual world followed Lord Buddha, and therefore he had to undertake his mission, and there was therefore, a large demand for workers. To meet this demand it was a necessity to allow indiscriminate Sannyas, for his disciples, it not for.

the Lord Buddha himself. His mission very soon found its way into the European countries. His ascetic principles attracted the minds of the Greeks and Romans. Among the Greeks there were many philosophers who taught ascetic principles. Pythagoras born about 580 B. C., established a religious brotherhood, the rules of which provided for a rigid self-examination and unquestioning submission to a master. The teachings of Plato had undoubtedly a strong monastic influence under certain social conditions upon later thinkers and upon those who yearned for victory over the sensual body. Plato insisted very strongly on ideal life in which the higher pleasures of life are preferred to the lower. Worldly thoughts and ambitions are to yield before a Divine Communion. The Jewish sect, called Essenes living in the region of the Dead Sea, bore remarkable similarity to Christian Monasticism. Like the Essenes there was another sect called Therapeut or true devotees of an ascetic body. Thus, you see, the mission went a long way to influence the Christian world and Greek philosophers.

Ananda—Of course he carried the world with him, as you say. But like Parasurama, his mission almost extinguished the Kshatria race of India by changing their warlike nature to an ascetic spirit. But India very soon sadly felt the want of her warlike Kshatria sons when foreign invasions threatened and subsequently destroyed her independence. For spiritual freedom, she had to surrender her political independence. It was inevitable under the circumstances. Don't you think so, Adwaita?

Adwaita.—Let Indian politicians answer your question, and the past history of India will decide the point. It is noticeable that the monastic religion of Lord Buddha could not affect for a long time the Hinduism of

the past ages. The Aryavartha gradually got rid of his religion and drove it to Ceylon and to the countries belonging to the Mongolian race. At its decline Sankaracharya appeared and as much as his spiritual force enabled him, he reclaimed the Aryan ideal of life and the Vedic religion. But do you think, Ananda, the mission of his life was successful ?

Ananda.—His life was a true life of renunciation and his mission was to conquer the religious world and establish a monastic one on the ruins of the ancient religions of India. His religion had been very healthy, active and vigorous so long as his disciples and followers remembered his marvellous personality, and the influence of his spiritual force. In view of the fact that an inordinate desire of wealth and fame has proved fatal to men of the past ages, and that it is extremely difficult for a rich man to escape the hardening and degrading influence of riches and power, Lord Buddha took the vow of poverty and the garb of renunciation, many princes and princesses as well as men and women of the higher society of the time, born to nobler tasks than squandering life and fortune in gluttony and sensual pleasures, abandoned home and family to seek peace and contentment at the feet of the Most High. Like St. Paula and Marcella, many women of wealth and rank lavished their wealth in the cause of religion and established monasteries and convents on mountains and plains all over India and sought shelter in religion. These facts will answer your question, Adwaita.

To be continued.

A BRAHMAVADIN.

BUSHIDO.

The Soul of Nippon.

In every nation there is a synthesis born of instinct and worked by nature,—a synthesis to which everything, landscape, habits, physiognomies and history contribute their share. Everything, in a national or even in that larger life based on a common spiritual culture which knows no geographical barriers or artificial divisions, is a revelation of the glory of the divine mystery. There is a generating point in every people which evades the grasp of the foreigner. And few have the distinct intuition to enter into the consciousness of a people, to link themselves with it, to feel it from within, to take delight in its fresh forms and reproduce it sympathetically. Few can rise to that supreme realm above all limiting forms, from which they can freely travel into a new moral world. To enter into the soul of a nation is to enjoy spiritual freedom; to interpret art, manners, religion, history and politics in their true and full significance. There are words in the language of every nation expressing the inner genius of the people, its desires and ideals, its powers and limitations, words expressive of race-emotions and prejudices, of public spirit and national tradition, woven into the complex texture of society, out of innumerable beliefs, developed without formal proof and by common consent. Such words delineating the soul of a people cannot be translated into other languages, the product of different traditions and sentiments. A thousand forces have co-ordinated and a thousand influences have been assimilated, to produce this beautiful flower

of national life which adorn the divine floroon. Western civilization with its critical and negative spirit has always found it difficult to adjust its vision to new points of view to understand such words. And one such word in the Japanese language covering all that is sublime and beautiful in the Samurai consciousness is Bushido. It has a *timbre* all its own. Unless we surrender ourselves to its influence with docility, enter into its spirit, and respect and worship its distinctive forms, we offer it violence by dissecting it. Bushido has been translated into the word *chivalry*, more approximately the *noblesse oblige*, or *Dharma* of the Samurai or warrior class. A Japanese scholar has translated the word to mean Military-Knight-Ways or the precepts of knighthood. Bushido, then, is the ethical principles which knights were required to observe. In short it implies the sum-total of race-culture which goes to make up a Japanese *gentleman*.

Whatever may be the time in which this new spirit came into full consciousness, its birth must be traced to the childhood of the primitive race itself. Of course as life grows larger and its relations more complex, the early faith sought more rational sources for its justification and development. The Japanese are of a Aryo-Mongolian stock. For spiritual help they turned to India and derived it from that offshoot of Vedantism then called Buddhism. That self-surrender, that stoic composure in sight of danger or suffering, that disdain of sensuous life and friendliness with death, and more than all that Dhyana (Zen) which carries man beyond the zone of the senses into regions of light and glory—this is the contribution of Buddhism to Japanese life. Its method is contemplation and its purpose to place man in harmony with the *principle* underlying all phenomena, the blessed peace of Nirvana. It

is the perception of the Absolute which raises man beyond mundane things and wakes him up to 'a new earth and a new heaven' full of joy and blessedness.

But in its longing for metaphysical abstractions and love of the universal, Buddhism was afriad of becoming something concrete and particular. In its efforts to conquer self and break through forms, it naturally forgot the beauty of home and experience which the less spiritual but more practical methods of Shintoism and Confucianism secured in abundance. Shintoism is ancestor-worship and nature-worship, resembling the nature-worship and the worship of the ancestral manes of the Vedic Aryans. It expressed the race-emotion,—the national more than the ethical consciousness of an individual. Patriotism and loyalty are its dominant notes. The glory of combination and self-surrender for the larger interests of the nation is what it preaches. Loyalty to the king, reverence for ancestral memory, and filial piety, like the *Pancha Yajna* of the Hindus, gave stability and strength to the fiery spirit of the Samurai. This ancestor-worship made the imperial family, the fountain head of the nation, the vicar of divine power and mercy, and the country more a sacred abode of the gods, the spirits of their forefathers than a soil to produce gold and grain. As Inazo Nitobe very truly says, in Japanese literature, "it is often difficult to tell whether the writer is speaking of God or of commonwealth, of the Messiah or of the nation itself. What after all is this ancestor-worship even in its grossest forms? It is not the vestige of the infantia or dementia of the race, but a popular representation of the doctrine of the immortality of the soul which is the corner stone of the religious East. It is more than the 'piety of memory' or 'the poetry of the tomb'. It is a call to duty which says, "if your dead ancestors

beyond the whirl of the present strive for the country's good, how much more must you who enjoy her blessings, work to deserve them". Ancestor-worship is the worship of the national pact, the adoration of self-surrender. It is the spiritual law of oneness as realized in the national or social area. It is an effort to tune oneself in harmony with the national symphony. Behind everyman there is the community from which he springs; every man is but another expression of the whole national life. Feel it within, you become mighty; for the individual soul is dissolved in the national soul, and the advaitic idea is realized in society. It requires the efforts of the whole nation past and present to elaborate the fundamental idea. Individual realizations are simply the reflexions of the characteristics of the social organization to which he belongs. Individual nobleness is impossible without a clinging to the national past, said an English Novelist. What after all is the sentiment of Nationality without the worship of ancestors, without a federation of consciousness to unfold a single divine idea. Can a nation exist without it? What else is the meaning of Nelson centenary and mafficking in the Trafalgar Square? By the worship of the ancestral manes, we link ourselves with the main efforts of the race, become conscious of the achievements of the race and make it live in us and lead us to greater glory. We catch the national rhythm and vibrate in harmony with it. Lastly it is the very essence of the spiritual East——that humility and good breading, that effacement of the 'I' which constitute the etiquette of civic life. Not I but thou, not self-assertion, but self-effacement is what religion preaches. It is this which made a Togo declare "We won the battle of Tushima through the grace of our glorious ancestors." Talk to an orthodox Indian, instead of

saying this is my conviction he will simply quote the Sruti or the Smriti.

Náture-worship endeared the country to the inmost soul. It is this inmost soul that expressed itself in the Japanese love of art, of pilgrimages, and of open-air life, and converted Japan into a flower-garden. Shintoism is a simple faith without dogmas and cumbrous rituals. Its temple contains only a plain mirror. It symbolises the human heart which reflects the image of the Diety, when it is perfectly calm and clear undisturbed by worldliness. It reminds every man of the Vedic injuction, "look into thyself" "That thou art, Nachiketa." When a man enters this shrine, and sees his own image reflected in it, he is made, to see that the ideal of perfection is within his own-self As one Christian writer found after along residence in the Japan, "The chief difficulties in the way of Christian missionaries is the Japanese belief in the innate perfection of human character." Such a faith in the innate perfection of man is common to all Asiatics, even Christ included. This shows also the practical genius of the Japanese people to express the most complex and abstract ideas in simple and telling forms. In short Shintoism is the worship of the Great Virat as Swami Vivekananda put it.

But Shintoism inspite of the fact that it is instinct with race-feeling was still negative. Its moral introspection gave the natural impetus to high action but not the necessary doctrines for the guidance and discipline of home and society. This was supplied to Japan by China. Confucian ethics formed as it were the Grihya and Dharma Sutras of Japan. The five moral relations between the Governor and the governed, master and servant, father and son, husband and wife, the older and younger brother, and between friend and friend, the calm, benignant, practical

and aristocratic character of the politico-ethical precepts of this sage and law-giver of China stimulated the race instinct of the children of the rising sun. Confucianism is the inspirer of a strong sense of duty in the children of Nippon. On the face of every Japanese child is written 'my country and my duty'. "My country! everywhere and always, my hearts first love, "My blood, my first thought and the sweat of my brow will be for thee alone." So sings every child of Nippon. It is this which makes the whole of Japan live as one family. Ask a Japanese youth 'to whom does Japan belong' he will answer 'to me'. Without a strong sense of duty and a hope born of it life will be a negation without joys and our efforts and sacrifices will have no force and purpose. To be inspired by a deep religious enthusiasm that can convert latent energy into potent power we must pin our souls to some affection, of the family, of the country, or of God. Such a conception of 'duty has the virtue of making us feel the reality of a positive world while at the same time detaching us from it.'

Lastly the democratic character of the influence of Mencius tamed the proud Samurai. Mencius preached the dignity of the human soul and its sameness in all. Learning is to no purpose if it does not bring into activity the energy of the buried soul within. Mere speculation is useless, to "know and to act are one and the same." A literary savant is a book-smelling sot." Intellect is subordinate to heart, theory to character. It is character and not birth that marks a true Samurai.

We will take another opportunity to discuss about the essential principles which Bushido imbibed from these several sources. But it will be clear to a student of Hinduism that all those elements which contributed to Japanese man-making, to produce the flower of Japanese life are more

fully expressed in a single national life and portrayed in a single Epic and summarised in the Gita. India is the heart of Asia; and the Mahabharata is *the* Epic of the East, which paints in rich and varied colors the whole life and ideals of Asia. Shintoism with its Nature-worship and ancestor worship, Confusianism and Islamism with their manly, unsophisticated and practical ethics and Christianity with its bhakti are but beautiful, concrete, and particular definitions of a common Asiatic sentiment expressed in an abstract and universal form in the Vedas. These are so many shining points in a sea of approximations, landmarks on the background of Asiatic life. From Japan to Greece there is but a single complex life clothed in a variety of rich forms. Without losing the national coloring, the children of Ama can own Rama and Janaka astheir ideal kings; every Bushi can feel proud of a Bhisma, Drona, Karna and Arjuna; every Japanese youth can feel his kinship with Abhimanyu or voluntarily sacrifice himself like Nachiketa; every Japanese mother can admire Vidhula's love of her son Sanjaya; every Japanese woman can imitate Sita, Savitri, Damayanti and Droupati. Nippon may sing the Song Celestial as she does the Dammapada. Glorious shall be the day when the whole life of Asia shall begin to throb quicker and in full harmony: The world will then stand purified and radiant and sing the paeans of *Sat-chit-ananda*.

UNIVERSALITY OF THE VEDANTA RELIGION.

Swami Abhedananda delivered an interesting and instructive lecture on the "Universality of the Vedanta religion," on the day following his arrival in Madras.

Rao Bahadur M. Audinarayaniah was in the chair.

Swami Abhedananda, in rising to address the large assembly, once more thanked them for their hearty welcome and fine demonstrations of warm enthusiasm and love they had shown for him, and spoke to the following effect:

It is extremely gratifying to me to know that you care more for your religion, for spirituality than for anything else. All other subjects, such as politics and social progress, are secondary to us Hindus, and spirituality is our life. It is a part of our soul. We cannot give it up. The moment we give it up, we will be dead. From time immemorial, from the day when all the Anglo-Saxon and European nations were tattooing their bodies and eating raw animal flesh, from that hoary age down to the present day, our treasure and wealth is in spirituality and not in politics or in social reform.

The religion and philosophy that we have inherited from our ancient forefathers, *Mantra Drashtas*, the seers of truth, is absolutely universal. It does not take its stand upon the quick-sand of doctrines and dogmas but upon the solid bed-rock of eternal truths and spiritual laws that govern our souls from eternity to eternity; and standing upon this solid foundation, our religion and philosophy has withstood all the ravages of time and has been able to conquer all other kinds of movements that have sprung up from time to time. Our religion and philosophy has civilized the nations of different countries, whether of Asia, or of Europe, whether directly or indirectly. Spiritual ideals of the highest nature first arose from the heart of India, and then travelled Westward and Eastward—Westward as far as

Alexandria and Greece and Eastward as far as China. Even centuries before the Christian Era the great preachers of Hindu philosophy and religion went out of India to distant lands to preach the gospel of truth. They never carried swords or guns, but they spread and scattered good-will and peace and love wherever they went. The spirituality which we have inherited through our wonderful religion and philosophy is known under the name of *Vedanta*.

By *Vedanta* many people may think that it means certain sectarian philosophy or some metaphysical dogmas which are purely monistic or dualistic, and consequently one-sided. The term *Vedanta* is not limited by any sectarian doctrine or dogma or any metaphysical theory. Vedanta means the end of wisdom. It is not limited to any particular book or writing or scripture, but it is absolute in its nature. What is that end of wisdom, and how to acquire it is the aim of the Vedantin primarily. The end of wisdom must not mislead us to any such conclusion that wisdom can be limited or can be made final. The idea is that the end of wisdom means that goal which is reached by all relative knowledge, by all knowledge which proceeds from the phenomenal world or from our sense of perception. Knowledge which is scientific is only striving to reach that climax to which it will never go. And where is that climax? Is it in the knowledge of matter, or in the external phenomenal world? No, matter is the combination of material particles known as the phenomenal world, which means one half of the Universe. There is another half which is not matter, but which is the knower of matter. It is not the same as the combination of material particles, but it is the knower, the power, the intelligence by which we are conscious of the external conditions. We can perceive the existence of matter and we can know that there is such a thing as the phenomenal universe or the external world, which is merely objective and that is one-half of the universe. The other half is subjective, aud when we combine the knowledge of the objective world and that of the subjective world, then we find a grand wisdom which is unlimited by time

and space and that wisdom may be called Divine wisdom or or eternal wisdom. That unlimited wisdom is the beginning and end of the whole Universe. Where is that Wisdom? It is in the Universe. Is it outside this cosmos? Is it outside our bodies? No! It pervades the Universe. It is outside as also inside. It is everywhere. We have wisdom itself in our souls. In fact, our souls are but manifestations of that infinite wisdom which is the foundation and the end of all phenomenal existences.

This wisdom is described by various names and some personify and call it the Lord of the Universe, but makes this wisdom as one of His principal attributes. Omniscience is the attribute of the Soul, but is the Soul separate from omniscience No. He is one with omniscience. He is one with Divine wisdom. Therefore the religion and philosophy of the teachers of Vedanta is that existence and intelligence are one and the same. They are inseparable, and therefore, absolute existence and intelligence must be the foundation of this whole Universe; and therefore, it is called *Stayam Jnanam Anantam Brahman*, *Stayam* means absolute existence. *Jnanam* means knowledge which is beginningless or endless and that is what is described in Vedanta as *Brahman*, the infinite Being, the supreme Being of the Universe, and that *Brahman* is nameless and formless. It is one. It cannot be many. It is also said in the Vedas that this one infinite intelligence and existence is the source of all phenomenal universe. A question was asked in the Vedic Age, what is the nature of that eternal truth of the supreme Being and how is it related to the phenomenal world. That question was answered by another sage in the *Deva Bhâshà* or the Sanskrit language. Its translation is this: "That from which the whole phenomenal world, the universe has come into existence, by which it exists, through which it continues to live and unto which it returns at the time of dissolution, know that. That is *Brahman*." Therefore Brahman is the beginning, middle and end of all relative existences. That absolute Being is also the ideal of all the

great philosophers of different countries. It is called by different names. Plato called it the Good. Herbert Spencer called it "The unknown and the unknowable," and other philosophers like Emerson called it "Oversoul." A great Chinese philosopher called it the eternal Being, the nameless and formless infinite wisdom which is the beginning and end of the phenomenal existence, and that infinite wisdom is the goal of all relative knowledge. And that is the ideal of Vedanta. It tells us how that goal can be reached. And what happens when that goal is realised. The ideal being one and the same it tells us that the same infinite wisdom, whether we call it personal or impersonal, whether we call it the Creator, Preserver and Destroyer, it makes no difference, is one and the same.

If we understand that it has no particular name, then we have no difficulty in reconciling this ideal with the ideals of sectarian religions like Christianity, Mahommedanism, Zoroashrianism, Judaism, Buddhism, and other "isms" of the world. If we understand the nature of that infinite Being as nameless, then we may say that it is Brahman of the Hindus, Vishnu of the Vaishnavites, Siva of the Sivaites, Sakti of the Saktas. It is also the Father in Heaven of the Christians and the Allah of the Mahomedans, Jehovah of the Jews and so on. The difference is only in name. But these different names do not change the nature of that absolute wisdom, the Divine, Being, the Supreme Lord of the Universe, and therefore all religious quarrel and persecution that have been described in the pages of the religious history of the world, should not exist in future, if we understand that Unity in diversity is the ideal of our existence. The unity of god-head under a variety of manifestations that has names and forms;—if we realise that, then there would be no more quarrel, no more fight between the Hindus and the Mahommedans, Christians and Mussulmans, Hindus and Christians and other followers of various sects. All these quarrels and fights proceed from ignorance, and fanaticism is the child of ignorance. Wherever there is ignorance there is fanaticism, and fanaticism leads to

all kinds of diabolical methods which deluged the world under the name of religion. Christians have held swords and guns in their hands and demolished temples in this country and and Ceylon. They have demolished Buddhist temples in Japan and China. Mahommedans have demolished the Hindus temples through fanaticism and through that spirit of zeal to propagate their faith, but the Hindus have always practised toleration. They have never held swords and destroyed any religious monument for the sake of their faith. Show me a nation who like the Hindu nation built churches for the Christians and mosques for the Mahommedans? Why did they do so? Because they know that the Lord who is worshipped under the name of Allah or the Father in Heaven is the same deity whom they worship under different names. The toleration of the Hindus had been unique in the religious history of the world. We have never shed blood in the name of religion. We understand better, and therefore the Hiudu nation is still capable of being the spiritual leaders and teachers of the Western nations. They are yet to learn from the Hindus the grandeur of religious toleration. Hinduism accepts the fundamental principles of all religions. It is very difficult to reconcile so many varieties of creeds with the religion and philosophy of Vedanta, but, if you look a little deeper, you will see the religion and philosophy of the Vedanta does not deal with doctrines and dogmas, but it gives spiritual laws which are eternal and universal and which are the common property of all religions. And what are those spiritual laws, the ethical laws, the relation between the soul and God, the relation between the individual soul and the external world? All these are most beautifully described, most rationally maintained by no other system than the system of Vedanta which is not only a philosophy but also a religion.

Now, the religion and philosophy of Vedanta can be divided into three principal parts. One part is dualistic. By that word I mean, it admits the existence of three entities as separate, but closely related to one another. The existence of

the individual soul, of the external nature and of the creator;—these three are co-eternal entities. These exist but they are not one and the same. Those who admit these three things as separate entities are known as dualistic. Among the Hindus you will find the Vaisnavavites admit that the Lord is separate from nature as also from the individual souls, but among the Western nations those who proclaim Judaism, Mahommedanism, Christianity, etc., you will find the majority of these followers believe that the Lord of the Universe is separate from the Universe, and He is the ruler and the governor of the Universe. The Creator is distinct and separate from the individual souls, which are His creatures. This is the first step in the spiritual evolution of the soul. First of all when we see beautiful things which we perceive by the senses, then we conceive of a creator and a ruler and governor and we think of His attributes, His power and His majesty and then we bow to Him and worship Him. In times of distress and suffering we pray to Him and call for His help. That is only natural. Then gradually we begin to feel that the Lord of the Universe whom we conceive as dwelling beyond our reach is not far from us. He manifests Himself within our souls, as an internal ruler and comforter within ourselves.

Then we feel we are not separate from Him but more closely connected with Him in some mysterious manner. Our true nature is not absolutely separate. It is not a part inseparable from the whole; yet as a part is not the same as the whole, so we feel that our true spirits, our *atmans* are parts of the stupendous whole and yet not the same. This is the second stage of the spiritual evolution. It is called Visishtadwaita. It means that we are in the body of the Supreme Being, and the whole external phenomenal world forms the gross physical body -*Viràtmoorti*, of that infinite wisdom, and each individual soul exists in the body of the Lord. Sometimes it remains there and at other times it manifests itself in various manifestations and incarnations.

Then there is another still closer realisation and that

comes to the soul which has reached beyond the limits of all relative knowledge, sense-perceptions and thoughts and ideas. When we rise above all relative conceptions, we find that there is something which is the foundation of our conceptions of the Creator, the Preserver and Destroyer which forms the essence of the Lord whom we worship under different names. When we realise that, we enter into the domain of the absolute Existence. We are no longer conscious of external things and we feel a blissful state of *samadhi* which is indescribable and there we find all differentiations vanish. The sun, moon and stars disappear. Where do they go? We do not know, but there exists one infinite Wisdom, and it is said in the Vedas that neither the light of the sun, nor that of the moon, nor that of the lightning can show the glory of that infinite Wisdom, which these external material lights cannot reveal. How can earthly light reveal that supreme Being? But at the same time it dwells in the sun, in the moon and in the stars as well. It is the essence of the lightning. No one can transcend it. It is indescribable, unfathomable, immortal; this state is called Monistic or *adwaita*. Then we realise that these three, the individual souls, the external nature and the Creator are but the manifestations of one absolute Wisdom which is infinite and eternal. In manifestations there is relativity. A creator exists so long as there is creation, but when there is no creation how can there be a creator. So is Iswara. What is its meaning? Iswara means ruler or governor. Now, can there be a governor when there is nothing to be governed. And how long does the governor exist? So long as there is something to be governed. So, so long as the phenomenal world exists, there is that manifestation which is called Iswara or personal God. But our God is not merely personal but also He is impersonal. Our conception of God as a personal deity is only a poor conception of God. That is only the beginning. We must rise higher and higher in the evolution of our conception of God and gradually we will find that this Iswara is only the first-born manifestation of something which is indescribable

and infinite wisdom and that is *Brahman*. Now, under these three heads we can include all the special religion of the world, Christianity, Mahommedanism, Judaism, &c., which are dualistic, and therefore they can be embraced by the dualistic system of the religion and philosophy of Vedanta. Ramanujacharya described in his commentaries the grand truth that the first born of the Lord of the Universe, Saguna Brahman is the Almighty Being in whose body dwells *chit* and *achit*, the individual ego and nature. This idea was expressed by Jesus Christ when he said that the great Lord is like the vine and we are but branches. It was expressed by Pope when he said, that the Lord is one stupendous whole, of which we are but parts. But when we go a little deeper we find He cannot be divided into parts, because He is infinite and every part of Him is infinite. Then comes, the most advanced metaphysics of Sankaracharya, who says that all these differentiations and distinctions are only on the phenomenal plane. The idea of separation, the idea of division, exists so long as we are limited by time, space and causation. Time, space and causation are but the products of one eternal energy which is known as *Prakriti* or *Maya*.

But what is Maya, I ask? Is it merely *illusion*? It means relative existence. It means time, space and causation. Sankaracharya defines it: Indescribable in its nature and name. It is the energy of that supreme wisdom, divinity beginningless. It consists of three qualities or materials which combine themselves and manifest into gross material forms of the Universe. Its existence can only be inferred by seeing the results, and it is that which produced all phenomenal names and forms. Time, space and causation are included in that, because these are the conditions under which all names and forms exist. European philosophers think that Kant was the first to discover that time, space and causation are the conditions of phenomenal existence, but it was known to the Hindus long before the time of Kant. In fact, Sankaracharya mentioned that several times in his Commentary on the Upanishads and the Brahma Sutras. It

was familiar to the Hindus long before Kant declared it, from the time of Sankaracharya who lived about the eighth century A.D., and in fact, that idea was in a germ stage in the Upanishads which go back thousands and thousands of years before the Christian Era. We must not consider that Maya means absolute illusion. It means phenomenal existence, conditional existence. It means that my existence depends upon the existence of Madras. Madras exists so long as there is India and India exists so long as there is the solar system. That is conditional existence and that existence is possible only in time, space and causation. But when we rise above time and space, when relativity vanishes, there is no *mayā* nor manifestation of *maya* and there is the abode of infinite wisdom, and yet at the same time it forms the background; it forms like a canvas upon which the most beautiful picture of the phenomenal world is painted by the Almighty hand, and that canvas gives life and soul to the picture of the phenomenal world. Nothing can exist as separate from that infinite Being, and therefore we must feel our relation to the Infinite as inseparable, and this idea was expresed most beautifully by Christ when he said 'We live and move and have our being in God.' This idea was expressed in India centuries before his time. It is expressed in the Upanishads thus: That from which everything comes into existence, in which everything returns. So our being depends upon the supreme Being. This is the ideal goal of our religion as also of all the religions of the world.

Therefore, our religion embraces all other religions. For instance, the Vedas say that *moksha* is to be attained through knowledge. By knowing we can attain to absolute emancipation and freedom, and the same idea was given in the Bible when Christ said: "And ye shall know the truth and truth shall make you free." Christ there means, that knowledge brings freedom. He did not mean the knowledge of any material object or of external matter, but the knowledge of that one Being which when realized would bring about eternal freedom. If you study the Koran you will find the know-

ledge of Allah is declared to be the means by which that goal of freedom can be attained. Of course, going to heaven and celestial pleasures is not considered to be the highest state of spiritual realisation. According to our Sanatana Dharma, although it advocates and help such men who are anxious, to reach the goal of celestial pleasures and does not discourage the devotee who wishes to go to heaven and enjoy the celestial pleasures for a certain length of time, yet it holds before us that these pleasures are within the realm of time, space and causation, and teaches us that those seekers after truth who wish to attain to the absolute Being, who endeavour to enter into the body of infinite Wisdom must transcend the celestial religion. Other religions do not give that ideal but give only celestial enjoyment as the highest pleasure. And therefore those special religions can never become universal, because they do not want to go beyond that limit of heavenly pleasures. If there be any one who does not care to go to heaven these special religions cannot help that individual, but here is a religion which can help all those who wish to go to heaven and all those also who do not care to go to heaven, and therefore this religion is more universal than any other special religions.

Another point we must not forget, viz. that the universal religion of Vedanta which advocates the existence of one truth, one being and one wisdom, is not based on any theory which is like the theory of a special creation out of nothing. But it is purely rational. It is in perfect harmony with reason science and philosophy. As the modern scientists after long research and investigation have arrived at the conclusion that this world was not created in six days out of nothing; but is the result, the gradual evolution of the eternal energy which is all pervading, which remains unmanifested at certain times and then manifests itself into various names and forms. The evolution theory has been discovered by modern thinkers through long researches and investigation. The ancient thinkers of India discovered the

same law of evolution and based their religion upon that of law and rejected the theory of special creation of the world by any external deity, and therefore in the Vedas we read that something can never come out of nothing, and this is a scientific law discovered by modern scientists. Until lately this law was unknown to the scientists of Europe and America, but it was known in India centuries before the Christian Era. In Chhandogya Upanishad whose date has not yet been fixed by the occidental thinkers, we read a father teaching his son saying how can something come out of nothing. That question was raised by the great *Mantra Drashta* of the Vedic period and it is raised to-day by the scientific thinker. And therefore the evolution theory has given foundation to the religion of Vedanta which is universal, and its universality consists in that harmony which exists between itself and all sciences and philosophies of the world. I shall now proceed to show you how the highest ideal of all the scientists of modern times is included within the pale of the Vedanta religion and therefore it is universal. The evolution theory gives foundation to the religion of Vedanta. At the same time we must not think that this theory explains all things. There are other theories which are higher than the evolution theory. Time will not permit me to enter into the details of that metaphysicial point, but I can assure you that there is a theory which is better and more scientific than the theory of evolution, but the modern scientists of Europe do not accept it. Well has it been said by Sir Monier Williams that the Hindus were Spinozas before Spinoza. This is true, for as early as the time of Kapila, we find him explaining that theory in detail. The modern theory which is so beautifully explained by Herbert Spencer is not very dissimilar to that ideal theory of evolution which was started by Kapila at least seven centuries before the Christian Era. He may be called the Herbert Spencer of Ancient India. And thus we find that all the scientific thoughts and discoveries are helping and sustaining the religion and philosophy of

Vedanta. But what has become of the other special religions which were built upon the theory of special creation. They take this for granted. They believe in traditions and are afraid of asking question. If any one ask a question, such as, why did God create the earth before the sun, the answer is not given, and the preacher says it is blasphemous to ask such questions, and that most inscrutable are the ways of the Almighty and He can do anything. Such explanations do not satisfy scientific minds, and therefore they do not accept such theories but ridicule them. In our religion of Vedanta nothing can be ridiculed.

Another point which we must remember before we can understand the universality of Vedanta, is this. It has never had any founder. A religion which needs a founder or which is built upon the personality of a founder cannot exist beyond his life and therefore cannot be universal, and if the founder be one-sided it can never be unlimited. It may satisfy certain souls but not all, and for that reason we find so many religions existing in this world. Mahommedanism tried to convert the whole world. Christianity has been trying for the last 2,000 years. But has it succeeded? We doubt it. It may try another 4,000 years. We live in eternity, we do not care. Our life is not limited by three or four scores of years but we are children of immortal bliss. We are not afraid of hell-fire after death, and there is in addition on our side the fact that we are not going to eternal perdition. I was coming from England to India in a P. and O. Steamer. There was a passenger who travelled with me and was interested in the missionary work, and he thought I was a Christian missionary. So he asked me to what denomination I belonged. I said, "To no denomination." It was very surprising to him. He said, "Don't you believe in Christ?" "Certainly I do," was my reply. Then he asked, "Do you believe he is the Saviour?" I said, "He is one of the Saviours. Mahommed was a saviour, Christ was a saviour and there are many others." He then asked "Do you believe that you are a

sinner? He will save you and through him you will receive salvation." I said, "I do not believe that." 'Don't you'? he asked. I said, "No." He then said, "You are the first man I have seen that has the courage to say so." I said, "Yes! we have the courage to say so, because we know it." He then said, "Well, it is very strange. Time will come when you will believe that you are a sinner." I said, "I am a child of God, and to call me a sinner is blasphemy, and if you call me so you commit a sin yourself." He said, "I have never seen such a man." I said, "You see me and I will show you thousands if you go with me." He then changed the subject.

So, my friends, our religion gives us such strength as fears not eternal hell-fire, because it does not belong to us. We are the children of immortal bliss. This must be preached in all countries of the world, where they are groaning under the burden of that blasphemous thought that they are born in sin and iniquity and we must remove that by spreading the religion of Vedanta. Awake, arise and take the banner of this universal religion and go from land to land and preach the gospel of truth, to enlighten the minds of thousands and millions of men who are waiting to receive you as their own saviours. Such is the grandeur of the universal religion of Vedanta and its various methods. It does not say that everybody should believe in one particular creed, but on the contrary it says that each individual will have his own particular line of thought will reach that ultimate goal. Christianity, Mohammedanism, Vaishnavism, Saivaism and Saktaism—they are all so many paths each leading to the one goal. If we realise that, then there will be no fight, no persecution but absolute peace and harmony. The follower of the Vedanta religion is neither a Hindu, Mahommedan, Christian, Parsi or any other. He can worship in a Church, in a mosque, in a temple or in his own heart, because our human body is the temple of the living God, is the Church of the Almighty Father and there the eternal Spirit shall be

worshipped by the spirit and in spirit and then we shall worship the True God; then we shall be able to say and know the truth of the great saying, which Sri Krishna made known to the world nearly two thousand years before the Christian Era :—

"Whoever comes to me from whatsoever path, I reach him. All religions reach the same goal which is the infinite and absolute existence, intelligence, bliss and love."

With the usual vote of thanks the meeting dispersed.

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CORRESPONDENCE.

BUDDHISM.

Buddhism, the wisdom religion is often considered to be a new and separate religion, a creation of Lord Gautama is identified with the philosophy he taught. Gautama styled himself Tathagata, one who came like in the footsteps of his predecessors, the Great Karma Yogins who reincarnated voluntarily for the good of humanity in earlier ages. He claimed to have discovered a new religion, his life and teaching were devoted to proofs of the statements that Brahminism as we have and as he found it, was in no sense a religion sanctioned by the ancients but only an imposition on the people, that the Vedas and religious works as then existent and known to the masses were the remnants of what had not escaped Brahminical interpolation together with the interpolated texts themselves and that therefore the Vedas were in no sense Revelations or God-made and were not needed as authorities; that caste, hereditary caste was

also an innovation on the purer older social division which none questioned; that all the external mortifications practised and the ceremonials adhered to were wrong interpretations and forgeries of Brahmins. All knowledge was intended for the masses. The Lord preached in Pali and never wrote books for he preached to all and all could understand him.

The chief feature of the system of Buddha's philosophy consists in the extreme importance attached to ethics and the pivotal position man occupies in the whole universe. Man, according to the Tathagatha is his own creator, preserver, destroyer and regenerator.

Says the Lord addressing his Bhikshus "There are three things only, O Bhikkus that are everlastingly the same upon which no vicissitude, no change can act and these are the *Law*, *Nirvana* and *Akasa* and these three are one since the first two are within the last and that last one is Maya."

Nirvana, the eternal primal state, Karma, the law of the absolute equality of all action and reaction and of the consequence of reaction upon action, and Akasa, the Universal element in the manifested Universe of which the elements known to us are only concretions of a complex kind in difference of state and time, these are the three postulates or the three aspects of the one postulate predicated by Buddhism. Akasa according to it is the One Element existing in a state of homogeneity of which all things known to us are made up and so appear owing to the imperfection of our knowledge (Maya) and to the conditions of place, time and state that accompany each; Akasa is thus the Protyle that the science of the west seeks today. Nirvana is the basic state of homogeneity in which this Akasa is, a state of Eternal Motion. Between the stellar systems Nirvana is the state of Akasa

and they are identical; but in the manifested systems of evolution the link between Akasa and Nirvana is Karma, the Law. This Law predestines nothing and no one. As you sow so shall be your harvest; for in sowing you seek more or less to disturb an existing harmony which tends to return and react more or less upon you. The Law is what upholds the moral code of Buddhism for while it talks of no original sin it also does not talk of salvation being possible by prayer to any imaginary being termed God. It thus offers no consolation to the criminal, for he will be punished, but it prevents in him who understands it the tendency towards crime. It thus posits for man a past and a future, a past wherein he has created by his actions what now returns to him as "destiny" and a future that is entirely in his hands if he carefully take hold of the present, do no evil and improve himself by contemplation on the rational of each virtue.

To a better understanding of the nature of pain which has been analysed in the law of karma, the Lord propounded for the masses the philosophy of pain, its cause and power and the nature of the ways and means of relief therefrom. This is called the Great Teaching or the Four Noble Truths and the Noble Eightfold faith.

The First Noble Truth proclaims that the conscious separated life of individual existence necessarily implies pain; that so long as a man feels that he is possessed of an isolated self or so long as he regards himself and his fellowmen as detached personalities having antagonistic or even independently separate interests so long must he suffer and be subject to trouble grief and disappointment.

This first Noble Truth thus gives utterance to the Law of *Nirvana* by telling us that our primal and final

state is Nirvana, a state of absolute homogeneity. It also teaches an Universal Brotherhood, not an embrace of every other person you chance to meet in a foreign country while you kick your brother by the same mother; but a brotherhood governed by unselfishness, by the knowledge that we are all Gods and not human only;

The Second Noble Truth says that it is the desire or thirst for the continuance of individual life with its various sensations and experiences that constitutes the true basis of all suffering whatever outward form it may assume and to whatever planes or realms of consciousness it may belong. This thirst for life is called Tanha and gives rise to a wrong belief in the permanence and reality of the personality, which says the Lord is only an ephemeral form for that particular birth.

This would take us on to the teaching that man is apable of possessing a higher body and becoming a greater being than he imagines himself to be. It makes Man all the more a God by bringing him to the consciousness that he is as he wills himself to be. It is over and over the same Tattvamasi repeated; knowledge is Being in another phase.

The Third Noble Truth announces the fact that a the individual Man grows more strong in knowledge and charity (not the giving alms to every other able-bodied person that is clever enough to gull you, but the divine quality) so Tanha is gradually dissolved, and there is the consequent cessation of sorrow and pain.

The fourth Noble Truth ends the matter by pointing out the way by which *all* men may if they wish to accomplish this process of involution, by the practice of the set of maxims called the Noble Eightfold Path.

(1) Right fundamental belief i. e. the right belief mentally whereon to build up true knowledge.

(2) Right intention, good will towards all that live ; singleness of purpose, correctness and purity.

(3) Right speech, the use of becoming language temperate, fair and profitable, patient yet active thoughtful yet discriminating.

(4) Right behaviour, active philanthropy.

(5) Right means of livelihood, honest and purest spending of one's time paying adequate attention to supply one'sown material needs and helping others to do that yet without a care for the morrow.

(6) Right endeavour, putting one's heart in onething.

(7) Right loneliness, self contained and harmonious.

(8) Right meditation, as a set practice at fixed times, intent on the eternal Peace of Nirvana and attunement therewith.

While promulgating these reasons and premises, the Buddha was not unmindful of a much simpler code or the masses wherein all theory was put aside, there was a correct appreciation of Karma as Eternal Justice which knows no mercy. Buddha prepared them for a higher life by the three Obligations and the five Commandments.

These three obligations are necessary for every Buddhist.

(1) Buddham Saranam Gaschami :—I seek refuge in [the Wise One.

(2) Dhammam Saranam Gaschami :--I seekre fuge [in the Law Karma,

(3) Sangham Saranam Gaschami :—I seek refuge in [Brotherhood.

The first obligation is the belief in the necessity of an ideal which all should try to follow ; to the wiser one that saw beyond the rims of things the first obligation was a recognition of that great outlook of one Buddha

like, to vitalise human existence and the teaching of a Atman or Self, Wise and Self Illumined in us.

The second obligation taught the potency of the Law, the need of Righteousness, and the determination to do all things according to the behests of Justice.

The third obligation taught the masses an ideal in the religious brotherhood of Bhikshus, of the great virtues of brotherliness of the possibility of even the criminal reforming, not by repentance alone but by a steady practice of the Higher Life. To the wise ones the third obligation taught the existence of a body of beings forming the bulwark of humanity.

Next to the obligations was the promise to obey the five Commandments, for every layman following the ten morals would be a member of the Sangha. They are Thou shalt not kill (2) Thou shalt not steal (3) Thou shalt not injure others (4) Thou shalt not covet (5) Thou shalt not break thy vow of chastity and (6) Thou shalt not wish for the wealth of others; (7) Thou shalt not betray other's secrets (8) Thou shalt not pronounce foul or injurious words (9) Thou shalt not indulge in luxury and (10) Thou shalt not possess gold or silver.

It is the simplest code of morals, the grandest religion; its upholder is Justice itself, called Karma; it requires no belief or faith; it puts no barrier of caste or creed.

While promulgating these truths as they stand now for the uplifting of the masses it is the proud privilege of the select to assert that Gautama our Lord was not unmindful of the aspirants who wanted to pass into the Intersolar Laya long before others and taught a "Heart doctrine, for such as cared to know it. This Heart doctrine is its own clue and is only the complete know-

ledge of the laws governing spiritual consciousness which in Man is resident in the heart, and their application to life. The Heart doctrine is in no way distinct from the Yoga Philosophy of the Path taught by Sri Krishna and others before him, similarly as the Eye doctrine is in no way distinct from the teachings of the Upanishads. And thus teaching, in the fulness of his time, seeing his teachings spreading throughout the land, satisfied that all trace of Brahminism had disappeared from the masses who did no longer grovel in ignorance, the Lord passed away from physical life. Blessed be his Name!

There are some who believing that the Buddhism promulgated a new religion which destroyed Brahminism would have it that Buddhism died a natural death centuries later. It is not Buddhism that died but the whole nation that dying gave cause again for the rise of the old Brahminism about the time of the Mogul invasion in various places. Buddhism was simply a reform of the old religion, is an uplifting of the veil hiding the truth from the masses. It never cared to teach the Brahmins, because they knew much and did not want again to be taught, the same old religion again came out in a new language, gave rise to a new form of rites and rituals; it destroyed idolatry and mortifications and thus uplifted the masses and gave them the light which was not different from the ancient light of the Upanishads and the Gita.

P. PARAMESWARA AIYAR.

NOTES AND THOUGHTS.

ASIA is rising and with it India to give a fresh impetus to the moral progress of Humanity. Whoever reads the several presidential addresses, delivered at the religious, political, social and industrial conferences, will find that a true note has been struck in the national progress. A nation can grow and express its latent powers only according to the national genius and consistent with its inherent tendencies. This was more largely realized and expressed by the national gatherings at Calcutta. This was the very essence of the life of Bhagvan Sri Ramakrishna. Ramakrishna was the embodiment of all that was sublime, beautiful and enduring in the Asiatic ideals, and Vivekananda was the great interpreter—the voice and energy of that ideal. In short, Ramakrishna was the Asiatic solution of the many complex problems involved in the real moral and spiritual progress of humanity. And no other country than India could have produced a character like this. As Ramakrishna is the embodiment of religion so Vivekananda is the embodiment of the practical application of it, to the social and political aspirations of India.

* * * *

The light that first illumined the Gouri Sankar is slowly descending and illumining the valleys also. No individual or nation can live on mere negations. There must be something concrete and positive towards which society must drift. Mere criticism is ephemeral ; we must be constructive and idealistic. Swaraj is the ideal which India to-day proclaims; individual Swaraj, national

Swaraj and even universal Swaraj. It is the sovereignity of the soul ; not matter but spirit.

* * * *

The Hindus, the Mahammadans the Christians and Parsees must unite into a strong and invigorated nationality. What for ? Not to imitate the occidentals, for imitation is death, but to grow and deliver to the World the Asiatic solutions of the many problems baffling the materialistic West. We have a divinely ordained mission in the universe and we must stand strong and united to deliver this message to humanity.

* * * *

In this age of transition, in organising and bringing to a focus, our social, political, industrial, and religious forces in self-defence, we must never forget this higher purpose of our national existence. It is not the mere overthrow of the inimical forces, but self-construction on an enduring basis. Our national education must be such as to give every man the fundamentals of character, the power and perfection which will help him in grappling with the problems of life, which will stand him in good stead whether he is placed on the gibbet or in the crowd. The heart. and not the head,' must form the chief subject of a masters culture character and not theory.

* * * *

Lecky in his " Map of Life " says that the history of morals is essentially a history of the changes that take place not so much in our conception of what is right and wrong as in the proportionate place and prominence we assign to different virtues and vices. This is but a feeble expression of that doctrine of Hinduism which says, that in the samsaric world, there is no such thing as absolute morality. Virtue and vice are defined by the conditions of

time, place and circumstances. That which gives you a push into the highest planes of life, that which opens out before you a higher life, in short, that which leads you Godward is virtue. It also depends on the Adhikari. Even killing, if it can make a man purer and more spiritual, then it is a virtue. An Indian reading this may naturally ask what are those virtues and vices to which prominence should be given in this age. What is the moral standard that should guide him in life, that he has to, and therefore ought to, work out.

* * * *

The end of life has become more varied and more complex than what it was when our Code of Manu was drafted, or when it was last amended and commented on. Not to go so far back, the last fifty years of the History of India shows how, owing to growing complexity of life and variety of experience, the life of every Indian who sees and feels, is marked by severe conflict of duties (as at the time of the Mahabharata) from which his own traditional code does not clearly and distinctly provide for a way out. Though the fundamentals are there the application must be our own. The question which every one, prince or peasant, asks himself is "what shall I do?" "How shall I act?" The answer, it must be admitted, is not so easy. The Chinese and Japanese among the Asiatic races have been taught specfiically what they shall do and what they shall not do. Their religio-civic table of commandments needs no interpretation or commentary. With the Hindu, whose civilization is highly spiritual, who passed from selfishness to self-sacrifice, from self-sacrifice to self-annihilation, or to put it in another form, from the animal to the human and from the human to the divine, it is otherwise. The Hindu sages, who wrote all our scriptures, perceived these difficulties and struggles. But they aimed at higher spiritual

ideals and in consequence felt no need to devise for the benefit of men of all grades of life a uniform scheme with a decidedly lower, because practiceable and attainable, aim and purpose of life. However, that such moral struggles of wide and far reaching interest were experienced, must be very clear even from the opening chapter of the Bhagavad Gita. How then is one to proceed if there is no positive command ?

The discipline is varied according to the social status of the person. His duties also differ according to the circumstances of his birth, profession etc. The duties of all are summed up in three short commandments. They are full of meaning. Every Hindu, every Indian, may interpret it according to his own lights and he would not differ in his actions from his neighbour so far as to jeopardise their common well-being. They are:—Speak the truth ; practise Dharma ; and read your Scriptures.

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—*Rig. veda*, I. 164-46.

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—*Rig. veda*, I. 164 46

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THE BHAGAVAD GITA

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER VII.

IN the first group of six chapters, in order to teach the worship of the Supreme Person (*Paramapurusha*) which forms the means for the attainment of Narayana who is endowed with *Sri*, who forms the supreme goal attainable, who is the supreme Being, the *Brahman*, who is faultless, who is the sole cause of the whole universe, and who is omniscient, in every being, of eternal will and of great splendour, —(in order to teach the worship of such a Being), the beholding of the real nature of the individual soul by the aspirant, which constitutes the limb of that worship and which is accomplishable by the practice of (*Karma*) attended with the knowledge of *ātman* (*Gnāna*), has been taught.

Now in the middle group of six chapters, the nature of the Supreme Person who constitutes the supreme *Brahman* and the worship of Him which is definable by the word *Bhakti* (love and devotion) will be taught.

This same purport will be briefly taught later on in the verses beginning with, "He from whom all beings derive their activity and by whom this whole (universe) is pervaded,—by worshipping Him by one's own work, (*Karma*), a man attains perfection." [XVII—46]; and ending with, "Giving up (all these) he who is without selfishness and is tranquil in mind,—he is made to take the state of *Brahman*," [XVIII—53]; He who has become the *Brahman* and is calm in mind, neither grieves nor desires; being the same to all beings, he attains to supreme *Bhakti* for Me;" [XVIII—54].

But it is evident from the teachings of the Vedanta that *Upāsana* or worship is the same as what is understood in the form of *Bhakti* and constitutes the means for the attainment of the Supreme. Because *Vedana* or knowledge as taught in, "Knowing Him alone one transcends death," [*Svet. Up.* III—8]," "He who thus knows Him becomes immortal here," [*Taitt. Ar.* II—12-7] and such texts, is identical with the meaning taught in such other texts as, "Verily, my dear one, the *ātman* has to be seen, has to be steadily meditated upon," [*Brih. Up.* II—4-5]; "Let him worship the *ātman* as the object to be attained," [*Brih. Up.* I—4-15]; The memory becomes firm; when such memory is obtained, there is the loosening of all knots." [*Chhand. Up.* VII—26-2]; "When He who is the highest and lowest is seen, the knot of the heart is broken, doubts are all shatterred, and his actions (*Karma*) perish." [*Mund. Up.* II—2-8]; it is understood that this (*Vedana*) is of the form of a succession of memories (or remembrances), is of the same character as 'seeing'

(*Darsana*) and is expressible by the words *Dhyāna* meditation, and *Upāsana* or worship. Again because it is specially taught that "The *Atman* is not reached either by reflection or by largely hearing the scriptures. Whomsoever He chooses, by him alone He is reached. To him this *ātman* reveals His own Form;" [*Mund. Up.* III—2-3], it is concluded that what is denoted by the word *Upāsana* or worship is the same as the succession of memories which is the cause of being the object of choice to the supreme *Atman* which itself is of the form of intense love by reason of the object of remembrance being unsurpassingly dear. This (succession of memory alone) is, indeed, called *Bhakti*, because there is the teaching, "The constant meditation through love is called *Bhakti*." Therefore from such texts as, "He who thus knows Him becomes immortal here. There is no other path for the attainment of final release." [*Taitt Ar.* III—12-7], "It is not possible to see Me, with the help of the *Vedas*, through the practice of religious austerity, through the giving of gifts, or through sacrifices, in the same manner in which you have seen Me (now). It is possible, O Arjuna! really to know, to see and to enter into Me, such as I am now, Parantapa! by means of undivided *Bhakti*. [XVI—52-4]. The identity of meaning between these two (*Upāsana* and *Bhakti*) becomes conclusively established.

In this middle group, in the seventh Chapter are taught the real nature of the Supreme Person (*Parama-purusha*) who forms the object of worship, the veiling of it by *Prakriti*, the seeking of refuge (with Him) for getting rid of the same, the varieties of the method of *Upāsana* or worship, and the superiority of the *jnānin* or the enlightened (who has realised the Supreme).

1. With mind fixed in Me, O Partha! engaged in the attainment of *Yoga* (with Me) and finding refuge in

Me, how you shall without doubt know Me fully, hear that now.

With mind fixed in Me by being intently directed towards Me,--through surpassingly great love for Me, whenever there is separation from My essential nature and qualities, doings and glory, whose nature is apt to droop at that very moment alone, and in consequence whose mind is firmly fixed in Me ; finding refuge in Me,—who, since he himself pines in the absence of Me, finds refuge in Me, has Me as his sole support ; engaged in the attainment of *Yoga* with Me ;—engaged in seeking union with me ; how you shall know Me,—perceive Me with the aforesaid knowledge,—Me who am the object of this *Yoga* ; without doubt,—completly freed from doubt ; and fully,—in entirety ; hear with attentive mind to that knowledge.

2. I will declare to you without reserve (the essential) knowledge, along with the knowledge of discrimination, which you have known ; nothing else, here, remains to be known.

I will declare to you without reserve the knowledge relating to Me along with the knowledge of discrimination. The knowledge relating to the variously distinguishable forms. By whatever means I am distinguished from all kinds of things, sentient and insentient, as being opposed to all that is evil and as being endued with infinitely great glory made of a multitude of unbounded, unsurpassed, inestimable auspicious qualities, along with such a knowledge relating to the object discriminated, I will also declare to you the knowledge of my essential nature. Why say much ! (I will teach you) that knowledge by knowing which nothing else in regard to Me remains to be known again.

The character of this knowledge which is being

taught, as being difficult to obtain is mentioned:—

3. Among thousands of men, only one perchance strives for perfection ; and even among those who strive for and obtain perfection, only some one knows Me in truth.

Men are fitted for the observance of *Sastraic* injunctions. Among thousands of such men only one perchance strives hard till he attains perfection. Among thousands who strive till the attainment of perfection, only some one knows Me and thereby strives to attain perfection in Me. Among thousands who know Me only some one knows Me in truth, as I am really placed ; the purport is that none whatever (knows Me). This is taught later on as follows :—"That high-minded man is hard to find." [VII—19]; "But not one of them knows Me." [VII—26].

4. Earth, water, fire, either, the *manas* (or the organ of internal perception) and also the Buddhi (or the organ of intellection), and *Ahankāra* (or the organ of egotism),—thus this Prakriti (material nature) of Mine is divided into eight parts.

The *Prakriti* or material nature of the universe which exists in the form of wonderful and infinite objects of enjoyment, means of enjoyment and places of enjoyment, is divided into eight parts in the form of earth, water, fire, ether and other things which are productive smell and such other qualities, in the form of mind and such other senses and in the forms of *Mahat* or the great principle and *Ahankara* or the organ of egotism,—know this to be Mine.

5. This is (My) lower *(Prakriti)* ; but know that to be My higher *Prakriti* which is other than this (lower one) and consists of the life-principle (individual soul), and by which, O mighty armed ! this universe is sustained.

This is my lower Prakriti. That which is other than

this—than this which is insentient and forms the object of enjoyment of the sentient beings, that which consists of the life-principle *(Jiva)* which is of a different order, is higher, and on account of its being the enjoyer of the lower one is the important thing, and is in the form of intelligent souls,—know that to be my *Prakriti*, by which the whole of this non-intelligent (material) universe is sustained.

6. Understand that all existing things spring from these. So also, I am the source and the destruction of the whole universe.

Know that all existing things that have sprung from these two *Prakritis* of Mine, which form the totality of sentient beings that range from Brahma to a clump of grass, which exist both in high and low states of being, which are a mixture of intelligence and non-intelligence,—all these are Mine; for those that are placed in the womb of My two fold *Prakritis* are assuredly Mine. So also understand that, because the whole of the universe has its origin from the twofold *Prakritis* and because these two *Prakritis* are also born from Me and belongs to Me, I alone am the source of the whole universe and I alone am the destruction, and I alone am the appropriator of it.

That even these two, *Prakriti* and *Purusha*, which form the totality of both intelligent and non-intelligent things of this universe, have *Paramapurusha* for their source is established in the (teachings of the) *Srutis* and the *Smritis*. To this effect are the following texts and similar others ;—"The *Mahat* (mind stuff) is absorbed into the *Avyakta* (the unmanifest *Prakriti*), the *Avyakta* is absorbed into the *Akshara* (*Prakriti* impregnated with souls); the *Akshara* is absorbed into the *Tamas* (the indistinguishable Chaos or darkness), and the *Tamas* becomes one with the Supreme God." [*Sub.* Up. II]. "Two

forms are born from the Supreme nature of Vishnu, O sage!—the *Pradhāna* (or the primordial matter) and the *Purusha* (or the soul); [V. P. I—2-24]; "The *Prakriti* (nature) which has been spoken of by Me as possessing a manifest nature, and the *Purusha* (or the soul), are, both of them absorbed into the highest *Atman*. And the highest *Atman* is the support of all, and is the Highest Lord. He is celebrated under the name of Vishnu in the *Vedas* and in the *Vedanta*." [V. P. VI—39 and 40].

7. There is nothing else whatever higher than Me, O subduer of wealth! All this (creation) is strung on Me like a number of gems on a thread.

By being the cause of both the *Prakritis* which are the cause of everything else, and by being the appropriator of even the sentient beings which are themselves the appropriators of all insentient things, I am the highest both as the cause and as the appropriator. So also by the possession of knowledge, power, strength and such other qualities, I alone am the highest. Other than myself there exists nothing whatever higher, surpassing Me and endowed with knowledge, power and other qualities distinct from Mine. The totality of all the intelligent and non-intelligent things, both in their state of cause and in their state of effect, which form my body, are, like a number of gems on a thread, strung, that is, rested on Me who am situated in the capacity of their *Atman*.

He whose body is the earth, whose body is the *atman*, He is the internal *Atman* of all beings, He is devoid of sins, He is the Divine Lord, He is the one *Narāyana*. [*Sub. Up.* VII]. Thus the existence of the *atman* and the *Brahman* in the relation of the body and the soul is evident from the *Antaryami Brahmana* and such other Srutis.

Therefore as everything forms the body of Parama-

purusha, all modes of existence abide only in the Paramapurusha because they are only the attributes (or modes of existence) of Paramapurusha who forms the the *Atman* (or the essence). Hence to show that all words are denotations of Him alone, it is here taught by equating Him with each one of them.

8. I am Savour in the waters, O son of Kunti ! I am the light in the moon and the sun ; the *Pranava* (the syllable *Om*) in all the Vedas ; sound in ether, virility in men :

9. I am the pure odour in the earth and the brightness in the fire ; the vital principle in all beings and the austerity in ascetics.

10. Know Me, O Partha ! as the eternal seed of all things that exist. I am the intellect of the intelligent and the splendour of the splendid.

11. I am also the strength of the strong, free from desire and attachment (raga). I am desire in all beings unopposed to *Dharma*, O prince of Bharatas !

Thus all special properties spring from Me alone and are dependent upon Me ; and as constituting my body they are existent in Me alone. Therefore in all their modes of existence I alone really exist.

But with what distinguishing feature is (here) mentioned :—

12. And whatever modes of being are born of *Sattva* (goodness), and whatever are of *Rajas* (passion) and *Tamas* (darkness), know them to proceed from Me alone ; but I am not in them, they (are) in Me.

Whatever modes of being born of *Sattva, Rajas* and *Tamas* are existent in this universe in the state of the senses, in the state of the objects of enjoyment and in the state of their several causes,—know all these as having sprung from Me alone and abiding in Me alone by

being my body. But I am not in them,—I do not at all remain at any time as dependent on these. In the case of other beings there is service (to them) in the existence of the body as dependent on the *ātman* and in the existence of the *ātman* along with the body. But in my case there is no such service, that is, pure sport is the only purpose.

13. Bewildered by these three modes of being made of the *Gunas*, the whole of this world knows not Me who am higher than these and immutable.

Thus then, the whole of this universe composed of sentient and insentient beings which belong to Me, rises each time from Me alone and dissolves in Me, as also exists in Me, and constitutes my body having Me alone for the *Atman*. Thus I alone exist, both in the causal condition and in the condition as effect, in every mode of being by having everything for My body. Therefore through being the appropriator and through a multitude of innumerable auspicious qualities such as knowledge, &c., I alone am in every way the highest. There exists no other thing higher than myself through any of the auspicious qualities. Me who am thus situated, who am higher than the modes of being made of the three gunas, *Sattva*, *Rajas* and *Tamas*, who am the highest, that is, the supremest through my uncommon auspicious qualities and through each of their modes of being fit for enjoyment, and who am the immutable, that is, ever the same in form,—Me, this world, bewildered by the things which are made of the same three *Gunas*, which are vulgar in origin, and momentarily destructible and exist as the body and the senses fit for enjoyment in conformity with the previous *Karmas*,—this world which is situated in the form of gods, lower animals, men, and inanimate beings, does not know.

Even though situated in You (the Lord) who are in yourself unbounded and unsurpassed in bliss who are eternal, of one unchangeable form, and the most excellent even in your manner of being the objects of enjoyment as worldly things, how does the notion of mistaking ones self with the objects of enjoyment, in all these impermanent modes of existence which are extremely low, and mode of the *Gunas*, arise to all the orders of enjoyers ? This question is here answered :—

14. For this divine *Māyā* of Mine made of the *Gunas* is difficult to transcend. Whoever seek refuge with Me alone, they cross over this *Māyā*.

This *Māyā* made of the *Gunas*, that is, *Sattva*, *Rajas* and *Tamas* is mine ; and hence divine, that is, created by Me, the Lord, who is engaged in it as sport ; and hence it is difficult to transcend for all, that is, hard to surmount. The use of the word *Māyā* indicates what is made of these *Gunas*, because it possesses the power of producing wonderful results as in the case of the weapons of *Asuras* and *Rakshasas*. Accordingly this passage :—" Then there came the excellent discus, Sudarsana, wreathed in flames and, which was ordered by the Lord to protect him *Prahlādā* from injury. The thousand *Māyās* (or wonderfully created weapons) of Sambara where destroyed one after another, by that, quickly moving discus (of the Lord) in guarding from injury the body of the boy (Prahlada). [V. P. I—19 and 20]. In this and similar passages, the word *Māyā* does not connote the meaning of unreality. Even in the case of jugglers and such others, because, by some such means as incantations and herbs, only a notion of reality, though with reference to an unreal existence, is produced there is the use of the word *Mayavin* or the employer of *Māyā*. Accordingly the incantations, herbs, such other things alone are the *Māyā* here, because the

meaning of a word should refer to one thing and be capable of harmonising with the usages of the word in all contexts. In this context, since the use of the word *Māyā* in the sense of unreality has reference to the notion pertaining to the creative work *Maya*, it is figurative, as when it is said, "the cots weep." This *Maya* of the Lord which is made of the *gunas* and is real, is alone taught in the following and other passages. "Know then that *Prakriti* (nature) is *Maya*, and the great Lord, the *Mayain* (or the possessor of the *Maya*)." [*Sevet Up.-IV*—10]. The work of this is the veiling of the real nature of the Lord and the misapprending of the objects of enjoyment for the real nature (of the enjoyer). Therefore the whole of this universe, bewildered by the *Maya* of the Lord, does not know the Lord who is of the nature of unbounded and unsurpassed bliss.

The means for the getting rid of this *Māyā* is pointed-out :—

Those who seek refuge in Me alone who am possessed of eternal will, and supremely merciful and who am the refuge of the whole world without taking into consideration the special qualification of any of them, they cross over this *Māyā* of mine which is composed of the *gunas*, that is, abandoning the *Māyā* they worshp Me alone.

For what reason all men do not practise taking refuge in the Lord which leads to the worship of the Lord, is here explained :—

15. Me, the evil-doers do not seek——those who are perverted in intelligence, those who are the basest of men, those whose knowledge is taken away by *Māyā* and those who have recourse to the nature of *Asuras*.

Me, the evil doers,—men of sinful deeds, who, on account of the comparative importance of their evil doings, are of four kinds, do not seek,—those who are

perverted in intelligence, those who are the basest of men, those whose knowledge is taken away by *Māyā* and those who have recourse to the nature of *Asuras*.

Those who are perverted in intelligence are those whose knowledge is perverted, who in the aforesaid manner think of the *ātman*, whose sole delight is in subserviency to the Lord and of everything that comes under the class of enjoyable objects, as subservient to his own self. Those who are the basest of men, are those who, even though my nature is generally known to them are incapable of being devoted to Me. Those whose knowledge is taken away by *Māya* are said to be those whose knowledge regarding Me and My Lordly nature has begun to dawn but it is carried away by false reasonings tending to the impossibility of comprehending it. Those who have recourse to the nature of *Asuras* are those whose knowledge of Me and My Lordly nature when firmly secured leads only towards the hatred of Me, and hence they have taken to the nature of *āsuras*. All these classes of men are successively more and more in the degree of their sinfulness.

16. Four classes of men of good deeds worship Me, Arjuna !—the distressed, he who desires the knowledge of *ātman*, he who seeks for wealth and the sage, O chief of Bharatas !

Men of good deeds, men that are virtuous seeking refuge in Me, worship Me alone. These on account of the comparative importance of their good deeds are of four kinds. Owing to the greatness of virtue and the superior excellence of knowledge, they are great in the order of ascendence.

The distressed is one who is deprived of his position, one who has lost his wealth but wishes to regain it. *He who seeks for wealth* is he who not having acquired wealth

is desirous of acquiring wealth. The source of action alone are different in the case of these two but their qualification is one only, because of the identity of purpose of these in regard to wealth. *He who desires the knowledge of ātman*, is he who desires to obtain the nature of *atman* free from *Prakriti*. It is here said "He who desires the knowledge of *ātman*" with the idea that knowledge alone is the essential nature of the *ātman*, who e sole delight is in being subservient to the Lord as taught in "Know that to be my higher *Prakriti* which is other than this (lower one)." and such other passages;—he who without stopping with the *ātman* free from *Prakriti* desires the Lord, considers the Lord alone as the highest thing to be obtained.

(To be continued.)

SWAMI VIVEKANANDA IN LONDON.

IMPRESSIONS.

I.

LONDON is large. Some 6,000,000 persons live in, or near, the Metropolis, calling themselves Metropolitans, 6,000,000 persons; 6,000,000 interests. It seems thus, on the face of things, somewhat wonderful when one great interest forces its way though the rest, thrusts them aside, and fills a front place. The advent of Swami Vivekananda in London made itself felt in many circles. He carried about with him an atmosphere which, because of its novelty and it luminosity, compelled attention. Men and women whose spiritual sense had been obscured by clouds of creeds and disagreements, listened with delight to one who spoke of a great religion underlying creeds, a great philosophy which by its exercise would obviate sectarian squabbling. The vastness of London town, of London life, prevented him from appealing directly to all. Some sects hedge themselves in so closely with "legend and doctrine of human invention" that no eloquence, no sanctity could immediately penetrate to their centre. Keen thinkers, however, of various churches and various creeds heard Swamiji with open ears. His message, by them, has been carried far afield. Many a preacher many a congregation, is the better, the wiser, the happier because of the Messenger and his message. Many a man, many a woman, weary of trying to find rest and peace in vain repetitions of psalms and prayers, fitted may be for another age than this, learned through him, that religion is real despite the incrustation of creeds and the embroideries of imagination. To compile a history of the Masters

sojourn in England would be outside the scope of the present writer. It is only in his power to paint brief word-pictures embracing a passage in that history here and there, so that remembrance of his coming may be placed on the printed page.

No impression of any thing or any person is so striking as the first, after-impressions convey confirmation or modification perhaps, but the first is abiding and, usually, reliable. The first glimpse of the sea; of a snow-clad mountain peak, of a great cornfield swaying in the summer air stamps itself indelibly on one's memory. The imprint made of the earliest view of the swami was deep and enduring.

It occurred in a London Ladie's club. A woman of high reputation was advertised to speak on some absorbing educational topic. A large audience gathered together; select, smart, cultured, quick-witted. Illness prevented the lecturer, instead of her, ready at brief notice, to take up her subject, the Swami Vivekananda appeared. So, for the first time, one saw and heard him, whom to see, to hear, and to know, was a revelation and a lasting joy. Short perhaps, as compared with the average Englishman, yet carrying himself with dignity and grace; he showed not only perfect acquaintance with the English grammatical style but a marvellous intimacy with British and Continental Schools. The purity of his phrasing, the sweet flexibility, of his voice, the force of eloquence were instantly realised. He compelled and retained attention. His courage equalled his ability. Experts in education had, because of the subject, come togather to listen to another expert, to discuss that subject in all its ramifications. There was, however, one point; and that, perhaps, the greatest; which had not occured to these ladies and gentlemen who posed as mistresses and

masters of all that pertained to the science of scholasticism. That point the Swami demonstrated in thunder tones that reverberated through the hall "It is iniquitous to take money for teaching. It is the teacher's high and blessed privilege to *give* his very best to his scholars."

The thunder-tones bore a thunder-bolt. These teachers existed upon the price of their teaching. Here stood a man, whose culture transcended theirs, whose capacity and acquirements dominated theirs; a man who, nevertheless, taught "because he must;" because inspired to teach; a man who refused to a take payment for his teaching; a man who affirmed that "the vilest indignity is done to religion by those priests and preachers who make personal profit out of the people."

Thus the occasion and the impression were alike memorable. A note was struck which drew instant attention to the standpoint of the religious East and that of the West. The voice of the Swami was the utterance of a seer. As he spoke his form enveloped itself with the mantle of a prophet who knew that his message must affect the world-conscicusness. India, for him, was the mighty mistress and custodian of truths whose penetrating value and quality would permeate the philosophy for which the souls of men were athirst. Great in intention, great in oratorical pervasiveness, great in that wonderful power which we call personality, the Swami Vivekananda came, saw, and conquered.

ERIC HAMMOND.

THE RELIGION OF MONASTIC ORDER.

(*Concluded from page 29.*)

ADWAITA.—But India seems to have suffered much from its after effects, because the ascetic life of the Vedic and Pournic ages is not the monastic life of the Buddhists. At the decay of the Buddhism it is noticeable that Indian ascetics, or as the Greeks called them naked philosophers, practised various forms of self-torture. One burried his head with his body just above the ground. Another wore an iron collar or supended weights from his body. Again one clenched his fists into his palms, or kept his hands upwards until he was unable to put them down. Another turned his face towards the sun from sunrise to to sunset. Of course his Buddhist successors were less severe to themselves. He is again to be noticed in the person of his Christian descendants on the banks of the Nile, as the Pillar Saint and others of his kind. These are hedious shadows of the Aryan hermit and Kshatria Avatars of the Pouranic age. So Sankaracharya had to come to the rescue of the Vedic religion.

Ananda.—Yes, when Buddhhist monks like Hindu ascetics, were degraded, as you say, Sankaracharya appeared to convert Buddhism to the Hinduism of ancient India. He found the Buddhists his strongest enemies, some of whom he had converted. There were, at the time also various Hindu sects of ascetic order of very degraded form. Most famous of them were the Trantraic order of the Aghori sect, of Aghoraghanta at Sriparvata in Mysore, of the Kapalic sect of Ugra Bhairava and of Pasupata sect with the temple of Pasupatinath in Nepal as its centre. Sankara tried to reform the existing ascetic sects of his time and

organised an order on the basis of his own life and experience which still exists under the name of the 'Dasanami Sadhus.' Like Buddhist Vihar he also established some 'Mats' or Monastries on the lines of Lord Buddha.

Adwaita—But it is a sad thing that the disciples of Sakya Simha as well as those of Sankaracharya were perplexed by the Maya doctrine of Vedanta and therefore disregarded the Aryan ideal of man and woman; and become easy victims of the Semitic ideal. By the lock of their controlling power over the sensual body they dreaded women as an enemy to Brahmacharya and therefore became almost dead for the want of that spiritual force, which Indian women possesses. The guardian angels of Brahmacharya—are thus hated and persecuted as Maya, and regarded as enemies of religion since the erroneous preaching of the Maya doctrine has prevailed in India. The descendants—of Maitri, Savitri, Gargi, Sita, Droupadi &c., are neglected and disregarded. For this blunder, the religion of Lord Buddha and the reformation of Sankaracharya could not find an abode for a long time in India. So Ramanuja Swami had to come to the rescue of the Aryan ideals and religion. It is evident that the Social constitutions as well as religious doctrines of India being based in the ideal and religion of the four ashrams of ancient India, the onesided religion of monasticism, has been a failure in Hindusthan since the time of Lord Buddha. It strikes me also, Ananda, that true renunciation is the offspring of an immaculate conception of woman devinely united with man—by spiritual marriage. Such marriages have become very rare in Aryavarta since woman has been considered as Maya and dreaded as an enemy of Brahmacharya—and religion. Is it possible for your people, Ananda, to flourish and to develope spirital force without the help of

the vital spirit of religion divinely bestowed upon women in the form of perfect love and chastity ? The spiritual force that had won the spiritual and philosophical world for India, was conceived by the women of ancient India and flowed through men like Janaka, Ramachandra, Arjun, Sri Krishna and Buddha. A similar spiritual force, born of a spiritual marriage, that united a runaway nun and an independent celebate, a bride of the cross and a follower of the cross, was found to break through the barriers of of the Monastic Order of the west and to destroy the Christian Monasticism founded by Monks like Saint Francis of Assisi, Saint Bernad, Saint Dominic and Ignatius de Loyola. The spiritual force that flowed through Luther, conquered much of the religion of the Monastic Order of the West and established the Protestant religion of Europe. These facts I hope, deserve the consideration of your people, Ananda.

Ananda.—Your arguments, Adwaita, supported by the facts you pointout, seem to be very strong. You have a nice way of explaining spiritual things. But the religion of Monasticism has expressed itself in various forms, and all of them are, I cannot admit, based on wrong ascetic principles. Of course there exist some ascetic practices and methods which do not tend towards true religion, towards the realization of God, the almighty impersonal power, the Iswara of Vedanta. But these are abuses of a true ascetic life and error of worship and 'Sadhana.' It is noticeable that torture and self-punishment are all abuses of self-discipline, by which some orders of monks and ascetics seek to gain control over the sensual body or to crucify the same. Again, a life of poverty may be an abuse of the life of self-denial and, therefore, such a life may be found to fail in carrying out its object, to extinguish the selfish desires of man. But the vows of

celebacy, poverty and obedience, which are the three fundamental principles of the Monastic Orders, I believe, are established in the experiences of the true Brahmacharya life accepted in the days of Kapila, the founder of Sakhya Philosophy, and Sankaracharya the exponant of the Vedanta doctrine. The dread of woman is the lack of power to have control over the sensual body and therefore, to hate woman as 'Maya,' seem to be born of national weakness of modern India. But I cannot believe, Adwaita, that life of the last 'Ashram,' I mean of Sannyas, does not tends towards the religion of God, but consists of certain ascetic practices only, of a life-long celebacy.

Adwaita.—Do you notice, Ananda, how the self-tortured Yogi and self-conceited Sannyasin of modern time, degrade the ideal of ancient India, how they pollute the robe of a Tapasvin by losing the spirit of self-crucifixion? How they have become a plague and a burden of the Hindu community, having grown above the domination of the baser impulses by following restricted celebacy? How they have deadened their religious feelings by losing the idea of the goal, the manifestation of the divinity within? Do you remember, how Mr. Marshall depicts the situation?

Ananda.—Yes, I do. Mr. J. H. Marshall says. "To one grown above the domination of the baser impulses and restrictions, asceticisms are injurious; as they make development one-sided. The great Yogis are as cold and as far away as the stars, in their human relations. We do not refine the flesh by ignoring it while living within it, we only deaden our attention to its clamour, but we do refine it by respecting its natural requirements."

Adwaita.—Yes; but he further says "as our inner self is uplifted these requirements will gradually grow less gross and will finally be transferred into higher sense-

energies. When we ignore these ascetically--we are laying the foundation for a corresponding reaction that may and probably will in one incarnation or another, overwhelm us and throw us back to a still lower place in the scale we are ascending. Nature never permits any skipping; If we try to skip anything we shall fall back to where we started, perhaps further back than that." In view of the sad pictures of degradation of the ascetic orders of the present age, don't you think it is more desirable to let your people remain in the house hold and uplift the self, before they are initiated and allowed to take the garb of renunciation. Otherwise they may become a prey to the corresponding reaction of a degraded celebacy and Brahmacharya.

Ananda.—Yes, a good and healthy result may be expected from this method. It will elevate the four 'Ashrams' of ancient India on which the modern Hindu Society is based, and reform the existence ascetic orders of India. It will be able then to produce more ascetics like the late Pavanáhari Bábá of Gaziabad in the United Provinces and Sannyasins like Swami Vivekananda of Bengal. Of course the latter, I believe, as a result of the Sákta 'worship of the Karthikeya, the concrete form of the spiritual force born of the spiritual union or marriage of Uma-Sankar, was the production of the spiritual force of Brahmacharya that arose from the spiritual marriage of Sri Ramakrishna and his consort. Of course it seems to me that the modern Hindu Society even in this 'Kali-Yuga,' possesses the spiritual force of producing woman, if not man, of the Aryan ideal.

Adwaita.—To practise the of Science of Cosmology by maintaining a life-long celebacy or Brahmacharya, may I believe, Ananda, enable the human mind to know the secrets and work wonders on the metaphisical plane.

But that does not help him to enter into the world of ideas and realize God. That does not tend towards the idea that rules the universe, the all-pervading and almighty spirit of Brahman. That cannot produce in a nation the manifestation of God on the human plane; the birth of Godly men like Pouranic Avatars. The religion of the Monastic Order may help a man to follow a life-long celebacy and to lead to the 'Ashtasiddhis of a Yogi, but not to attain to the Divine Love and true renunciation, which is found to be born of spiritual marriage, a counterpart of Divine Nuptial or Conjugal love, of heavenly beings. I believe that when a Yogi or Monk is tired of his metaphisical researches, and disappointed of his supernatural powers, surrenders them at the feet of the Most Holy, turns his mind towards the kingdom of heaven that lies within him, *then* only true religion and the light of the spiritual world dawn upon him, then the Divine Love flows through his heart and divine Intelligence illumines his brain. Then the spiritual force within him, breaks through the barriers of bondage and carries him to the Temple of God.

Ananda.—Let me tell you, Adwaita, once more very clearly what constitute true 'Brahmacharya' and what is the true religion of the Monastic Order which I believe, has been the ruling religion of India since the time of Lord Buddha, and which has expressed itself in the various forms of ascetic orders that came into existence through Sankaracharya, Ramanuja, Guru Nanak, Kabir Tulsidas and like Ignatius de Loyola of the Western Monasticism, Guru Govinda Singh. A life of these ascetic orders if not based, as some people think, on vows of poverty, celebacy and, obedience only, but on 'Brahmacharya' which means spiritual training or education, and and not university education. A perfect education must

be two fold in order to be complete in itself. The external life and thought should be made to develop the spiritual instinct in the common manifestations and expressions, and the divine quality should transcend that it may premeate the whole being. Then the human will become the living principle of being, by which all thoughts, percepts and convictions are included together in a fairly compact unity. Such an education is intended by Brahmacharya and was imparted in the forest universities of ancient India. Such an education is called Brahmacharya, and deserves 'Sannyas' the last or the highest of the four Ashrams. The national ideals of India, since Lord Buddha preached renunciation are renunciation and service. So you see, the aim of religion of the ascetic orders existing in India at present consists in reasserting the national life.

Adwaita.—Yes, Ananda, if I have understood you from what you have said, I must repeat that the religion of the Ascetic Orders in India, is to impart spiritual education similiar to that which was given in the forest university of the ancient India; and thereby, to turn out Brahmacharins to lead the life of true renunciation and service. But it seems to be very doubtful whether your 'Alma Mater' has been succesful in imparting the perfect education you speak of and turn out ideal Brahmacharins. He, who would govern others and teach self-knowledge must first conquer himself through self-knowledge, and the only true self-knowledge rests in the knowledge of being. Such a man, I believe, is very rare in any Monastic order. Such a man only deserves to be a Master. of Brahmacharya, a Guru, a spiritual preceptor to initiate one into Brahmacharya and Sannyas.

But a life of renunciation and service which you say is the life of a true Sannyasin, I find, from the past

history, is deserved only by sons and daughters of noble Kshatria families, and of pure Rajashik nature who have experienced and felt the bitterness of wealth and power. It is not suitable at all for inexperienced, narrow-minded and week sons and daughters of the poverty stricken nations of the modern India. For this reason it is noticeable also that as a teaching body of Brahmacharya, the existing Ascetic orders of India, and as training schools, the monastic orders and monasteries all over India, present a sad picture of failure. As an inevitable result of that, indiscriminate 'Sannyas' by so called Sannyasins, have not only caused the withdrawal of a considerable, number of young men of 'Grihastasrama from their poverty-stricken parents and wives, and from the exercise of civic duties, but also degraded the ideal of 'Sannyas,' a life of non-resistence and peace, as well as the ideal of true Brahmacharya, a life of renunciation and service. The religion of the monastic or ascetic order as it exists at present in India, is a hedious shadow of the past having lost the true ideals of the four 'Ashrams'. It has almost become dead; for the real Universe is composed of ideals and the activity of its ideas is the substance of its things.

Ananda.—As regards the religion of the monastic order as well as of ascetic orders, I must say, What Swami Vivekananda says in his 'Raja-Yoga,' "Each soul is potentially Divine. The Goal is to manifest this divinity within, by controlling nature, external and internal. Do this either by work, or worship, or pshychic control, or Philosophy, by one or more, or all of those and be free. This is the whole of Religion." So like that of the Christian monks, the religion of the monostic orders that we find to exist in Northern India in the monasteries situated on the Snowy range of the Himalayas called 'Kayilas' and in those also that adorn the banks of Manasvarovar

in Tibet, appears to be crucifying the lower self, the sensual body of man, by invoking the spiritual force of Lord Buddha, by worshipping the founder of the religion of the monastic order. Similarly the goal of Hindu Tapasya of the existing Ascetic orders seems to be to manifest the divinity within by invoking the spiritual force of the founders of these Ascetic orders, by worshipping the vital spirit of those orders.

Adwaita.—Yes, the ideals are very true Ananda, but one who was among them it is known how the members of these Ascetic orders having failed to grasp the ideal of religion, to approach the vital spirit of religion, follow certain doctrines, or dogmans or rituals, or books, or Temples or forms of some ascetic practices, which are but secondary details only. The various means have become the goal of religion, and therefore, sectarian feelings as well as antagonistic preachings have become the religion of modern India. It is ignored, that the fundamental factor of the various means to attain the goal of religion, is to control the nature external and internal and the common goal of all religions is to manifest the divinity within.

A BRAHMAVADIN.

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INDIA'S NEEDS AND THE RAMAKRISHNA MISSION.

By Panchapakesa Aiyar M.A.

THERE is an old Sastraic commandment that every literary work should be commenced with a song or songs dedicated to the Lord or to some great deity. As an alternative dictum, Sastra permits an introductory mention of the hero of the song or tale, if the hero happens to be an ideal man. In obedince to the old traditional custom I cannot do better than begin this paper with quoting one of the thousands of sayings of the great immortal man whose *avatara* on earth we are met to commemorate here to-day. The great Paramahamsa says "A saviour is a messenger of God. He is like the viceroy of a mighty monarch. As, when there is some disturbance in a far-off province, a king sends his viceroy to quell it, so, when there is any waning of religion in any part of the world, God sends his *avatara* there." The great divine man that gave forth this saying seems to have done it unconscious of the applicability of the saying to himself. He who reads his life does not come across any passage in which he consciously styles himself as God on earth, except in the sense in which all men are of the Deity but all those that came in contact with him, whatever their religious views, felt that he who stood before them could not be one of human kind but must be some divinity who should have voluntarily come down to inhabit a house of flesh for the uplifting of the human race. All who saw him became conscious of the wide gulf of difference that separated him for all other men. Every word that he spoke was characterised with such profundity of wisdom and insight into the mysteries of life, that,

whoever came to him, whether friend or foe, felt, that, for the time being, he was elevated, ennobled transformed, into a being greater, purer, and nobler than he had been before.

Such being the marvellous greatness of the great teacher whose teachings and their influence are already beginning to flower forth into the sweet spirit of voluntary dedication to the service of humanity in his numerous followers, it is but right that we in Madras should spend a short hour at least once year in the thought of this God of Bengal so that we may attempt to make some faint approach, however poor it may be, towards the ideal preached by this great Guru of the human race. It may startle some of those who have not seen him or learnt of him sufficiently, to be informed that he deserved to be styled a Guru of the human race ; when, except a handful of followers, there are millions in the world who do not acknowledge him as their master. Such a united acknowledgment of leadership by all men without exception is impossible to be expected on this imperfect earth, so long as man continues to be man with all the bias and with all the weaknesses which are inseparable from the frail flesh which keeps in bondage the free and perfect spirit within. Such a distinction has not fallen even to the share of Him, whose worshipper Bhagavan Sri Ramakrishna happened to be—I mean Lord Sri Krishna, conceived by him as the Mother of the Universe. All that we can do is to read his life and to examine his teachings and deduce therefrom whether his life was not such as all great men of the world have described as the noblest and the best and whether the teachings that he imparted were not universal and catholic so as to be suited to all nationalities and all grades of life. If the life and teachings of Sri Ramakrishna stand this test, it may

safely be conceded that he amply deserved to be honoured and worshipped as a leader and master. Should this be the case, it would matter very little whether a great body of men or a small body of men have joined his lead. It is all a question of time ; it has taken more than 1800 years for great saviours like Jesus or Buddha to be admired and venerated by men outside the folds that have belonged to their following. Considering the influence that the teachings of Sri Ramakrishna have already begun to exercise in many parts of the world, one will have to admit that the the proselytism of the new phase of Hinduism, which Sister Nivedita has happily styled aggressive Hinduism, is as rapid as, if not more rapid than, that of the creeds founded by the masters that had preceded him. There is this great difference between the creeds founded in the teachings of Sri Ramakrishna, that while the old creeds were preached to ignorant humanity or at least to men who had not the benefit of the culture and enlightenment of this scientific age, the teachings of the inspiring deity of the new Hindu Mission have to be preached to the advanced men of the twentieth century in the advanced countries of the world. If some of the greatest and the best of both the west and the east acknowledge and confirm his right for the leadership of the human race, what doubt can there be as to the catholicity of his teachings, whether few or many are the men who have enlisted themselves in the ranks of his followers. A mere mention of his name or a mere thought of his doings is truly ennobling and sanctifying, much more ennobling and sanctifying, as the Puranas would have it, than the performance of a thousand Asvamedhas or a thousand baths in the holy Ganges.

We have said that the Paramahamsa was an *avatara* and he came down to the earth at the right time, when a

master of his type was needed. Sri Krishna says in the Bhagavat Gita, that, whenever virtue fades and evil raises its head, He incarnates Himself to restore order where there is chaos and confusion. What was then on earth in the shape of evil or at least of likelihood of men rebelling against the law that made his appearence on earth an unavoidable necessity ? What was wanting in the countries outside India that required to be supplied by his teachings ? What was there ungodly or unrighteous in India that required to be set right by the example of his life and by the influence of his teachings ? What practical results have already begun to flow from his life and teachings so as to make the India of today much better than she was a few years ago ? What India needed and how his teachings satisfied the need and what India yet more needs and how the great mission is best fitted to answer almost all the needs, will be the subject of this discourse. In these days of complicated civilisation and international relations it will be impossible to isolate a country from the other parts of the world and to speak of its decadence or progress as if the surrounding influences had nothing to do in bringing about a result. If this is so of any country of the world, it is much more so of India, which has, much more than any Asiatic country, come under the domination of western influence and western ideals. It is therefore impossible to speak of the needs of India, entirely keeping out of mind the forces at work in other parts of the world either for good or for evil, making them what we find them today. So we shall take a brief survey of the changes that have taken place in the west by the progress of the modern civilization and weigh their value so as to arrive at definite ideas with regard to their suitability or otherwise to the needs of our country. We shall then see how the west has affected the east and has un-

settled certain old order of things, which, if left untouched, would have been for the benefit of the world in general and for the benefit of India in particular.

Modern days are days of complications and changes in the west. In matters material and political the civilised western nations have advanced by leaps and bounds, so much so, that the prevalent theory now is that the more we advance on these lines the more it will be for our benefit. The old monarchical Governments in which a single man held the destinies of nations have given way either to Governments by the people themselves or to those in which the monarch's powers have been so much limited that he is now a mere figure-head instead of the arbitrator of the destinies of the men that acknowledge his sovereignty. The men of the west seem to be advancing towards the times, when every man is becoming the king of his own destinies by the perfect freedom he has come to enjoy as the privilege of the ideal citizenship he has so eagerly striven for in the past ages.

In matters material, his progress has been much more marked than in matters political. A thousand changes have come over the countries of the west, which have in manifold ways added to the comfort and convenience of the men of those countries. Instead of praying to the elements to favour him with rain or sunshine, the man of the west has been able to subdue the elements so as to make them obey his will. What distance it took him months and years to travel he is now able to cross in a few days and what work involved large expenditure of money, energy and time, can now be performed in a marvellously short space of time, much more easily and with much less expense. To the man who is intelligent and enterprising there is nothing that

is the finest and the best in the world that is unattainable. The earth opens her bowels laying bare the treasures that lie hidden within her to worship this god of the earth, while the lordly expanse of the watery element bears on his bosom the weighty iron castles to empty at his feet whatever of the best and the finest there is in the distant lands calculated to add to his comforts or his pleasure. All these the western is able to achieve because of his marvellous progress in the field of science. Science has opened out to him the marvels of nature and has enabled him to utilise her energies in such a manner, that for a small amount of manual labour, he is able to achieve results which are quite out of proportion to the energy spent.

With such powers and such facilities for comfort and for enjoyment man everywhere, particularly, the man of the west has more than ever before, become the lord of creation. His rapid strides in the field of experimental sciences and the wonderful success he has achieved in them has made him sceptic, nay, a disbeliever in matters that are metaphysical and speculative, which cannot be proved by demonstrations resembling the experiments of the Chemist. He wants to anatomise nature so that he might become convinced by actual perception of the existence of something within her from which all her energies take their rise. By untiring effort and with the help of the subtlest of instruments, anatomical operations have been so ably performed that at last it has been found that the whole material universe is the outcome of the combinations of about seventy elements and that the whole universal energy is what is primarily possessed by primordial matter. All the investigations however carefully and studiously made, do not yeild more results than what natural sciences are able to place before us, so much so,

Scientists have begun to proclaim that beyond what has been hitherto seen there is nothing resembling the Omniscient Intelligence, which all doctrinal theologies assert as guiding and controlling the vast universal system.

Modern days are therefore the times when doctrinal theologies have had to retire from the field of contest leaving the vantage ground to be occupied by their most powerful opponent, Natural Science. Scientists assert with all plausibility of reason, that, born in times, when men were sunk in superstition and ignorance, they traded easily on the innocent credulity of child-humanity by performance of what are *unnaturally* called miracles. They were able to attract large numbers of humanity and in course of time, by the force of priest-craft they were able to conquer the hearts of almost all members of the human race. They reached their highest zenith in the dark medieval times, till at last, having overgrown themselves, the time arrived for their final crash and ruin. There was a time just towards the close of medieval times, when those who were the pioneers of modern science, by the mere smallness of their numbers were easily silenced through threat of torture at the scaffold or the stake by theological potentates, backed up with the superfluity of wealth and power that was placed at their disposal by kings and emperors, who believed or professed to believe, what the theologians dictated to them. Now that knowledge of science has everywhere spread, now that individual liberty and freedom of conscience have grown with the growth of knowledge, theology and dogma can no more hold their own as they have to be opposed by natural science which wants a proof for everything that theology asserts. From this state of things has grown a tendency in man all over the world to look down upon everything that was held sacred with an irreverent eye and to view

all religious tenets as fabrications of heated imaginations thrown in a state of nervous hysterics.

There is a great deal of truth in what the western scientists assert with regard to dictatorial dogmatism of the medieval times. It has done a great deal of harm to the spread of right knowledge in the west. It will be shewn later on, what amount of evil the same spirit of dogmatism generated, obstructing the progress of truth even in India. In strict justice to the services of Science it must be said that the cause of dogmatism has been well nigh blown up and a new era of reason and unbaised discussion has been ushered into existence. At the same time, we should not be blind to the imperfections, that have followed close on the footsteps of science. As there are in Religion what are called religious dogmatism, orthodoxy so also, Science is not free from dogmatism, orthodoxy and superstition of her own. In the early days of the last century, the new converts to the scientific creed rebelled against the belief in the existence of a Supernatural Power that is in charge of the governance and the control of nature ; and began with the motto, "All is nature and of nature, there is no God and nothing of God." This veiw has crystallised into the dogmatism and superstition of the succeeding generations of scientists, who, in spite of weighty evidences that are forthcoming pointing to the possibility of a superphysical existence, obstinately persist in upholding the doctrine of their old masters. With a view to put to test the fundamental principle of all religions, the fact of the existence of God, they make use of physical instruments and try to analyse nature to discover God as if He lies hidden in the womb of matter waiting to burst forth into view on the application of physical instruments. When the Vedas said that from nature you should go to non-nature in nature herself,

what they meant was that you should rise above nature to search for Him who is the lord of nature. The Vedas declare that He is neither this nor that nor any other of the objects of the material universe.

Failing to come by the object of her search by exploring for it where she should not do it, Science has alienated men of enlightenment from allegiance to God. Between dogmatism on the one side and the rebellion against theism on the other, the ignorant masses have have become either extremely superstitious or extremely godless. Those who happen to be capitalists have appropriated all wealth to themselves by the substitution of machinery for manual labour, with the result that the lower classes are subject to extreme suffering from starvation and the consequent miseries which are worse than death. Unable to conceive of God as a beneficent deity, rendering always good to man both in sorrow and in joy, hopeless poverty stalks like a ghost through the streets of great cities indulging in oaths and filthy language sunk in the depths of degradation and vice. In the circumstances in which an Indian would cheerfully look up in the strength of his resignation to the sweet will of Providence, the desperate man of the west seeks to end his misery either by suicide or by rushing headlong into intemperance and vice. The man of wealth, separated by a wide gulf from the poverty-stricken massess, makes it his duty to hoard without limit and to worship his senses, having nothing better to occupy his serious attention. A craving for wealth becomes a disease with him whose virulence increases with the increase of wealth. He knows no God but his almighty dollar but the god that he worships vouchsafes to its devotee discontent and restlessness, instead of, calm and repose, which come from the worship of the right God.

What is true of individuals is also true of nations. Lacking in that spirituality which is inborn with every man of the east, the ungodliness of making unjust use of brutal force for self-aggrandisement becomes impossible of perception to the ambitious man of the west and consequently territorial acquisition is the constant theme of modern politicians and warriors of the west. The white man has so much extended his dominions all over the world that he seems to justify his claim for conquest, on the ground, that it is the man of the fair skin that can be the rightful lord of this fair planet. Consequently, from the scenes of vice and misery, from the scenes of intemperance and revelry, from lordly sense-worshipping palaces of wealth and superfluity and from places occupied by brutal force and self-aggrandisement, God is fled, and the result is that serenity and happiness, charity and neighbourly love are not the guiding principles of national conduct. In the midst of the mad crowds rushing for wealth or power or enjoyment there are yet noble men and women who learn to know something higher than all that this earth can give. Even in the hearts of the worst types of men there must be some innate desire, unrecognised by themselves, to acquire that which will bring them contentment, happiness, and hope.

Such a state of unrest, discontent and unhealthy competition should not long be allowed to continue; some sound remedy should be sought that will bring solace and comfort to all. It must be shown to the man in misery why he is unhappy while so many others are rich and prosperous. It must be demonstroted to the man of wealth that wealth is but a means to an end but not an end in itself. It must be proved to the conquering warrior that the theory. "All for myself" instead of "I for all" is the worst type of sin ruinous both to himself and others.

What may be the panacea that will at one stroke cure all these diseases? Men vainly looked for it hoping to find it in the west but were disappointed, for, it was to come from the conquered east.

From this brief survey of the spiritual condition of man in the west, let us turn our attention for a short space of time to the considerations of the changes that have of late come upon our country. The purity and sublimity of Hindu thought reached their highest perfection in the Upanishads and the system of Vedanta Philosophy as organised into a science by Badarayana. It is in the Upanishadic period, if we may so call the period when the eternal Upanishads were revealed to the world by the ancient sages, that we find men and women, kings and mendicants, engaged in free and unbiassed discussion on the problems of the universe, which led to the discovery of grand spiritual truths which excite the admiration of even the advanced men of this scientific age. This was the age when the object of search was truth, pure and simple, and it was accepted from whomsoever it came and from whatever kind of man. Freedom of thought was recognised as the first condition for the discovery of truth and it was enjoyed to the fullest extent by all alike. Long ages of steady progress and gradual enlightenment should have elapsed before it was possible for the Indians to reach the point of culmination in the Upanishadic period. This age was followed by the one in which the seven systems of philosophy were formulated; not as sciences which were opposed to one another but as different paths leading to the same goal. After this age begins the age of the decadence of our country in which the forces at work were such as to make us unfitted for impartial search of truth and which set the hands of the clock backward in the path both of individual and national

progress. This was the age of dialectics in which each disputant with a preconceived prejudice of his own in favour of his own hobby sought to defend it by means whether fair or foul. Thus the Vaiyakarana, the Meemamsin, the Naiyayika, the Sankhya, the Yogavadin, each in turn, missed the common truth that underlay all these sciences but fenced with his antagonists for defence of his hobby from mere ignorance of the true spirit in which the original systems were conceived by their first masters. The Vaiyakarana fought for the word, not the spirit, the Meemamsin for mere ceremonial observances missing the aim of the observances; the Naiyayika for his Padarthas and his sophistry on subtle fallacies; the Sankhya for his atoms and the Yoga philosopher for mere physical practices. Each missed the fact that all had a common aim and believing that each branch was an end in itself fabricated subtle theories and hair-splitting arguments in defence of his own ground. In this way unnatural prejudices and bias led to the divorce of the thought from the word, of conviction from profession and gave rise to all the weaknesses of partisan advocacy, jealousy and pettiness of feelings between faction and faction, man and man. Dishonesty, both in the writings and arguments of what may be called the dark medieval times of India, brought misery and woe on this land of high spirituality. The six systems of philosophy have undergone such transformations in the hands of later advocates that one reads the modern Vadagranthas learns everything else but the right point. They form a laboured, profitless reading, a mere dry bone without the flesh, a deserted temple from which the object of worship is fled. These were the days when a fearful gloom overcast the entire length and breadth of this country. Great political changes that took place in these days

of decadence from about 600 A.D. to about the middle of the last century tended to strengthen the gloom and brought the country down to a depth below which is could no further go.

With the establishment of the Universities in India the indigenous method of education was supplanted by a new learning. The first schools established in the country were almost all of them Government institutions from which all religious education was cautiously excluded in strict observance of the vow of neutrality to which Government were pledged. In these schools the old spiritual were taken up by their younger and irreverent sisters, the natural sciences, which kept the educated Hindus of those early days in utter ignorance of the glories of the past and served to banish from the temples of their hearts Him whom all the Vedas adore. The new sciences which the students of the early days of the University were made to study, so much captivated them, that many of them came to doubt the possibility of the existence of a beneficent superior power. The private schools, in which religious teaching was made part and parcel of the school carriculum, were almost all of them Mission schools, where the religion of the land was held up for ridicule by which the hearts of many a youth were estranged from the ancient faith of the Rishis and deprived them of a very important element tending to the development of patriotism. The first indigenous schools started after the model of the state schools were no better than government institutions. The result of all this was, that, until about a quarter of a century ago, the products of our universities were not such as were calculated to become the suitable materials for the building of a strong patriotic and independent Indian nation. Herbert Spencer, Bacon, Hegel, Bain and men of their stamp became the

deities at whose altars the early students learnt to burn the incense of devotion, transfering their allegiance from the early sages and Acharyas. English eeucation which began its work in India came attended with a civilisation which brought with it blessings as well as evils. The evils were such which if allowed to operate would have by this time denationalised many of us. There was a well-grounded apprehension, which of late has gained in strength, that all the evils of the western materialistic civilization would be transplanted in the east.

And if that should have happened it would have been most disastrous to the future hope of India. India would have long ago abdicated her claim to moral and spiritual greatness on which and on nothing else does the building of an ideal nation depends. From a land where atheism is considered as the worst of vices and where it has not until recently found even a single advocate except the ancient Charvakas, all godliness would have been abolished which would have brought on sensuality and the consequent national degradation and decay.

This state of things was not along to be. The very same benign Providence that declared Himself as coming to the earth whenever vice raises its head and virtue fades, would not look on with indifference, when an ancient and great country was fast sinking so as to be involved in hopeless ruin. Influences of various kinds, both foreign and indigenous, were brought to bear on the edacated sons of the land that served to open their eyes to their past greatness and to the treasures that lay hidden in the Indian literature, that until then had only an antiquarian value. It is not possible for us to detail here all these influences and the purpose that each of them tended to serve.

It is enough to observe that each contributed its own quota to bring about a wide-spread religious revival of

which so many favourable signs are now perceived all over the covntry. Of these beneficent influences, that which has done very good work during the past thirty years and more, and which as having had an indegenous origin, is expected to do incalculable service to the cause of the world in general and of our country in particular, is the Ramakrishna Mission. Some of the other influences that have had an indigenous origin are, as many of us know the Arya Samaj, the Veda Samaj, the Brahma Samaj and so forth. All these had their origin in the north and their influences are confined only to the north. They are not all of them thoroughly Hindu in character and therefore, it is vain to look to them for the regeneration of our land, as the generality of Hindus will not like to be guided by the teachings of these strange creeds though of indegenous origin. It will be shown in what follows that the Ramakrishna Mission is the only organised religious body in India, whose influence, if widely spread, will bring about that kind of revival which will serve the best interests of our country.

(To be continued.)

Dr. CUTHBERT HALL AND THE VEDANTA.

WE have before us Dr. Cuthbert Hall's Barrows Lectures of 1906. This is his second series of lectures; the first were delivered in the winter of 1903-1904. Let us hope that Dr. Hall will come to India once again to give us a third series. It is perhaps needless to point out, with reference to the lectures before us, that they are as much calculated to impress and instruct, if not to irritate, Christians and teachers of Christianity in India, as they are intended to instruct and proselytise the Hindu. We cordially welcome Dr. Hall in exactly the same spirit in which he has come to us. It would however, be interesting to know how our Christian brethren and rulers have received this interpretation of Christ and of Christianity by the free and freedom loving divine and scholar from the United States of America.

Dr. Hall's interpretation of Christ and his religion, though perhaps not new, is at any rate unfamiliar to us in India. Hindus and Hindu philosophers may for once and hereafter breathe more freely. Dr. Hall enumerates four elements of sublimity in the Oriental consciousness; they are, the Contemplative Life, the Presence of the Unseen, Aspiration Towards Ultimate Being, and Reverence for the Sanctions of the Past. Christianity in the west largely lacks these elements although true Christianity as Dr. Hall understands it, has them. (Dr. Hall we trust, does not forget that Christianity is also a phase of oriental thought. It is the expression of a common Asiatic sentiment through the Semitic mind, emphasising forms suited to particular environments.)

"Hindus" says Dr. Hall "have the above mentioned elements of sublimity in their religious or race conciousness: Ergo: Hindus must become Christians!" We confess we do not as readily see here the appositeness of Dr. Hall's conclusion as we see the truth of the statements on which he bases it. If these elements of sublimity among the Hindus are elements of race consciousness, it is difficult to understand how the Hindus becoming Christians, could convert or modify the race consciousness of the western nations. It is a fundamental precept of the Vedantic psychology that individuals or nations can *grow* only along the line of least resistance, and according to their inherent tendencies. The intermingling of the races by marriage and good fellowship may be proposed with greater plausibility towards the end in view, although the best men of the east and of the west consider such a process highly detrimental to both. If on the other hand, these are elements of the religious consciousness of the Hindus, the natural conclusion seems to be the other way, namely, that the western nations must become Hindus! The heritage of a nation is the cumulative force of centuries and cannot be easily transferred to another. Centuries of struggles and sacrifices, of heroism, courage and stoicism of the blood have given a nation the force to work out the ideals it stands for; other nations will have to study, to assimilate and to grow. Only thus may the West acquire the sublime conciousness of the East. There is no Royal road to greatness for nations or for individuals in matters spiritual or in matters temporal.

Again, if true Christianity has these elements of sublimity and western Christians have them not, it would seem to be the fault of the teachers of Christianity among the nations and the remedy for this at once suggests

itself. If what Dr. Hall means is that we Hindus must interpret Christianity for the West then must we assure him that this is the very purpose of the existence of the East. At first the message of the East entered Europe as Christianity and breathed life into its dead bones; later the prosperity of Arabia sent a fresh life-giving current in the form of the Reformation and the Renaissance. To day the West is on the very brink of a great revolution in thought. Incessant activity and a scientific spirit not backed by a calm and meditative spirit have rendered Western civilization intensely negative. It has merely destroyed the old beliefs in dogmas and the construction there on of a true system of life and discipline must be the initiative of the East. "Religion once came from the East and it must come again from the East in order that we may accept it" said a great English scientist. If one reads, the spirit of the times aright, one will find that the scientist is right. The success of the Japanese in the Russio-Japanese War is the beginning of the assertion of the Asiatic individuality for the uplifting of humanity. The work of oriental scholars, of psychic research societies, the preachings of Indian Sannyasins in the West, all point to the fulfilment of the divine mission, the spiritualisation of Europe.

Two mighty civilisations, having a common source, have flowed down branching off in its course into eastern and western thought. Both are essential and help each other in the unfoldment of the divine plan and its fuller expression. Too much of analysis has killed the *spirit* in the West. The laws of dead matter have been substituted for the laws of the spirit; reason has banished reason. That self-examination and self-realization, that peace which passeth understanding, that freedom from fear is what Europe wants to-day. As Swami Vivekananda put it "Europe

wants dreamers. Men who would stand up in the street and throw a "Bomb," who would say I have seen God." Asia is rising to-day, and will stand more consolidated in the near future, not for the overthrow of the common enemy as the west seems to interpret it, but to play her true part in the divine economy and to deliver her spiritual message to suffering humanity. This seems to be the real trend of modern thought

We will therefore lay aside for the present, Dr. Hall's exhortation to the east in general and to the Hindus in particular to become Christians.

It is refreshing to notice that in these lectures Dr. Hall has entirely refrained from even the mention of the prevailing and apparently necessary dogmas and copy-book formulas of the Christian Religion and Christian Theology. It is not certain that Christians and even reputedly true Christians would forgive Dr. Hall for such a presentment of their religion. We, Hindus, however have nothing to complain. We appreciate, are glad and are grateful for the sympathetic attitude of the lecturer towards the eastern peoples and their religion and we are sure that Dr. Hall will himself count this as sufficient recompense for the obloquy he may meet with among his co-religionists.

In spite of the eastern repugnance to offend a friend or well-wisher by plain speaking, we feel constrained to indicate in what respects Dr. Hall's view of Hinduism has been incomplete.

Not many years ago the word Pantheism was anathema to Christian and Western philosophers. They saw lurking in the word unmentionable menace to religion, to society and to their cherished Personal anthropomorphic God. Pantheism was Antichrist. It was at once false, absurd and unworthy of argument. Now verily hath the

stone which the builders rejected, become the head stone of the corner. It is ever thus that wisdom is justified of her children. Dr. Hall while fully accepting the saving truth of Pantheism, proceeds to observe that while Pantheism merely states that God is, Christianity tells us what God is.

The Vedantin recognises two philosophical standpoints of looking at the Absolute,—The standpoint of the Thing-in-itself and of the thing as manifested. The highest reality, may be conceived in his two aspects ; in Himself as the essential substractum of the universe ; or in relation to the finite as the God of love, as the moral Governor of the universe, as a supreme Person that the human mind can conceive and the human heart adore. Both these aspects are real and they do not exclude each other. If the method of affirmation and self-expansion says what God is, the method of negation and self-annihilation says what God is not. For the God-substance and its real nature can be only imperfectly conceived by the finite mind.

Pantheism declares the oneness of All and that the Self is All. The Self in the human body is but cabinned, cribbed, confined. Man in the human body puts forth only an infinitesimal part of his real powers. It is no wonder then that modern pshychology has had at last to accept a sub-consciousness in man. True Pantheism tells us that the power of this subconsciousness is really unlimited and inexhaustible. Pantheism is but an intellectual idea and it is religion that aims at the *realization* of the idea. While realising the God-being, God in his essential nature is the aim of Vedantic Yoga, the Vedanta not denying or giving up the reality of the Infinite in relation to ourself or the universe. If Hindu philosophy does but state, as Dr. Hall says, that God is, and does not proceed

how one can see God, become God and be God, then indeed, is there need to go out of such a Hinduism at once. The question was asked by Nachiketa of old, of Yama and the answer is much more complete than is claimed by or is possible for Christianity. Even Christianity is pantheistic if seen behind the forms which the west has imposed upon it.

Says Dr. Hall, the Christian religion is a religion of character. By this is meant that its special function is to contemplate God in the moral side of being, in terms of the Ethical Ideal; to interpret life in terms of righteousness and duty. We do not know whether there is any religion in the world worth the name, that does not contemplate on the moral side of being and interpret life in terms of righteousness and duty. The Ethical ideal is the alpha and omega of religion. Even the extreme school of Buddhists take its stand on the Ethical Ideal.

"Thou art the Mother, thou art the Father, thou art the Brother, thou art the beloved Friend; thou art the ocean of Mercy, of great might and joy, thou art the Lord, thou art the everything; therefore O Lord of infinite virtues! give me thy helping hand" such is the cry that went forth from the greatest Advaitin in the world. What after all is character? It is nothing else than the manifestation of the divinity in man; the purity and perfection innate in him. Dr. Hall says "It is the moral order seen through the medium of individual natures, the expression of his soul untinged by the enclosure of circumstances. Contemplation in a religion where the Metaphysic of being is the all-absorbing object becomes an intellectual end in itself. By the esoteric doctrines of an incorruptible soul, distinct from Mind and Will, the seed of the Absolute in the finite, without thought without purpose, without active sin or holiness; here is attainment of concentration but loss of development. The

witness to the infinite in the moral consciousness is disregarded; the expansion of personality on the side of efficiency is sacrificed; the forceful play of qualities trained for life's work in the school of prayer and in the school of experince is resigned in favor of a Metaphisical destiny." This is an imperfect conception of even the Advaitic aspect of the Vedanta. Dr. Hall seems to be terrified at the idea of the innate perfection of human character. The Metaphysical intuition of Vedic seers has analysed the ultimate into *sat-chid-ananda*. All the divine attributes are summarised in the three—existence, knowledge, bliss. Realising God in one of these aspects is realising him in all his aspects. These three are identical. The one implies the others. If one carefully reads the Vedanta one will understand that, in attempting to become God or like God, "the expansion of personality on the side of efficiency, the forceful play of qualities trained for life's work in the school of prayer and the school experience" is never disregarded as a means, but are considered as the all in all of progress. The Christians confound the end and the means—the result of not being a metaphysical race—.Dr. Hall is far from right, when he says, that in the highest abstraction followed in the negative method of conceiving God, nothing is left in the mind but 'pure Being" thoughtless and purposeless. The intensely ecstatic condition of Samadhi is not an intellectual state in which we neither think of, nor contemplate on pure Being; but it is an intensely positive and real state; in Samadh one is submerged as it were in that which transcends all sense-perception and is in a state which is undefinable and absolute, which is pure Joy.

In this state we do not lose all individuality as many conceive it to be. It is a condition in which the individual consciousness realises permanently its essential

universal nature, and its unity with all other existences, on account of their eternal subsistence in the universal essence of God who is one with the all and the all in all.

Readers of Swami Vivekananda's teachings will be familiar with the four paths or yogas for realizing the truth of Pantheism or the essential oneness of All. These are the Jnana Marga, Bhakti Marga, Karma Marga, and Yoga Marga—the paths of knowledge, love, duty, and contemplation.

Christianity chiefly lays stress on the emotional aspect of religion and corresponds to salvation or realization of God and the self through Love or Bhakti. The path of Bhakti is no doubt the easiest and the best suited to the vast majority of mankind but there are temperaments which will choose any of the other three paths. The Bhakti of Prahlad and Dhruva, Tukaram and Ramdas, Meerai Bai and Gauranga are unsurpassed in the history of the world. Where then is the necessity to exchange the memories and the heritage of these saints for another faith and other religions ? As in Christianity, the Hindu has a place, a most prominent place, for the Bhakta and his goal, God's *presence*. This is all that the practical work-a-day man of the world can easly strive for. But the Hindu devotee and the true Pantheist not satisfied with this, strives and becomes like God and finally becomes God Himself. For any one of the paths however, to be proclaimed and insisted upon as the only path seems to us, to be either incomplete religious vision or insufficient understanding of Hindu philosophy. We are also strongly of opinion that there is no religion which has raised Bhakti into a regular science and studied love in all its aspects as Hinduism.

'Blessed are the pure in heart' says the Christ 'for they shall see God.' Surely Dr. Hall himself would admit

that men have been and can be pure in heart without being Christians.

A dispassionate, unprejudiced and reverential study of the Bhagavad Gita for instance, will, we are certain, completely burn up all such religious intolerance and satisfy all religious doubts and yearnings. It is even for this, that Swami Vivekananda started his Vedanta Mission for the whole world.

Hindu philosophy or Vedanta is as old as the universe. Christianity is but a growth of comparatively recent date. The former is complete while the latter is not. Which of these religions then is qualified to be a world faith and a world religion ?

The defects and the merits in both western and eastern civilizations incidentally described by Dr. Cuthbert Hall, we fully endorse. The defects we deplore quite as much as Dr. Hall. It would indeed be a consummation devoutly to be wished for if the merit of both the civilizations, be they religious or racial characteristics, could be blended and become common to Humanity leaving out the defects of either civilization. The present day social hypocrasies of the East cry out for a cure and a redress as much as the political hypocrasies of the west. The cure for both is surely the Vedanta and as surely will the world come to realize it all in the fullness of time.

CORRESPONDENCE.

SRI SANKARACHARYA'S TEACHINGS.

The teachings of Buddha were confined entirely to the masses. He got them out of the clutches of Brahminism, he gave them a religion and spent his life in improving their condition. He repudiated the divine origin of the Brahmins, their caste systems and idol worship, their religious works as spurious and observances and ceremonials as sham and spent his life in the reformation of society on the basis of equality. Such a sudden revolution was simply one similar to the French Revolution and lasted many years longer. But the great fault was that Buddha did not care to and had not time enough in the eighty years that he lived, to reform the Brahmins.

Therefore say the Masters was he born again as Mahasankara. After the usual span of 120 years in the earth sphere the Divine one chose again to incarnate as Sankaracharya. The date of Sankara owing to the fact that he founded a hierarchy of Acharyas and that several members of this hierarchy also composed religious works under the same name has caused a great confusion ; and while Orientalists do not give anywhere before the eighth century after Christ, as Sankara's date, their Eastern followers the English read Orthodox want a few centuries earlier. But according to the records found in the Mutt of the hierarchy at Sringeri, the age is known to be just after Buddha and long before the Christian Era. To acknowledge that Sankara was Buddha himself is to acknowledge that Buddhism is the true religion and that Brahminism has no excuse and so, that fact is not recognised. The

statement that Sankara fought with the Buddhists is a pure fiction.

Born at Sri Kaladi in North Travancore of a high class family of Numburi Brahmins, Sankara left his home at an early age and took the yellow robe of Sannyasin. He wandered all though the country teaching and preaching, always to learned assemblies of men, always correcting exoteric wrong intrepretations, always giving the sum of a particular set of teachings in terse language. Thus before 32 years of his life had passed, he had reformed all the Brahmins, made them take to the regeneration of India on the basis of a Universal caste, with a creed of priesthood Bhikshus, and laity alone, and by so doing merged Brahminism in Buddhism, so that, it is not possible to see when the name of Lord Buddha got lost except after the times of the Vizianagarum Monarchs, when the priesthood again rose up under the leadership of Vidyaranya's followers. But there can be no accusation whatever against Sankara that he spoke for caste.

Many works Sankara has composed; all of them short treatises teaching one branch of philosophy. In the form of praise to several deities, then existent, he composed hymns which only taught the neophyte his own powers and how he may develop them. One of such hymns is Dakshinamurti Stotras and the other Soundarya Lahari. I reserve the latter for a separate book, but the former, in as much as it gives us an epitome of philosophy as known to the Indo-Aryans, will be found useful. It is the one work commented on by Suresvara the successor of Sankara, the man who forced his master to found the various Gaddis and Pitas in various parts of India. The hymn is supposed to be in praise of the deification called Dakshinamurthi or Siva looking south, but when it is recognised that Siva is only the synonym of the Spirit of the

Earth and also the symbol of all those that guide the right hand path or involution. In the text it is applied to all that would be Dakshinamurti.

Visvam Darpana Drisya Mana Nagari Tulyam Nijantar Griham Pasyam Atmani Mayaya Bahirievd Bhutam Yatha Nidraya—Yah Sakshi Kurutair Prabodha Samayai Svatmanamaivadyavam Iasmai Sri Guru murtayai Nama Idam Sri Dakshinamurtayai.

"He who understands that the whole universe is a collective effect of causes produced by himself, causes reflected in effect, and having understood that he is the sole creator of the mirrorings, turns in and examines himself, making himself an unaffectable witness, he is the ideal, he is Dakshinamurthi and to him is due our salutations."

Maya as has been explained is not delusion or illusion but the limitation of view or perception of the subject. Nidra is not sleep but unconsciousness again an imperfection of our consciousness. These are the two (rather one) causes underlying all variety of thought. If all were conscious of their imperfections they would take care to make thought potent by devoting time to it, weeding out all unnecessary and harmful thoughts. We are taught here, that the Manas is an entity and a power and that all effects seen by us as the universe is the effect of concretion of the thought substance. So that, what is really to be studied is the nature of the mind. For this purpose we cannot view it in motion or when evolving numberless and varied thoughts. First we must create an eternal watchfulness that will cut off all unnecessary thoughts and conserve the thought energy. The practise is to be brought into daily life and maitainned from the hour of rising. As a help in the beginning a set of practices are is advised of not less than half an hours duration. When you begin the practice you will find that the

mind darts here, there, everywhere and so much energy, though we cannot measure it, is wasted. Else,

Bijasyantar Tvankuro Jagadidam Prang Nirvikalpam Punah Maya Kalpita Desa Kala Kalana Vaichitrya Chitri Kritam—Mayaviva Vigrimbheyat Yapi Maha Yogi Vayap Sveschaya Iasmai Sri Guru Murtayai, etc.

"Like unto tress coming out from seed will objects arise from these thoughts, effects that you cannot control. The whole universe is simply a collectivity produced by our thoughts as mankind. These world experiences, that we term "our world," etc., are simply diverse, because of the concatenations of space and time. But the Yogi at his will transcends all these." How is the potent question?

One thought, formed by perception, gives by association and memory (Agamya and prarabada) many other thoughts. These multiply in their intensity owing to our accepted, apparent differences of space and time and become manifold, by virtue of place, time and condition. Place in infinity has no meaning or reality and thus has no separate existence. Time is a fragment of eternity made up only of a fleeting present. And environment or condition is simply an effect of the Master-Atom.

We are examining thoughts themselves, confining our attention not to the past which has made us what we are, nor about the future which we shall make as we will, but only to the *present.* Thought being the crux of all experience, it will follow, that the thinker is his own creator, preserver and destroyer. He is born in this physical envelope which is the concretion of the appropriate materials around the model formed of the pure Spirit of Life and the impurities that await expenditure in the form of pain, and the experiences that form the consciousness of the individuality. His past is never regrettable, for all

regret is vain thought. So is repentance and contrition. So similarly about the distant future. Thus discrimination steps in and by not wasting energy conserves the thought and brings out the true essence of the mind.

In the set practice that was mentioned in the preceding Sloka, the thoughts should be prevented from generating others by association or memory. For this, concentration or Dharana is advised.

Yasvaiva Spuranam Sadasmakam Asad Kalpaithakam Bhasatai Sakshat Tatvam Asiti Vdea Vachasa Sri Bodayatyasritan Yat Sakshat Karunat Bhavait Na Punat Avrittir Bhavambho Nidhon Tasmai, etc.

"He who, by his efforts at mental expansion, illumines all around him, he really understands the application of the text "Tat Tvam Asi" and who instills that teaching on all around him that seek to know, he in whom charity the divinest quality shines, he is the real Yogi, he is Lord of the Right Hand Path."

The Yogi in his Optimism practises no tropical philosophy of inertion. He never leaves the sphere of human activity; but you cannot argue that such do not exist because you do not see him. To such as seek knowledge the Yogi is bound to teach for is not the primal teaching "All is the same essence"? And knowledge is not knowledge unless it is brought into actual existence and becomes a portion of man's being. Else it is not knowledge but simply memory wasted, knowledge not by belief or faith but by conviction, is the knowledge that goes to your make-up. Full of such knowledge, the Yogi undestands that the whole world around him is suffering in misery—the misery of imperfect cognition of things (Avidya) and he feels the throb of Karuna in his heart. Karuna is Charity; compassion is the highest virtue; charity is not the giving of alms to every one that haunts

your house and troubles you in the name of God, as if he is that God's next relation when by work he might improve himself all the more.

Nana Chidra Ghatodara Sthita Maha Dipa Prabha Bhasvaram Gnanam Yasyatu Chakshur Adi Karana Dvara Bahis Spandatai Jananuti Tameva Bhantam Anubhatyetat Samastam Jagat Tasmai, etc.

In the Yogi should all the knowledge shine, consciousness should guide all (his) actions (of the various senses). The Yogi's body should be a broken pot through the sense-holes of which the Inner Light is reflected and sent outside. The Yogi's knowledge is not merely self centered but is forcing itself out. The body to the Yogi is a pot that is easily breakable in its entirety at any time. But so long as he retains it, the Yogi is bound to illumine all around him. Retirement to caves, living away from the haunts of men, are all advised only for the beginner, in the earliest stages, if he finds himself different; but never for the Yogi as such. The Sloka has also reference to the outward play of the various sense organs in the Yogi. These do not work of themselves but are consciously guided, and each action, each gesture, each symbol of the Yogi thus has a meanning. He lives thus a conscious life albeit, it is self-centered. So that it would be perfectly wrong to argue that Nirvana is a vacancy or vacuum but is simply a rate of motion which is too high to be interfered with by separates rate of motion of any potency known to us, anything like the attraction that the worldly experiences have for us, because of our decentered state. The Yogi does not then live in the physical body really.

Deham Pranam Api Indriyani Apicha Tam Budhim Cha Sunyam Viduy Sti Bala Andha Jadopamastvahamiti Bhranta Bhrisam Vadinah Maya Sakti Vilasa Kalpita Maha Vyamoha Sambaianai Tasmai, etc.

"He who like boys, females, and senile old men or or like the blind identifies himself with the cares self imposed by our subordination to material life, to our senses or the lower mind, is grossly mistaken!" Here then is another exposition of Buddha's theory. The body is simply built for use on the physical plane; material life is only a fragment of the eternal life and is indistinct from change. The sense organs have their centers in a higher body which like the physical is only a vehicle of the mind-body which is interwoven in it. Thus arguing, you reach the real body, the Manas itself in its highest aspect of pure Joy or Ananda, wherein the Yogi lives and weaves out consciously his limitation (Maya) for the purpose of incarnation to benefit humanity.

Balyadishvapi Jagradadhisu Tatha Sarvasva Ayasthasvapi Vyavri Hasvanu Vartamanam Aham Ityantah Sphurantam Sada Soatmanam Prakati Karoti Bhajatam Yo Mudraya Bhadraya Tasmai, etc.

"Yes, the Yogi should in all states which are known as Jagrat, Svapna, Sushupti be ever self-conscious for as he passes on from one plane to another consciously Svapna becomes Jagrat too and Sushupati, Svapna at first; in the second stage Sushupati too becomes Jagrat or the field of his conscious consciousness and finally he reaches the state beyond conditions, the state of homogeneity."

The hint given here is to be careful in the exploration of the thought plane. The student should remember that what he now reaches unconsciously in his Svapna state he is trying to reach consciously. Hence he should take care that during meditation he never dozes. It is dangerous, for hypnosis is induced, the students becomes a medium and the attactions of color that exist in the thought plane the many and various Bhutas (existences) of that plane haunt him and he becomes liable to madness. Hence the

student should try all ways and means to be conscious. Even in sleep he is taught to practise wakefulness by slowly reducing it without the use drugs and by pure mental efforts alone.

Rahu Grasta Divakaraindu Sadrisi Maya Samascha-nad Sanmatrah Karanopa Samharanato Yobhut Sushuptah Puman Praksvapsam Iti Prabodha Samayai Yah Pratyabi Anayatai Tasmai, etc.

"Like as the sun and moon in eclipses is the real self and nature of the Yogi obscured by his seeming intellectuality and sham appearances. For, even when his body is asleep is the Yogi active! He is ever in the state of walking up from sleep, for, more and more states and possibities and realities of consciousness come to him. Will he then sleep? And knowing all this he knows himself to be great."

There is a short hint in this sloka as to the return of consciousness from sleep. Similarly as the student was advised to try to discover the reason why sleep comes on by being conscious mentally while entirely passive physically, so is the student advised as another gymnastic to to know the reason and nature of returning consciousness after sleep. It is a sort of gathering up the threads of thought from the moment of waking, continuing the practice of the Path all through the day, or even into sleep.

Yisvam Pasyati Karya Karana Taya Svasvami Sambandhatah Sishyacharyataya Tathaira Pitr Putradhyatmana Bhedatah Svapanai Jagrati Va Ya Esha Purusho Maya Paribramitah Tasmai

"Know then the final truth; the whole world around you sensed as cause and effect, father or son, teacher or pupil is one essence. Do not be attracted by them nor shirk duty by removing yourself from the world which is

the Infinite itself in essence. It should thus create an absoulte optimism in you, which optimism is the keynote of the Vedanta."

Bhur Ambhamsyanih Analo Ambaram Ahar Natho Himansuh Puman Yadyabhati Maracharatnakam Idam Yasyaiva Murtyashtakam Nanyat Parasmat Vibhos Tasmai, etc.

Thus thinking, thus living, the whole universe is felt to be akin. The elements in their grandeur, air, fire, earth, water and the sky, all give you thoughts on the Infinite, deepening your religion all the further. So must you feeling the kinship be really with a country and a home by becoming a Citizen of the Great Universe. Your future is entirely in your hands, you can create and destroy! Then indeed are you Dakshinamurti, Lord of the Right hand Path and to you our salutations.

P. PARAMESWARA AIYAR.

NOTES AND THOUGHTS.

THE birthday of Bhagavan Sri Ramakrishna was celebrated with great enthusiasim at Madras. The day opened with the feeding of a nnmber of cows. It was followed by the feeding of about 6000 poor people. The whole day a *bajana* party sang the glories of Hari. At about 3 o'clock there was a Harikatha performance of Vibhishana Saranagathi (the self-surrender of Vibhishana). At about 6 a lecture was delivered by Mr. Panchapakesa Aiyar, M.A., on 'India's Needs and the Ramakrishna Mission.' The day closed with Arathi and distribution of Prasad.

* * * *

We have received a copy ot the report of the Ramakrisnna Student's Home, Mylapore. This instituition was started by some of the friends and disciples of Ramakrishnananda of Madras, in 1905, to help poor and deserving students, studing English in Madras with boarding and lodging under proper supervison. With the help of the generous public the institution has spent another year of useful work. Man-making is an ideal which Swami Vivekananda always set forth before the world. The future of India depends largely on disciplining and educatiug our youths in the proper manner and under proper guidance. That will enhance the national strength. We must culture their hearts more than their heads, and thereby, give them the power to manifest the divinity within them in bearing the burdens of life. That simplicity, that self-control, that strong sense of duty that will give up even life in doing it, is essential to all men. In these days of negative western education we must

counter balance it, by placing our youths under the guidance of men like the disciples of Sri Ramakrishna.

It is a national work—work to which the nation must give greater attention. We congratulate the organisers on the little they have silently achieved so far. We hope the public will more largely help them in enhancing their power to serve brother-man.

* * * *

Rev. T. R. Campbell, of the City Temple, unburdened his mind at a private conference of Congregational ministers on "the changing sanctions of modern theology." He declared that the Fall is untrue; the un-ideal character of the World is not due to man's fault but God's will; sin is simply selfishness; the Judgment is ever proceeding; Jesus was and is divine; but so are we; to live for love is to be saved and to become a saviour, a sin-bearer, a part of the perpetual Atonement.

* * * *

This is Vedanta pure and simple. Even philistine England is awakening to the truth of the divinity of man. The Doctrine of Fall and original sin is a but a course theological form of the ultimate question which the Vedic seers asked centuries before Christ and which reasoned philosophy can never answer. How did the Infinite become the finite? How did the Divine, get itself entangled in Maya? What is the cause of this un-ideal character of the world? There is but a single answer given to this question. That is 'I do not know' or 'it is the will of God." All our questions are in the finite and we can never ask it of the Infinite. Hence the question itself is illogical.

* * * *

But every man is potentially divine; every-man can become a Buddha or Jesus. The seed has within it the

potentiallty of a tree. When we water a field, from a neighbouring tank, we sometimes open a small passage in the tank. The quantity of water rushing depends on the capacity of the passage. Evolution and involution are nothing more than the widening or narrowing of the passage to let out the divine in man. All our actions express more or less the lurking God within.

* * * *

Sin is nothing other than selfishness: the contraction of the self, the divine ray within, to its narrowest limits. From the standpoint of the universal there is no sin; it has no existence objective or subjective and has its being only in I-made judgments. As Emerson puts it "Sin seen from the thought is a diminution or less: seen from the conscience or will, it is pravity or *bad*. The intellect names it shade, absence of light, and no essence. The conscience must feel it as essence, essential evil. This it is not: it has no objective existence, but no subjective.

Thus inevitably does the universe wear our color, and every object falls successively into the subject itself. The subject exists, the subject enlarges; all things sooner or latter fall into place."

Our conception of the world is I-made, is limited; We measure the world by our own limited mind; this limitation is sin as religion calls it and error as philosophy puts it.

——o——

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THE BHAGAVAD GITA

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER VII.

(Concluded from page 73.)

17. Of these, the sage who is ever absorbed (in Me) and is devoted solely (to Me), is the most excellent; for I am inexpressibly dear to him who has knowledge of Me and dear is he to Me.

Of these the sage is the most excellent. Why? because he is ever absorbed in Me and is devoted solely to Me. To him who has only Me as the object to be reached, the absorption in Me is eternal, but to others the absorption in Me is until one's own desire is accomplished. So also to the sage there is devotion solely to Me, but to others (there is) devotion to the object of their desire and to Me as the means of accomplishing it. Therefore he

alone is the most excellent. Moreover, to him who has knowledge of me I am inexpressibly (*atyartha*) dear. Here the word *ārtha* signifies what is capable of being expressed. The meaning is that, to whatever extent I am dear to the sages (who have knowldge of Me), that extent is incapable of being expressed even by Me who am omniscient and all-powerful, because there is no limitation to being dear. Accordingly it is said in the case of Prahlada, the foremost among sages :—But He (Prahlada) with his mind absorbed in Krishna, though bitten by great serpents, did not feel his own body by being immersed in the joy of contemplating on Him." [V. P.] He also is in the same way dear to Me.

18. All these are noble, but the sage I regard as My very Self ; for he, devout in mind, is stayed on Me only as his unsurpassed goal.

All these worship Me alone, and hence they are noble, that is, generous ; for even if they receive small gifts from Me, tney give Me their everything. But the sage I regard as My very Self. In My estimation I depend upon him for My very existence. For what reason is it so? Because this man, since it is impossible for Him to support himself without Me, is stayed on Me alone as the unsurpassed goal to be reached and in consequence it is not possible for Me also to maintain Myself without Him, therefore he is the Self even of Me.

19. At the end of many births the man who has knowledge (of Me) resorts to Me, saying that Vasudeva is the All. This high-minded man is hard to find.

Not only this,—the taking of refuge in Me through knowledge of the real nature of the *ātman* whose sole delight is subserviency to Me,—is the fruition of many pious births which are reckonable by no mean number, but also, at the end, that is, at the close of these auspicious

births, the thought that "I, who have sole delight in being subservient to Vasudeva, am dependent upon Him for the very existence of My nature and activity. By becoming endowed with the knowledge that on account of a multitude of immoveable auspicious qualities He is the supremest of all and saying that Vasudeva alone is the supreme end to be attained, the means thereof, and that whatever else may enter into my desire all that is He alone, he who resorts to Me, that is, worships Me, that noble-minded man is hard to find, is difficult to obtain in this world. This alone is the meaning of "saying that Vasudeva is the All."

Because there is the beginning with the teaching "I am inexpressibly dear to him who has knowledge of Me." "For He, devout in mind, is stayed on Me who alone am the unsurpassed goal," this man of knowledge (mentioned here) is of the same description above given. And because to this man of wisdom alone has the character of the aforesaid wise man *(gnanin)*, in the word beginning with "Earth, Air," and in ending with, "and the Ahankara (egotism),"—thus this prakriti (material nature) of Mine is divided into eight parts. This is my lower *Prakriti*; but know that to be My higher *Prakriti* which is other than this (lower one) and consists of the life-principle *(Jiva)*," the character of sole delight in being subservient to Paramapurusha pretaining to the two kinds of *Prakritis*, the intelligent aud the non-intelligent, is indeed taught. In the passages beginning from, "So also, I am the source and the destruction of the whole universe. There is nothing else whatever higher than Me, O subduer of wealth!" and ending with, "And whatever modes of being are born of *Sattva* (goodness) and whatever are born of *Rajas* (passion) and *Tamas* (darkness), know them to proceed from Me alone; but I am not in them, they (are)

in Me", the state of being depend on Paramapurusha for its essential nature, existence and activity, of the two-fold *Prakriti* in both the conditions of cause and effect and the state of Paramapurusha as transcending every-thing in every way are taught.

Here the difficulty alone of finding this sage (the *Gnanin)* is investigated :—

20. They, whose knowledge has been carried away by various kinds of desires, resort to other gods, betaking themselves to the several rites required, are constrained by their own nature.

All worldly men, who are by their own nature, that is, by their subtle impressions of evil *Karmas*, which forms the basis of mental modifications composed of the *Gunas*, constrained, that is, ever over-powered; whose knowledge about my essential nature is carried away by these various desires consisting of subtle impressions made of the *Gunas* alone, which take the form of the objects of desire; and who in order to get those desires accomplished resort to other gods, such as, Indra and others who are destinct from myself, by betaking themselves to the several rites required, that is, by practising those rites which are specially required for the propitiation solely of those severa gods;—these alone resort to (other) gods, and worship them.

21. Whichsoever devotee desires to worship whatsoever body (of mine) with faith, I make that (very) faith of his uninterrupted in every case.

These gods also are my bodies. This is taught in "He who abides in the sun, whom the sun does not know and whose body in the sun" and other scriptural texts. Even though he does not know that the gods are my bodies, whichsoever devotee desires to worship whatsoever body of mine, such as the sun, with faith in the case

of every one even though he does not know that this faith of his is with reference to my body, I seek after him and make that faith of his alone uninterrupted, that is, free from impediments.

22. Endued with such faith he strives for the worship of that (body), and therefrom obtains those objects of his desire which are, indeed apportioned by Me alone.

He, endued with that unimpeded faith, strives for the worship of Indra and such other gods, and obtains therefrom, that is, from the worship of Indra and such other gods who constitute My body, those objects of desire longed for by him which are apportioned by Me alone. Even though he does not know at the time of worship that Indra and such other gods who are the objects of worship are only bodies of mine, and that the worshipping of them is, the worshipping of Me alone, and yet, because this worship is in reality a worship offered to Me, I alone apportion whatever is wished for by the worshippers.

23. But to these men of narrow intellect the result of their worship is perishable; (For), those who sacrifice to gods go to the gods, and those who are devoted to Me go to Me also.

To these men of narrow intellect, that is, small mental capacity who sacrifice to Indra and such other gods alone, the result of their worship is trifling and is perishable. Why? Because those who sacrifice to the gods go to the gods. For whatever reason that the sacrificers to Indra and such other gods go to these gods, and that Indra and other gods are limited in their enjoyment and live a measurable time, for that reason those who attain intimate union with them fall with them (from their position). Even my devotees knowing that the works of

these men are identical in nature with the worshipping of Me, abandon attachment to finite results, and with a singleness of purpose in pleasing Me attain to Me do not return again (to birth).

It will be taught later on: "But on attaining to me, there exists no more birth, O son of Kunti!"

But others treat as useless even my incarnations among men and other beings taken for the purpose of offering protection to all. To this effect it is taught here:—

24. Not knowing My supreme state of being which is imperishable and unsurpassed, the foolish think Me to be the imperceptible who have obtained a perceptible form.

I who am worshippable by all *Karmas*, who am the Lord of all, whose character and essential nature are not determinable by speech and mind, and through supreme mercy, through love for those that seek Him and for the purpose of becoming the object of resort to all beings, who without in the least forsaking his real nature has descended (on earth) as the son of Vasudeva,—thus in the above manner not knowing My supreme state of being which is immutable and unsurpassed, the foolish think Me to be like the ordinary princes of the world, the imperceptible ere this who, now, by the force of *Karma* am led to take a special birth and have obtained, that is, come to possess a perceptible form. Hence they do not resort to Me, nor worship Me by *Karmas* (works).

Why I am not made perceptible thus is here mentioned:—

25. Veiled by My power of existing in wonderful things (*Yogamaya*), I am not clearly visible to all. This misguided world does not know Me, the unborn and imperishable.

Veiled by the *Maya* called *Yoga*, or the creation of wonderful things in the forms of human and such beings which is not common to the ordinary knower in bodies, I am not clearly visible to all. This world misguided by merely seeing in Me human and such other shapes, does not know Me whose deeds transcend those of Vayu and Indra, and whose shining exceeds that of the Sun and the Fire, who, though conceivable am yet unborn and imperishable, who am the sole cause of the whole universe, the Lord of all, and who have taken a human form for the purpose of becoming the refuge of all beings.

26. I know all things, past and present, Arjuna! and those that are to come, but not one of them knows Me.

I know all things, those that have passed away, those that exist at present and those that are to come hereafter, but no one knows Me. The meaning is that among the beings existent in the three-fold divisions of time, which are looked after by Me, there is no one to be found who knowing Me to be of the nature described, and as Vasudeva descended on earth for the purpose of becoming an object of refuge to all, resorts to Me. Therefore He who knows Me (*Gnānin*) is, no doubt, hard to obtain.

So also (it is said) :—

27. Through the stupifaction of the pairs of opposites that arise from attachment and aversion Bharata! all beings become bewildered at truth, O destroyer of foes!

Through the stupification named the pairs of opposites that arise from attachment and aversion all beings, at birth, that is, at the time of birth alone become bewildered. This is what is said :—Among the pairs of opposites, such as, pleasure and pain, which are made of the *Gunas*, in regard to whichever of them, attachment and averson were experience in each of the previous births, on account of the subtle impressions of these there again

arises at the time of birth alone bewilderment to beings by becoming subject to attachment and aversion signified by the same pairs of opposites. Through this satisfaction all beings become bewildered. They become by nature possessed of attachment and aversoin with reference to these and not by nature given to pleasure and pain at union with and separation from Me. But the *Gnānin* (who knows Me) is disposed to the feeling of pleasure and pain solely at union with or separation from me. Therefore endowed with such a nature no being whatever is born.

28. But the men of pure deeds whose sins have come to an end,—these, freed from the stupifaction of the pairs (of opposites), worship Me with a firm resolve.

But those men whose sin which has continued to act from time immemorial, which forms the source of attachment and made of the *Gunas* and which is the opponent of the disposition favourable to Me, has come to end, that is, has worn out through the accumulation of high merit earned in many births. They by force of the aforesaid supreme excellence of good deeds, taking refuge in Me and becoming freed from the stupifaction made of the *Gunas*, worship Me alone with a firm resolve, that is, with a firm will, in order to attain Me for the purpose of securing freedom from old age and death and for the attainment of the great glory of the Lord.

Among such men (of four kinds) what special thing ought to be known, and what ought to be acquired in the case of the three kinds of men who worship Me are (here) propounded.

29. Those who, finding refuge in Me, strive for deliverance from old age and death, they (shall) know the Supreme Brahman, the whole of the *ātman* and all *Karma*.

For deliverance from old age and death and for beholding the nature *ātman* free from *Prakriti*, taking refuge

in Me, those who strive, they (shall) know the Supreme *(tad) Brahman* and know the whole of the *ātman* and also know all *karma* (work).

30. Those who know Me as all the perishable things *(adhibhūta)*, as all the divine enjoyers (*adhidaiva*) and as the Lord of sacrifices (*adhiyagna*), they also, devout in mind, know Me even at the time of their death.

Here, because by saying *Yah* "those who", there is the pointing out again, qualified persons other than those previously pointed out are to be understood. Even though the statement,—those seekers after wealth who know Me as all the (perishable) divine enjoyers,—is of the nature of a supplementary repetition it is only an enjoining because the purpose of the enjoining is unaccomplished. So also the knowing of Me as the Lord of sacrifices is laid down for all the three kinds of devotees without any distinction. Because, there is the naturalness of purpose in the case of all the three kinds of devotees (in this) the observance of great sacrifices and such other *Karmas* in the form of daily and occasional rites is unavoidable. These also, even at the time of death know Me as fit to be obtained by their own selves.

Since there is conjunctive particle *aiso* in, "they also," these have to be considered in conjunction with others mentioned before, meaning that who strive for deliverance from death and old age, know Me at the time of death. By this since a natural commonness of purpose exists even to the *Gnanins* (the knowers of Me), they know Me as the Lord of sacrifices. It is said that even at the time of death they know Me as fit to obtained by their own selves.

Thus ends the Commentary of Bhagavad Ramanuja on Chapter VII of *Srimad Gita*, entitled *Vijnanayoga* or Discriminative knowledge.

BENARES AND THE HOME OF SERVICE:
AN APPEAL.

EVEN in great places, we cannot always command the passive moments of rare insight. It was already my third visit to Benares, when I sat one day, at an hour after noon, in the Vishwanath Bazaar.

Benares as she is.

Everything about me was hushed and drowsy. The *sādhu*-like shopkeepers nodded and dozed over their small wares, here the weaving of girdle or scapulary with a *mantram*, there a collection of small stone Shivas. There was little enough of traffic along the narrow footway, but overhead went the swallows, by the invisible roadways of the blue, flying in and out amongst their nests in the eaves. And the air was filled with their twittering and with the sobbing note of the great bell in the Temple of Vishweswar, as the constant stream of barefooted worshippers entered, and prayed, and before departing touched it. Swaying, sobbing, there it hung, and it seemed as if, in that hour of peace, it were some mystic dome, thrilled and responsive to every throb of the city's life. One could believe that these ripples of sound that ran across it were born of no mechanical vibration, but echoed, here a moan there a prayer and yet again a cry of gladness, in all the distant quarters of Benares: that the bell was even as a great weaver, weaving into unity of music, and throwing back on earth, these broken and tangled treads of joy and pain that to us would have seemed so meaningless and so confused.

A step beyond were the shops of the flower-sellers, who sell white flowers for the worship of Siva across the

threshold. Oh what a task, to spend the whole of life, day after day, in this service only, the giving of the flowers for the image of the Lord! Has there been no soul that, occupied thus, has dreamt and dreamt itself into *mukti*, through the daily offering?

And so came to me the thought of the old minsters of Europe, and of what it meant to live thus, like the swallows and the townsfolk and the flowers, ever in the shadow of a great cathedral. For that is what Benares is,—a city built around the walls of a cathedral.

It is common to say of Benares that it is curiously modern, and there is, on the face of it, a certain truth in the statement. For the palaces and monasteries and temples that line the banks of the Ganges, between the mouths of Varuna and Asi, have been built for the most part within the last couple of hundred years. There is skill and taste enough in India yet, to rebuild them all again, if they fell to-morrow. Benares, as she stands, is in this sense the work of Indian people as they are today.

Benares: her age.

But never did any city so sing the song of the past. One is always catching a hint of reminiscence in the bazars, in the interior, and in the domestic architecture. Here is the Jammu *Chattra*, for instance, built in the Jaunpore Pathan style, common in northern India from the twelfth to the fourteenth centuries. Not far of again, we have a glimpse of a roof-balustrade that retains many of the characteristics of an Asokan rail, so clearly is it a wooden fence rendered in stone. I have seen a pillared hall too, in a house looking out upon the Ganges, that might almost have known the two thousand years that its owners claimed for it. And here, in the bazar of Viswanath, we are treading still, it may be, that very pathway through the forest that was followed by the

Vedic forefathers, when first they saw the sun rise on the East of the great river, and offered the *Houm* where the golden grate of Vishweswar stands to-day, chanting their *Ricks* in celebration of worship.

Nothing holds its place longer than a road. The winding alleys between the backs of houses and gardens in European cities, may, at no distant date, have been paths through meadows and corn fields. And similarly in all countries, a footway is apt to be a silent record of unwritten history. But who shall recover the story of this little street, or write the long long poem of the life and death of those whose feet have passed to and forth along its flagstones, in four thousand years ?

Truly the city, even as she stands, is more ancient than any superficial critic would suppose. It was here, at Sarnath, in the year 583 B.C., or thereabouts, that the great message pealed out whose echoes have never died away in history, 'Open ye your ears, O'Monks, the deliverance from death is found !" And the importance which the Deer-Park thus assumes in the life of Buddha, both before and after the attainment of Nirvana, sufficiently proves its importance as the University of Philosophy of its own age. Three hundred years later, Asoka seeking to make memorials of all the most sacred events in the history of his great Master, was able, as the recent excavations show us, to make a tiny stupa with its rail, in some cell, by that time already underground, whose site had been specially sanctified by the touch of Buddha's feet. We thus learn, not only that the Deer-Park of Benares (so called, probably, because pains were taken to keep it cleared of larger game) was important in the year 583 B.C., and again in 255 B.C., but also that it was sufficiently a centre of resort throughout the intervening period, to guarantee its maintenance

of an unbroken tradition, with regard to points of extremely minute detail. But it was not Sarnath alone that saw the coming and going of Buddha in the birth of the great enlightenment. Nor was it the Abkariye Kund alone that had already formed an important religious centre for ages before the early Mahommedan period. The very name of the Dasasvamedh Ghat and Bazar commemorates a period long enough to have included ten imperial sacrifices, each one of which must have represented at least a reign. Probably, throughout the Pataliputra age that is to say, from 350, B.C. to 400 A.D., Benares was the ecclesiastical and sacrificial seat of empire. It contains two Asokan pillars, one in the grounds of the Queen's College, and the other, as we now know, at the entrance to the old time Monastery of Sarnath. And we know with certainty that in the youth of Buddha it was already a thriving industrial centre. For the robes that he threw aside, perhaps in the year 590 B.C., to adopt the *gerrua* of the sannyasin, are said in many books to have been made of Benares silk.

But this is, in truth, only what we might have expected. For the water-way is always the chief geographical feature of a country in early ages, and the position of Benares at the northward bend of the river determines the point of convergence for all the foot-roads of the South and East, and makes her necessarily the greatest distributing centre in India. Thus she constitutes a palimpsest, not a simple manuscript, of cities. One has been built upon another. Period has here accumulated upon period. There are houses in the crowded quarters whose foundations are laid in mines of bricks, and whose owners live upon the sale of these ancestral wares. And there is at least one temple that I know of whose floor is eight or ten feet below the level of the present street, and

whose date is palpably of the second to the fourth century after Christ.

If, then, we may compare large things with small, Benares may be called the Canterbury of the Asokan and post-Asokan India. What Delhi became later, to the militarised India of the Rajput and the Moslem, that Benares had already been to an earlier India whose Eastern provinces had seen Buddha. At Sarnath, the memory of the great Sannyasin was preserved by the devoted members of a religious order, either Buddhist or Jain. At Benares, the Brahmins laboured, as citizens and householders, to enforce the lesson that none of his greatness was lacking in the Great God. That Siva, clad in the tiger-skin and seated in meditation like a Buddha, who is carved in low relief at the entrance to Elephanta, in the harbour of Bombay was the Hindu ideal of the later Buddhist period. And so the Vedic City, through whose streets had passed the Blessed One, became the sacred city of Siva, and to make and set up His emblem there,—the form in stone of the formless God,—was held, for long ages after, the same act of merit that the erecting of votive stupas had so long been in places of Buddhistic pilgrimage. Nay, even now, old stupas remain, of the early Puranic period, and early Sivas, of a latter phase of development, about the streets and ghats of Benares, to tell of the impress made by Buddha on an age that was then already passing away.

Benares, the Indian Canterbury.

But Benares is not only an Indian Canterbury, it is also an Oxford. Under the shadow of temples and monasteries cluster the schools and dwellings of the pundits, or learned Sanskritists, and from all parts of India the poor students flock there to study the classics and

Benares, the Indian Oxford.

ancient rituals of Hinduism. The fame of Nuddea is in her Sanskrit logic, but that of Benares in her philosophy and Brahmin lore. Thus she remains ever the central authority on questions of worship and of the faith, and her influence is carried to all ends of India, by every wandering scholar returning to his own province. It is a mediæval type of culture, of course, carried out in the mediæval way. It takes a man here twelve years to exhaust a single book, while under the modern comparative method we are compelled to skim the surfaces of from twelve to a score of books in a single year. It follows that we have here a study of the contents rather than the relations, of a given work. Significance, rather than co-ordination. But for this very reason, the Benares-trained scholar is of his own kind, secure in his tope, as fearless in his utterance of that which he knows, as those other mediaevalists in a modern world, John Bunyan and William Blake.

But in Benares as a culture-centre even in the present generation, though it is fast vanishing, we have another extraordinary advantage to note. Being, as she is, the authoritative seat of Hinduism and Sanskrit learning, the city stands, nevertheless, side by side with Jaunpore, the equally authoritative centre of Mussulmân learning in India. She represents in fact the dividing line between the Sanskritic civilisation of the Hindu provinces, and the Persian and Arabic culture of the Mohammedan. And consequently she still has members of a class that once constituted one of the most perfect types of national education in the world, elderly Hindu gentlemen who were trained in their youth not only to read Sanskrit literature, but also to read and enjoy what was then the distinctive accomplishment of royal courts, namely Persian poetry. And the mind that is born of this particular

synthesis—rendered possible in Benares by the presence on the one hand of the Hindu pundit and the neighbourhood, on the other, of the Jaunpore moulvi—is not that of a great scholar certainly, but it is that of a member, polished, courtly, and urbane, of the wide world. One of the most charming forms of high breeding that humanity has known will be lost, with the last well-born Hindu who has had the old time training in Persian. No one, indeed, who has seen modern and mediæval culture side, by side as we may still sometimes see them in Asia, can doubt that the true sense of literature is the prerogative of the mediævalist.

Benares, then, is an informal University. And like other Universities of the middle ages, it has always supported its scholars and students by a vast network of institutions of mutual aid. It is no disgrace there for a boy to beg his bread, when love of learning has brought him a thousand miles on foot. Nor was it, in mediæval Leipsig, or Heidelburg, or Oxford. These are the scholars for whom our schools and colleges were founded. The wives of the burghers expected to contribute to the maintenance of such. And it is, in Benares, only food that is wanted. In the dark hours of one winter morning, as I made my way through the Bengalitollah to the bathing ghats, I could hear in the distance the sound of Sanskrit chanting. And soon I came up to a student who had slept all night on the stone verandah of some well-to-do house, screened from the bitterest pinch of cold by carefully-drawn walls of common sacking, and who now had risen before five, to read by the light of a hurricane lamp, and commit to memory his task for the day. Further on, studied another, with no such luxuries as canvas walls and paraffin lamp. He had slept all night under his single blanket, on the

open stone, and the tiny Indian *bati* was the light by which he was reading now.

Here is love of learning, with labour and poverty. It is obviously impossible for these to earn their bread, in addition to performing the tasks imposed by their schools. The spontaneous benefactions of rich nobles and merchants were doubtless enough, in the middle ages—when religious enthusiasm was high, and the problem still limited—to maintain the pundits in whose houses these students lived. But in modern times the institution of the *Chattras* has grown up, and it is said that in the city there are three hundred and sixty-five of these. A *Chattra* is a house at which a given number of persons receive a meal daily. Some give double doles. Some give to others besides Brahmins. Many have been themselves the gifts of pious widows, and a few of kings. But that it is the duty of the city to provide food for her scholars, all are agreed. Is not Benares to these children of Siva, Annapurna the Mother, She whose hand is ever "full of grain?"

How strange to think of an age in which men were grateful to those who undertook the task of scholarship, and felt that the nation must make itself responsible to them for necessaries of life, instead of striving to strangle their love of learning at its birth, by penalising it with high fees, and writing "Failed" against as many names as possible in the entrance lists!

But Benares is more than the precincts of a group of temples. She is more even than a University, and more than the historic and industrial centre of three thousand years. The solemn Manikarnika stands rightly in the centre of her river-front. For she is a great national *Smasân*, a vast burning ghat. "He who dies in Benares attains

Benares the national burning ghat.

Nirvāna." The words may be nothing but an expression of intense affection. Who would not love to die on those beautiful ghats, with the breath of the night or the morning on his brow, the sound of temple-bells and chanting in his ears, and the promises of Siva and memories of the past in his heart? Such a death, embraced in an ecstasy, would it not in itself, be *Mukti*, the goal? "Oh Thou great *Gnanam*, that art God, dwelt Thou in me." Such was the vision that broke upon one, who bent from the flower-sellers balcony to see evensong chanted by the Brahmins round the blossom-crowned Vishweswar. And never again can that mind think of God as seated on a throne, with His children kneeling round Him, for to it the secret has been shown, that Siva is within the heart of man, and He is the Absolute Consciousness, the Infinite Knowledge and the Unconditioned Bliss. Which of us would not die, if we could, in the place that was capable of flashing such a message across the soul?

All India feels this. All India hears the call. And one by one, step by step, with bent head and bare feet, for the most part, come those, chiefly widow and *Sadhus*, whose lives are turned away from all desire, save that of a holy death. How many monuments of *Sati* are to be seen in Benares, one on the Manikarnika Ghāt, and many dotted about the fields and roads outside! These are the memorials of triumphant wifehood, in the hour of its bereavement. But there are other triumphs. Clothed and veiled in purest white, bathing, fasting and praying continually, here in the hidden streets of Benares dwell thousands of those whose lives are one long effort to accumulate merit for the beloved second self. And if the scholar be indeed the servant of the nation, is the saint less? The lamp of ideal womanhood, burning the sheltered spot at the feet of the image, and "not flickering,"

is this, or is it not, as a light given to the world ?

Benares, again, is an epitome of the whole Indian synthesis of nationality. As the new-comer is rowed down the river, past the long line of temples and bathing ghats, while the history of each is told to him in turn, he feels, catching his breath at each fresh revelation of builded beauty, that all roads in India must always have led to Benares. Hence is the monastery of Kedar Nath, the head-quarters of the southern monks, which represents to the province of Madras, all the merits of Himalayan pilgrimage. Here again is the ghat of Ahalya Bae Rani, the wonderful widowed Maharatta Queen, whose temples and roads and tanks remain all over India, to witness to the greatness of the mother-heart in rulers. Or behind this, we may see the Math of Sankaracharya's order, the high caste *Dandis*, whose line is unbroken, and orthodoxy unimpeached, from the days of their founder, early in the ninth century, till the present hour. Again we see the place of the Nagpore Bhonsals (now in the hands of the Maharaja of Durbhanga), connecting Benares with the memory of the Maharatta power, and further on, the royal buildings of Gwalior and even of Nepal. Nor is everything here dedicated to Siva, Siva city though it be. For here again we come on the temple of *Beni Madhub*, one of the favourite names of Vishnu. Even Mohammedan sovereigns could not submit to be left out. For secular science is embodied in the beautiful old Mān Mandir of Akbar's time, with its instruments and lecture hall, and the Mussulmān faith in the towering minarets of Aurungzeb's mosque.

Benares the epitome of Indian nationality.

But what is true of the Ganges front becomes still more clear when we pass behind, and consider the city as a whole. Runjit Singh made no separate building, but

he linked Vishweswar irrevocably with Amritsar, when he covered its roofs with gold. Zemindars of Bengal, Sirdars, of the Punjab, and nobles of Rajaputana, all have vied with one another, in leaving temples and shrines, charities and benifactions, dotted over the *Panch Kos*.

Or we may see the same thing industrially. We can buy in Benares, besides her own delicate webs, the Saris of Madras and the Dekkan alike. Or we may go to the Vishwanath Bazaar for the carpentry of the Punjab. We may find in the same city the brass work of Nasick, of Trichinopoly, and of the Nepalese frontier. It is there, better than anywhere else in India, that we may buy the stone vessels of Gaya, of Jubbulpore, and of Agra, or the Sivas of the Nerbudda and the Saligrams of the Goomtee and Nepal. And the food of every province may be bought in these streets, the language of every race in India heard within these walls.

On questions of religion and of custom again, in all parts of India, as has been said, the supreme appeal is to Benares. The princes of Gwalior dine, only when the news has been telegraphed, that the day's food has been offered here. Here too, the old works of art and religion, and the old craftsmen practising quiant crafts, longer longest, and may still perchance be found, when they have become rare to the point of vanishing, everywhere else. Here the *Vyasas* chant authoritative renderings of the epic stories on the ghats. And here, at great banquets, food is still considered only secondary to the reciting of the scriptures. Surely it is clear enough that as in the Latin Empire of City and of Church the saying grew up, "All roads lead to Rome," so also in India, so long as she remains India, all roads, all faiths, all periods, all historical developments, will lead us sooner or later back to Benares.

A city in such a position, possessed of such manifold

significance, the pilgrim-centre of a continent must always have had an overwhelming need of strong civic organisation. And that such a need was recognised in the city during the ages of its growth, we may see in many ways. No mediæval township in Europe gives stronger evidence of self-organisation than we find here.

The civic organisation.

"The mediæval city," says the great European sociologist, Kropotkin, "appears as a double federation : of all householders united into small territorial unions,—the street, the parish, the section,—and of individuals united by oath into guilds, according to their professions ; the former being a product of the village-community origin of the city, while the second is a subsequent growth called into life by new conditions.

This is a master statement, which can at once be applied here, if only we dismiss the European idea of *labour* as the main *motif* of this city's growth, and substitute the Indian equivalent of religion and learning. Labour is present here of course, and has flourished, as we know, in this spot, during at least three thousand years, but it has never reared its head, to become a predominant and independent factor in the growth of Benares. This central significance, this higher element in the federation, has been supplied here, by the presence of priests and pundits, monasteries and poets, bound to each other, not by professional oaths, but by the invisible and spiritual bond of caste and tradition, and religious bonds—by Hinduism in short. Not the craftsman, but the Brahmin, with the craftsman behind him, has made Benares what she is, and here in this city we have the picture of one of the finest things that the Indian priesthood,—uninterfered with by foreign influences, and carrying with it the enthusiastic co-operation of the whole nation—could produce. It is no mean

achievement. On Benares as it has made it, the Hindu genius may well take its stand. By the city of Siva, it may well claim to be judged.

It is, however, when we turn to the first element in Kropotkin's analysis of the city, that we find Benares to be most completely illuminated. In a pilgrim-city, we cannot but think that some mutual organisation of householders for self-defence must have been a prime necessity. What were the arrangements made for sanitation, for ambulance, for hospital-service, for the clearing-out of vagrants? These things may not, in the Middle Ages, have been called by these names, but assuredly their realities existed, and such necessities had to be met. Householders united into small territorial unions,—the street, the *para*? And is not Benares filled with small courts and alleys, divided from the main streets by short flights of broad steps, each crowned by its own gate? Is it more than thirty or forty years since each of these had its own guard or *concierge* and was closed at night, to be opened again in the morning? In many cases, of course, the massive doors themselves are now removed, but the pillars and hooks and hinges still remain, to bear witness to their old function. In other instances they stand there, still, pushed back against the wall, and one pauses a moment as one passes, to ask in a reverie, When was this last shut? These portals to each little group of important houses are a silent witness to the order and cleanliness of Benares as the Hindu made it. Just as in Edinburgh, as in Nurnberg, as in Paris, so here also, the consideration of wealthy houses thus barred in at a certain hour after dark, was responsible for the freedom of its own space from uncleanliness and violence. It must undertake the connection between its own sanitation and the underground sewage system of the city, which was

similar in character to that of ancient Pataliputra. It must be responsible for the proper alleviation of such suffering as fell within its limits, and its members must duly contribute their full share to the common burdens of the city as a whole. But when we come to the gates of the *para* or section, of which some still remain, guarded by their watchmen, outstanding in the bazaars, we understand the full importance to the mediæval mind of the question of civic order and of a strong but peaceful civic defence. For here, within these gateways, we find the shrines of *Kal Bhoirab*, the divine *Kotwal*, who perambulates the City of Siva night after night with staff and dog, who is worshipped by sentinels and gate-keepers, and who has the supreme discretion of accepting or rejecting at his will, those who fain would enter within the sacred bounds. Of Siva's *Kotwal* every city-watchman held himself as minister and earthly representative. And in this worship of *Kal Bhoirab*, the Black Demon of Siva, we may read the whole history of the civic organisation of Benares in the Middle Ages.

The modern age was later perhaps in arriving, here than elsewhere. But arrive it did, and its work when it came, here as elsewhere, was to multiply problems, and to discredit the solutions that had been discovered by slow ages of growth. All that strong rope of self-defence, twisted of so many strands of local combination and territorial responsibility, with which Benares had been wont to meet her own needs, was now done away. The communal sense was stunned by the blow, for the fact was demonstrated to it *ad nauseam* that it was itself powerless againt strong central combinations of force. Thus the old self-jurisdiction and self-abministration of the civic group was banished. And at the same time, the railways

Modern Benares: her needs.

connected Benares with every part of India, and made it possible to pour in upon her daily as large a number of diseased, infirm, and starving persons, as may once have reached her on foot in boats, in the course of a year.

Thus a forest of needs has grown up in modern Benares, of which the past generations, with their commonsense, their spontaneous kindliness, and their thrifty municipal management, knew nothing. The dying still come here to die, but it is now so easy to reach the city that they are often also the utterly destitute, and lingering illness, hunger, and suffering, on ghats and roadsides, is scarcely compatible with the Hindu love of humanity and decency.

Poor working-folk come, when the last hope has failed them, trusting that the Great God will be their refuge in His Own City. In the old days, when Benares was a wealthy capital, these would have made their way to some house or *para* inhabited by well-to-do townsfolk from their own district, and through their kind offices, work would sooner or later have been found. But now they find themselves amongst strangers. The music of temple-bells is the only sound familiar to them. Priests and fellow worshippers are alike unknown. And they find, in the sanctuary-city may be, that they have but fled from one despair to another.

Or the poor student comes here to learn. In the old days he would have found house-room, as well as food, in the home of his *Guru*, or of some wealthy patron, and if he fell ill, he would have been cared for there, as a member of the family. To-day the number of so-called students is great, and possibly amongst them the indolent are many. For certainly temptations must have multiplied, at the same time that the moral continuity of the old relation between distant homestead and metropolitan

para has been lost. In any case, even amongst the most earnest some of the poor students have, as we have seen, to live in the streets. And when illness overtakes such, there is none to aid, for there is none even to know. The *Chattras* are certainly a wonderful institution, showing unexpected power of this ancient city to meet the needs of her own children. But the *Chattras* cannot offer home and hospital. And these also are sometimes needed.

And finally there is the case of the widowed gentlewoman who come to Benares to pray for their dead. As with others, so here also, there is in many cases but slender provision. And yet, now-a-days, they cannot come to friends, but must needs hire a room and pay rent to a landlord. Nor can we venture to pass too harsh a verdict on the capitalist who evicts his tenant—though a woman and delicately nurtured,—when the rent has fallen too long into arrears. For he probably has to deal with the fact on such a scale, that the course is forced upon him, if he will save himself from ruin. More striking even than this is that fear of the police, which we find everywhere amongst the helpless, and which drives the keeper of the apartment-house to dismiss its penniless inmates when near to death, lest he should afterwards be arraigned in court for having stolen their provision !

Such are a few of the circumstances which attend the transition from the mediæval to the modern. Of old when the local consciousness strove with a difficulty too great for it, it was wont to find its higher but companion element come to its aid. The great mother-heart of Hinduism was stirred to compassion by the civic need and knew how to intervene. And as long as the strait put upon territorial resources stops short of actual destruction, this must happen. Where the local sense of pity,

or power to plan and help, is inadequate, the religious must step in. Where religion alone would go destitute, the city must support. When the day comes that both alike throw up their hands in despair, and cease to make an effort, the end will have come, and desolation will be seen at the very door.

An appeal.

It was in face of such facts as are here enumerated that a group of youngmen banded themselves together in the year 1900, to form a sort of Brotherhood of mercy, for the aid of sufferers in Benares. They ranged themselves under the name of Sri Ramakrishna, and were visited and blessed by the Swami Vivekananda, on that stay in the city which proved to be his last journey, in the year 1902. One of these very men remains yet, faithful to his post, working on steadily day after day for the object he was amongst the first to recognise. And one has fallen by the way, having died of small-pox caught in nursing a patient. But to-day the Home of Service is served, and workers are sent from Bellur Math, Howrah, and all are either sannyasins or brahmacharins. The work is arduous. One man acts as secretary, librarian, and compounder. Another feeds and nurses the patients. A third begs rice from door to door, and again, at other doors, distributes relief, or visits the poor. One monk is in charge and responsible for the work as a whole. And there are three servants, a cook, a sweeper, and a visiting housemaid, or *jhee*. With these small means, the results arrived at may be judged from the report which follows. They are already such that the need for extension is pressing.

It is felt that aged persons who seek shelter in the Home ought not to have to be housed in the same room as the sick, which is now necessary. Infectious diseases, too, such as Cholera and Phthisis, ought certainly to have

wards to themselves. At present, such cases are only admitted in extreme emergency, yet there is no other refuge open to them save the Chowkaghat Hospital, which is beyond the sacred limits of Kasi proper, and where dead bodies, to the horror of Hindus, are said to be disposed of by sweepers. The advantage of being tended in the last hours by those of our own faith, who will administer the last rites with loving care, as if they were themslves the sons of the dying, assuredly needs no arguing. The devoted workers of the Home of Service also feel that they must have means of accommodating Small-pox and Plague. They want an operation-room for surgical cases. They desire to have quarters for the poor and aged, and for many cases which at present have to be nursed in their own homes, under the worst possible sanitary conditions. And finally, they require a library for the workers themselves, and for such patients as are able to use it and a better dispensary.

A promising piece of land for these buildings has been secured, and what is now wanted is the sum of 21,000 rupees. For the regular maintenance of the Home and its service, the workers look forward, in the future as in the past, to monthly and yearly donations and subscriptions.

In asking for such help, I cannot feel that the Home of Service is exactly begging for charity. Rather it is calling for co-operation in undertaking a common responsibility. Every Hindu is interested in maintaining the beautiful traditions of Benares as the sanctuary-city, and in aiding her to cope with her civic problems. Moreover, every district has had a share in thus overloading her generous shoulders.

The Ramkrishna Home of Service, then, represents a spontaneous effort of the higher federation of Hinduism to come to the assistance of the local, or communal, or

purely civic consciousness, in an age of crisis and transition. Its birth is in religion, but its goal, as befits the modern world is civic. Religion inspires, but does not limit its activities. The brotherhood seeks to serve the city. And there is plenty of evidence in the following pages that the Mohammedan is not left out of the scope of its mercy. In the fact that such service arises, and arises spontaneously, we find a proof of the undying strength of the Motherland. In the aim it proposes to itself, we read the adequacy of the *Sanatan Dharma* to every phase of the development of civilisation. And I for one believe with all my heart that that self-same power which has pointed out to these heroic young souls the work so sorely needed at their hands, will not fail to bring also to their door the means of its sure accomplishment. Reader, whoever you are, are you willing to help?

NIVEDITA OF RAMKRISHNA—VIVEKANANDA.

August 1906.

INDIA'S NEEDS AND THE RAMAKRISHNA MISSION.

By Panchapakesa Aiyar M.A.

(Continued from page 100).

The shape and character of every grand movement receive their impress from the tendencies and characteristics of the man from whom the movement receives its inspiration. How he lived and what he thought and said, will all be reflected in the operations connected with the movement. The purity and simplicity of the life led by the followers of the Ramakrishna Mission and the sweet renunciation and generous devotion to the service of humanity irrespective of caste, creed or colour, which are the watch-words of the Mission give us a clue as to the greatness of the man who is the inspiring deity of the movement. Swami vivekananda says that he was the greatest Avatara of God in 19th century. By the purity of the life he lived and by the sublimity of his teachings, he proclaimed to the world the unity of religions and thus prepared the way for the welding together of the East and the West into a harmonious whole. The great Master says: "As the same sugar is made into various figures of birds and beasts, so, the one sweet Mother Divine is worshipped in various climes and ages under various names and forms. Different paths." In this way he struck the keynote which was largely to determine the character of the mission whose work his followers were afterwards to perform.

The world's future hope very much depended upon the spread of the universal religion of practical Vedanta. Sri Ramakrishna was to fulfil this hope, because with the

help of the inspiration that his disciples got from him, they were to unfurl the flag of Universal Religion in the countries of the West for ushering in a new era of progress, in which Science was to be wedded to Religion, universal charity and brotherly love were to take the place of self-love, and all the material advancement, refinement and culture possessed by the Westerner were to become useful for a world-wide philanthropic mission by the strength of belief in a beneficent Deity. For India in particular, the object to be fulfilled was to be the unification of the warrying creeds by the removal of ignorance and superstition and the strengthening of the ancient spiritual foundation to help the growth of a strong intelligent and independent nation. Nowhere did Sri Ramakrishna proclaim these to be his objects but his life and teachings are the texts which become capable of this direct and undoubted interpretation.

His life bears ample testimony to the fact of his being an extraordinary man. From birth to death, illiterate as he was, he gave evidence to the possession of boundless knowledge and wisdom which can be found only in the utterances of the great Avataras and Saviours of humanity. As a teacher of mankind he deserves to be placed in the front rank of the great saviours. As Suka of old, he led a life of practice not of a mere lip-profession. Swami Vivekananda says "The life of Sri Ramakrishna was an extraordinary search light under whose illumination one is able really to understand the real scope of Hindu religion. He was the object lesson of all the theoretical knowledge given in the Sastras. He showed by his life what the Rishis and the Avataras really wanted to teach. The books were theories: he was the realisation. This man had in 54 years lived the 5000 years of national spiritual life and raised himself to be the object-

lesson for future generations. The Vedas can be only explained and the sastras reconciled by his theory of Avathas or stages. That you must not only tolerate others but postively embrace them and that truth is the basis of all religions formed the burden of every one of his teachings."

Swami Vivekananda was literally correct in his observation that his great master had lived within 54 years the life of a nation for 5000 years. A nation first begins with the first grasp of the elementary principles of religion which afterwards lead it along the path of progress. When this has been done, in order to gather further experience, it adheres to a course of orthodoxy and rigid training in which physical purity becomes the main feature of the nation's life. Outward forms and ceremonies come to possess a value of their own for the training of the spirit within. Last comes the stage when all ceremonies and all formalities are cast aside, everything physical is lost sight of, and the nation gains introspection and lives a life of high spirituality. Through all these stages of a nation's development did the Paramahamsa pass. That he had a clear grasp of the first principles of religious truth, he evidenced, when taken first to the school he told his brother plainly "he would never care for that kind of learning the sole aim of which was to gain a few pieces of silver or a few maunds of rice and vegetables. He yearned to learn something which would raise him above all these things and give him as a recompense God Himself. These first awakenings of spirituality in him are followed by rigid orthodoxy of which we gain testimony from his vehement protest against his brother taking service under a Sudra woman and his refusal to take food in the temple precincts as forbidden in the Sastras. To what a high pitch, spirituality developed

itself in him afterwards may be gathered from his latter-day utterances in one of which he says to his divine mother "Mother! destroy in me all idea that I am a Brahman and that they are low and pariahs, for, who are they but thou in so many forms," All these stages he passed through not that spirit had to be developed in Him in the sense in which it is developed in us, for, as an Avatara he was perfect in everything but according to him he went through 'the practices and struggles after religion only to show people the way to salvation." He said he had come all for them alone. He would say in his ecstatic moods that he was a Nityamukta or eternally free and an incarnation of God Himself." In one of his sayings he tells us "the fruit of the pumpkin comes out first and then the flower. So it is with the Nityamuktas or those who are free from all eternity but come down for the good of others."

The most important characteristic that distinguished him from the other teachers of the world was a life of practice as an example to others. This way of teaching would seem to have been especially devised by Providence to supply that which the country sorely needed. India then was, as she even now is, a country of talk, a country of lip professions. The salvation of the country lay more in action than in word. Action should be the text to which word should be the commentary. This lesson he conveyed to the fullest extent by the life of practice he led. Except the invaluable golden sayings, of which we now possess such a large number, he never held a discourse or elaborately preached a doctrine. He allowed his disciples to infer the moral from what he did in his practical teachings in which he effectively conveyed to his disciples the limitations to be put on the value of money. One day while sitting on the banks of the

Ganges he took gold and silver coins in one hand and a handful of rubbish in the other and said "My soul, this is what the world calls money impressed with the queen's face. It has the power of buying you rice and vegetables, of feeding the poor, of building houses and of doing all that the world calls great. But it can never help thee to realise the ever existent knowledge and bliss, the Brahman. Regard it therefore as rubbish." Then mixing the coins and the rubbish saying "Money is rubbish, money is rubbish" he lost all difference between the two and threw them both into the Ganges. This action of his, taught a very useful lesson to his followers, namely, that the purpose of money was to help therewith the hungry and the needy but not to answer the selfish ends of the possessor. The various philanthropic works which the numerous members belonging to his mission have undertaken are the results of the inspiration they derived from his example. To take another example,—while on his return from a holy pilgrimage to Brindavana he was so much struck by the poverty of the village near Vaidyanath, that he wept bitterly and would not go from the place without seeing the poor people happy. So Mathuranatha his disciple fed the whole village for several days, gave proper clothing and some money to each of the villagers and departed with Sri Ramakrishna contented. This shows what tender stuff his heart was made of and how sympathy is one of the first conditions for the attainment of Salvation.

He went through a course of conscious experience of all phases of Hinduism, and even of all religions of the world, in order to teach his disciples the principle of unification and the grand principle of universal Vedantism by which that unification was brought about and with the help of which all the world's religions were to receive a

new light. After going through a full course of Yoga, in which he was blessed with the vision of his Divine Mother, he began to practise the Vaishnavaite ideal of love for God, realising the successive relations of a servant to his master, of a son to his parent and of a wife to her husband. In order to realise this love, it is said that he dressed himself in a woman's attire, lost in the belief that he was a wife to the Lord and realised the Lord's presence that brought *ānanda* and hope to him and enabled him to reach the ideal. After the practise of Vaishnavaism, he practised in turn all the religions prevalent in India even Muhammadanism, always realising the highest purposes they were intented to serve by their respective founders. In his latter days he even practised Christianity. He had seen Jesus in a vision and for three days he could speak of nothing and think of nothing but Jesus and his love. There was a certain peculiarity in his visions in that he always saw them outside himself but when they vanished they always entered into him.

Such accounts of his life, which, as his disciples say, fall far short of the reality are sufficient to establish that he was not a mere Mahatma but was more than a Mahatma, an incarnation of God Himself, come down to the world for the performance of a great divine mission in this Kali age. All the Sadhus that saw him, all those that had the honour and privilege of being his disciples, and even men that belonged to some new off-shoots of Hinduism bear unanimous testimony to his surpassing greatness and the exhibitions of the Divinity that dwelt in the temple of his body. Having lived a life of practice and renunciation, having taught through practice as well as through precious sayings which form the scripture of his creed, the new catholic Hinduism, and having in his latter days constantly preached to thronging creeds, that

clustered round him like bees round the rose till he could no more speak, he entered eternal Samadhi at eleven in the night on August 16th, 1886.

The real test of greatness is the influence that it has on posterity. Judged by this test also, Bhagavan Sri Ramakrishna must be admitted to have been an uncommon spiritual luminary of the modern times. The practical way of gauging the influence is to measure the work his adherents have performed and are performing. The works in which the members of this devoted band of brotherhood are now found engaged are exactly the very things that India now requires.

The pressing needs of India were realised by none else so well as by Swami Vivekananda. Writing from Chicago on the 3rd March 1894 he in the following words struck the first keynote of the work that was to be taken up by his brother-workers and others that had the welfare of India at heart. "Gnanam is all right but there is the danger of its becoming dry intellectualism. Love is great and noble but it may die away in meaningless sentimentalism. A harmony of all these is the thing required. Ramakrishna was such a harmony. Such beings are few and far between but keeping Him and his teachings as the ideal we can move on." A true spirit of religion, free from narrow dogmatism and subtle theorisings and a wise and well directed charity are the things that India pressingly requires. All the improvements and the changes that our country requires will be found to come under the one or the other of these two requirements—Religion and love. It shows short sightedness to attempt to divorce, religion from moral and material progress. Religion must be made to be the substratum which should supply the sap for the growth of other reforms. Though there is a handful of Agnostics and Athiests who believe that moral

and material well-being do not depend upon faith in an all-wise Ruler, the world which consists largely of men who are weak and imperfect is not yet prepared to follow their lead. All great works of philanthropy, all acts of mercy and charity and all deeds of self-sacrifice have been made by all good and virtuous men in the past, because of the inspiration they received from an ideal they have set before them. The most perfect ideal that man can have for the regulation of his conduct and for the shaping of his life-work can be none else but Him who is the embodiment of every perfection. So, the first work that all reformers have to do is to implant a strong and reasonable faith in God.

What the Hindu Society now requires is a reasonable faith free from superstitions and certain rules of a latter origin which deny the light of spiritual knowledge to the lowest classes of our community. It is good many unreasonable prejudices, certain objectionable caste rules of latter-day growth and the rank weed of ignorant superstitions of which we have a legion, that have made us slaves to custom and deprived us of independent self-reliance that have brought so much woe on our land. The best remedy for such a state of things lies in education—education free and unrestricted like the sunshine or the wind. The cost of education as now sold in our schools and colleges is prohibitively high. Primary and Secondary education must be made free of any cost and Collegiate education must be brought within the easy reach of all classes, so that intelligence wherever it is found may be nourished by it for growth and general usefulness. In all private institutions religious instruction must be made part and parcel of the school curriculum. It has been found by experience that wherever religion is intelligently taught side by side with other forms of school-work, a strong

basis of character is laid which makes progress on all sides easy and sure. After such experience it is idle to talk of the shameful and mischievous effects attending on the introduction of religious instruction in schools.

Even if free schools are started, the children of the working classes cannot find the requisite leisure to attend schools. On this subject Swami Vivekananda says, writing to a ruling prince of our country "Supposing even your Highness opens a free school in every village, still it would be no good, for the poverty in India is such that the poor boys would rather go to help their fathers in the fields or otherwise try to make a living than come to the school. Now if the mountain does not come to Mahammad, Mahammad must go to the mountain. If the poor now cannot come to education, education must go to them. There are thousands of single-minded, self-sacrificing Sannyasins of our own country. If a part of them be organised as teachers also of secular things they will go from place to place, from door to door, not only preaching but teaching also. In another letter he says "Try to get up a fund, buy some magic lanterns, maps, globes, etc., and some chemicals. Get every evening a crowd of the poor and the low, even the pariahs and lecture to them about religion first and then teach them through magic lanterns and other things, Astronomy, Geography etc. Do the best you can; do not wait to cross the river when the water has all run out." In another letter he exhorts the well-wishers of our country "to act on educated young men and bring them together and organise. Great things can be done by great sacrifices only. No selfishness, no name, no fame, yours or mine or nay master's even.....stop not to look back for name or fame or any such nonsense. Throw self overboard and work."

The civilization of our country, which according to

the Swami has become crystalised so as to keep us in hopeless bondage, must be broken through for the full display of national genius and the development of originality. In one of the most vehement of his letters he says "Sitting down these hundreds of years with an ever-increased load of crystalised superstition on your heads, for hundreds of years spending all your energy upon discussing the touchableness or the untouchableness of this food or that, with all humanity crushed out of you by the conscious social tyranny of ages—what are you ?.....and what are you doing now ?.....promenading the sea-shores with books in your hand—repeating undigested stray bits of European brain-work and the whole soul bent upon getting a thirty rupees clerkship or at best becoming a lawyer—the height of young India's ambition—and every student with a whole brood cackling at his heels and asking for food ! Is there not water enough in the sea to drown your books, gowns and the University diplomas and all ? ".

He rightly thinks, the Government of India by the English a great boon to the country. It is an instrument brought over here by the Lord to break our crystalised civilization and Madras supplied the first men who helped in giving the English a footing. More privileges we can get and more blessings will flow forth from our contact with the west as we show ourselves qualified to deserve them by steady growth and the maintenance of a high standard of character. For this purpose also education is indispensible.

The most pressing of all questions is the problem of the alleviation of poverty. The country is groaning under the weight of poverty. Many are our countrymen that have to rest content with a single meal. Half-starved parents with their children crying for bread and suffering

from the pangs of gnawing hunger have to go to bed not knowing what to do for the morrow. India has been a country of charity, because, India has been a country subject to the uncertain influences of sunshine and rain. All social questions, however pressing they may be, all University or other reforms, all attempts for helping original research or for the revival of ancient literature must receive a secondary consideration ; the allevition of poverty must be a matter of primary importance. Alleviation of suffering can be brought about (1) by individual charity (2) by organised charity. The work of organisations will have to be of two kinds, one kind, in the shape of temporary reliefs, such as famine relief, the nursing of the sick during the prevalence of epidemics, restoration of burnt houses, supply of cloth and so forth, and the other national wealth. Individual charity is getting minimised in our country as the direct result of the spreading contagion of Anglicisation. This tendency should be discouraged by the proivsion of such a kind of religious and moral education as would tend to broaden the sympathies of the middle and the upper classes. It is said that hypocrites and able-bodied idlers are helped by the distribution of individual charity but in the witholding of this kind of charity there is the danger of really needy men being neglected. It is better that ten undeserving men are helped, if, in doing so, one needy man is saved, than that one poor man is allowed to die by the wise witholding of charity from ten able-bodied hypocrites.

Charities in the shape of temporary relief-works under the control of organisations are things indispensible against the needs of our land. Such reliefs are no doubt undertaken by government. What even the most benevolent government can do is not sufficient to alleviate a country's sufferings. Sometimes owing to official tardiness

relief comes when the sufferers live no more to need the relief. It is only by co-operation that large numbers of suffering people can be saved. Philanthropic works like these are sometimes neglected by the wealthy man who seeks celebrity as his name is apt to be sunk in a host of minor contributors. But we must bear in mind that it is not by self-seeking or fame-hunting that a nation rises. If we cannot sink our little selves in the heavenly work of assuaging the orphan's sufferings or wiping the widow's tears, then, all the education we have received is not worth a farthing.

While, by organised and individual effort, relief is brought to the woe-begone children of the country, efforts must be made to secure the necessary means for the increase of national wealth. All education, all refinements, all social reform, all spiritual elevation will be of no avail until the nation is made wealthy and independent. A poverty-stricken nation cannot subsist when wealth and physical superiority are surrounding it on all sides to crush it with their ponderous weight. The solution of this pressing problem lies in the provision of technical education on a large scale. Organisations should be started consisting of wealthy capitalists for giving employment to the products of technical schools. Unless this is done, technical education, however much encouraged, will languish and die a natural death. Almost all joint-stock, companies have proved a failure in our country, mostly in the Madras Presidency, for want of mutual confidence. Maintenance of mutual confidence implies a strong backbone of character which presupposes a right kind of education. And for this we have to look to the religious teacher and the school master. In the selection of men for the profession of a teacher or preacher largness of heart and strength of character should be considered

as the first requisite. Intellectual superiority, though highly necessary, should receive a subordinate consideration.

In expressing his views on the national poverty of India and on religious sophistry in which there is no place for humanity or sympathy, Swami Vivekananda says. "I do not believe in a religion or God which cannot wipe the widow's tears or bring a piece of bread to the orphan's mouth. However sublime be the theories, however well-spun may the philosophies be, I do not call it religion as long as it is confined to books or dogmas.

With regard to the material civilization of the west which, some amongst us who are too religious, so much despise, he says "Material civilization, nay, even luxury, is necessary to create work for the poor. Bread, bread, I do not believe in a God who cannot give me bread here, giving me eternal bliss in heaven.

Social reform which is viewed as the crying need of the day, the Swami disposes of in the following words "Our modern reformers are very busy about widow's remarriage. Of course I am a sympathiser in every reform. But the fate of a nation does not depend upou the number of husbands their widows get, but upon the condition of the masses.....Onward for ever! sympathy for the poor, the down trodden, this is our motto.

(To be continued.)

BUSHIDO AND THE VEDANTA.

BUSHIDO has been described as a scheme of discipline for man-making and character-building; a system of moral culture to bring out the powers of the burried soul within; a course of conduct which makes every man another expression of the Soul of a nation. We have pointed out how the exuberant energy of the children of Ama, the fervor and intense patriotism of their ancestor-worship was systematised by Confucianism. That great ethical system, based on land and labour, that 'synthetic labour,' that realiazation of an ethical religion, the consecration of individual man to society, forced the social organism to bring into being, a pure, practicable and exalted socialism. To Confucius 'humanity is God and harmony of life the ultimate.' Like Buddha, he must hold all minds by his broad generalizations and infinite compassion for the common people. This communal spirit was finally directed to eternal unity by the sublime idealism of the Hindu mind which makes of man a God. The contemplative life of the Hindu makes him look at things in the light of thought and realize life as swimming in an ocean of Beauty and Joy.

Every nation is a circle of souls struggling towards a centrality, a social pact to express a divine idea. There is a community of consciousness to realise certain ideals (Ishtas). A great man is nature's success in such a struggle; nature indicates the methods and the guiding laws through her chosen ones. Therefore social evolution and historical progress is the result of that fruitage, the freedom of great souls. Every human society wants to produce such men who are the masters in the arts of life, and frame laws

and institutions for the guidance of the common man. This is the true national education—to kindle within every heart a pure flame of love and devotion burning for the national ideal and the fulfilment of universal purpose.

Bushido then is such a race-culture; the unwritten code of centuries of struggles and successes to unfold the meaning of life. It may be described as the first steps or the external limbs of the practical science of Yoga as applied to Japanese life; Yama, Niyama, Asana and Pranayama as manifested in Japanese conduct of life is Bushido. It has been even suggested that Bushido is derived from Vasishta Dharma, Vasishta being the high priest of the solar race.

What then are the fundamental principles of Bushido? The foremost precept in the code of Bushido is rectitude or Justice. It has been defined as a power of resolution; "rectitude is the bone that gives firmness and stature." It is the power of deciding upon a certain course of conduct in accordance with reason and without wavering. One must acquire the strength to die when it is right to die and strike when it is right to strike. Lack of accomplishment is nothing when one has rectitude. The instant duty becomes onerous, right reason prevents shrinking from it; perceiving what is right and doing it not argues lack of courage. The spirit of daring and bearing, valor, fortitude, bravery and fearlessness these are qualities of the soul which every Samurai must practice from his very childhood.

"Would that I be born seven times
And sacrifice my life for my country
Resolved to die, my mind is firm
And again expecting to win success
Smiling I go on board."

Such was the power and resolution of a proud Samurai. The harmonious blending of natural inclination and religio-philosophical knowledge is the result of the "foundation of Will" This is the nucleus of a strong personality. The inner life in its attempt to enfranchise itself from bondages and dominate over circumstances, in its double end, the realization of the species and true individuality finds stern duty to be the surest guide. Such a conception of love and duty is the keynote of the Divine Singer of the Song Celestial. When the intellect discriminates, when love warms, and when the *ought* rules supreme, it is then that man enjoys the song of life in his soul.

Every man is potentially divine. This divinity if it reflects in the will we have the man of action; if it acts through the heart we call it love; if it acts through the intellect we see the man of genius. Thus the cultivation of will as soul-power is essential to a *grihi*. When a little boy is born, his mother takes him as soon as she can to the temple. There she lays her child upon the altar, her gift to the nation. When the boy is four years his manly training begins. In cold snowy mornings in winter his father takes him out for the first fencing lesson; the father and son walking barefooted. For a month he is given a meagre diet and made to climb hills, roll logs, and cut wood. Thus he is taught abstinence and endurance; and is made to conquer all fear. Boys are sent to witness scenes at the burning ghat. They are made to fast and wake up a whole night reading the lives of heroes as on *Ekadasi* days in India. Pilgrimages also form a part of education.

By this system of drill, the nerves become strong, the tender emotions of the weak heart are nipped in the bud, and the young boy is made a hardy man. To

counter balance this, benevolence and love are practised. Says Massemune "Rectitude carried to excess hardens into stiffness; indulged beyond measure sinks into weakness" "Benevolence brings under its sway whatever hinders its power just as water subdues fire" says Mencius. All those arts which stir the gentle emotion of compassion such as music, poetry &c., are taught. Music teaches a man to live the life of harmony and goodness. Veracity is another virtue practised. "To thyself be faithful, if in thy heart thou stayest not from truth without prayer of thine the gods will keep thee whole" so sang a Japanese poet.

Honor is the next virtue taught. It is the consciousness of personal dignity and worth. "It will disgrace you, are you not ashamed?" was the last effective appeal addressed to a youthful delinquent. All oaths are derogatory to the honor of the Samurai. "Shame is the soil of all virtues and of all good manners." The excesses into which this delicate code of honor led the Samurai was counter balanced by magnanimity and patience. The popular adage is to bear what you think you cannot bear is really to bear. "Though you insult me what is that to me? You cannot defile my soul by your outrage" says a Samurai. Anger at a petty offence is unworthy of a superior man, but indignation for a great cause is religious wrath. To avenge a country's wrongs and father's wrongs is noble but to avenge for one's own wrongs is ignoble, is a sin said our Govind Singh. Fame and not wealth or knowledge was the goal towards which a youth had to strive. Many a lad swore within himself as he crossed the threshhold of his paternal home, that he would not recross it until he had made a name in the world: and many an ambitious mother refused to see her darling again until he could return home 'caparisoned in Brocade'

—a sign of fame and glory. Mothers of Nippon are full of that higher love which strengthens the mind, fortifies the heart and ennobles the personality. Life itself is considered cheap if honor can be purchased with it.

Loyalty is the keynote of Japanese virtues and is the distinctive feature of Samurai ethies. Love of one's country and obedience to the call of duty is the command of a higher voice, the voice of God. "As this body is not a mass of flesh and blood alone but also the seat of a sublime soul which gives us strength, beauty and life, so our country is not a mere tract of land, but a tract purified by the dust of ancestor's feet, hallowed by the memory of our revered sires and deified as the sacred field of work of our fathers of yore." It is the birth place of national awakening, national civilization and achievements. Instal patriotism into the rank of religion, create its appropriate symbols, ceremonies and festivals,—this must be the essential feature of a national education. Thus the spiritual freedom of the individual self is realised through particular environments, through nationality as an instrument. On the side of will and practical action teach them, by the working of self-governing institutions, the way to do effective work in combination. This process will develop the idea of a great nation. Yet this devotion to the country, and the king, this apotheosis of duty need not make a man slavish.

In Japan as in India, the relation between the teacher and the pupil was sacred. The building of character was the chief thing in the Samurai culture. The tripod that supported the frame work of Bushido was said to be wisdom, benevolence and courage. Samurai was essentially a man of action. "It is not the creed that saves the man it is the man that justifies the creed." The curriculum of studies is comprised of fencing, archiery, jijutsu

horsemanship, the use of the spear and sword, tactics, caliography, ethics, literature and history. Every boy is taught to avoid lucre. Character not intelligence, soul not head is chosen by a teacher for the material to work upon; therefore a teacher's vocation partakes of a sacred character. "It is the parent who has borne me: it is the teacher who makes me man". The modern system of service for a return is considered low in Japan. All true service can be rendered without price, without money. Spiritual service whether of a priest or a warrior was considered as imposed by God. The honor-instinct of the race rejected all consideration especially for soul-development which is not measurable. These teachers were great embodiments of high spirits undaunted by adversity, the living examples of that discipline of disciplines—self-control which forms the basis of all Samurai training. In true education it is the soul that speaks to the soul; It is character that preaches and not theories.

It is unmanly for a Samurai to betray his emotions on his face. Calmness of behaviour and composure of mind should not be disturbed by passion of any kind. A Samurai must be a man of few words; speech is the art of concealing thought and silence is the highest eloquence. Bear and face all calamities with patience and pure conscience is the advice given to a Japanese youth. As Mencius says "when heaven is about to confer a great office on any one it exercises his mind with suffering, and his sinews and bones with toil; it exposes him to hunger and subjects him to great poverty; and it confounds his undertakings." Self-surrender was the basis of man's loyalty and woman's domesticity. Her life was a perpetual self-surrender. "As soon as sacrifice becomes a duty and a necessity to the man, I see no limit to the horizon which opens before me" said Earnest Renan. Unlike the

European Chivalry Bushido is Asiatic in its relation to woman. Woman merges her being in her beloved and becomes a Sahadharmini; and her whole life is a consecration to lay the foundation of man's character.

"An analysis of the national type of *gentleman* reveals to us the nature and history of the nation as the fruit reveals the tree" remarked a French philosopher. What then is a Japanese Gentleman? "He is a free man, the man who is stronger than things and believes in personality as superior to all the accessory attributes of fortune, such as rank and power, and as constituting what is essentially real and intrinsically valuable in the individual. The vulgar ideal of wealth with its formulae how much he is worth is the mercantile ideal. The Gentleman then is the man who is a master of himself and who respects himself and makes others respect. The essence of gentlemanliness is self-rule, the sovereignty of the soul." This is acquired by a true inward liberty, the result of self-conquest. We must renounce all happiness and think only of duty. "True nobility consists in character, personal merit, in moral distinction, in elevation of feeling and language, in dignity of life and self-respect." Every society must proclaim the right of everyman to beeome a gentleman. A body strengthened by Jijutsu, a mind enlarged by culture, a heart strengthened by love; rectitude, benevolance, courage, fearlessness, manliness, veracity, honor, loyalty, temperance, fortitude, valor, self-coutrol, a strong sense of duty and true respect for elders these are the virtues of the soul-culture in which every Japanese youth is trained. To limit oneself to what is strictly necessary, to live austerely and by rule, to content onself with a little and to attach no value to any thing but peace of conscience and a sense of duty done is the only method of living in harmony with the inner man and the outer world.

It is the Asiatics that have sucessfully solved the problem of life. A clean and healthful life, a pure heart clear vision and correct will is best achieved by living the life of nature and in harmony with it. In these moments, outside all conventionalities, we develop a sort of spontaneity of action, a purity of body and mind by abandoning our heart to the Supreme Mind. We learn to express our true self in the midst of superb nature. The trees, the flower, the vast desert, the roaring ocean, the azure sky teach us more by their silence than books and lectures which rather smother all true culture. Hence Vanabhojana, Vanavasa, Vasantotsava &c., are highly essential to national culture. The more we commune with nature the more will our hearts be filled with power, purity and the gladness of liberty.

Pilgrimages also have a great value in man-making. We associate ourself our minds with thought-centres, take delight in past achievements and feel that we too are heirs to the 'whole estate'. Besides a common nature, the Mother-heart vaults over us like a temple; this unity of thought in which every true heart beats with a nobler sense of power and duty.

Every soul must struggle to live in harmony with other souls and the inner Universal Soul. Thus before every man there is the double function the social and the individual. Man is in essence divine and perfect, and all his efforts must be to bring out this lurking God within. In the organic condition of the world everyman is called to fulfil a certain function. This function is what is called his duty, mission in life. Happiness or misery, in the life of a person depends on the degree of responsibility which that person, assumes on himself and the amount of liberty which he claims to enjoy and the resistence he puts forth to evercome the opposing elements of nature. True happi-

ness consists in the expansion of his little self and perfection is reached when the little self reaches the universal Self. To make man perfect, to make him realize his essential universal nature certain practices are prescribed by the Vedantic teachers. Yama and Niyama are the mentor and tutor of the human soul. Education has a positive and a negative aspect; certain tendencies ought to be overcome, certain hindrances cleared up before we build on it the superstructure of life. It must only be manly and obstruction—clearing- The qualities of Yama are those to be subdued, suppressed and controlled in every person and that of Nayama are obligatory positive duties; Yama are exercises to be practised by all people, man woman or child, irrespective of nationality, country or position in life and the object of pursuit. "These unbroken by time, place, purpose, and caste are great Universal vows" As the purifiers of mind and body, as the auxiliaries of moral conduct, as the ennoblers of thought and action, they are necessary for all men. The Buddhists called these virtues *Paramitas*, transcendental practices. Niyama or positive duties are determined by time, place and circumstances. Yama takes cognisance of man in his essential nature and Niyama in relation to the ideal to be achieved. The basis of both is concentration and self-control.

According to Yajnavalkya Yama consists of non-injury, truthfulness, non-stealing, continence, mercy, sincerety, forgiveness, self-composure and courage, moderation in eating and purity. The qualities of Niyama are penance, contentment, faith in God and in the other world, charity, worship of God and his forms, hearing the Sastras, modesty, devotion, constant muttering of prayer and austerity. Patanjali summarised these into five in each group; non-injury, veracity, non-stealing, continence and non-receiv-

ing is Yama; and internal purification, contentment, mortification, study and the worship of God are the Niyamas. In later times Sankara laid down the following practices, the tranquility of the mind, restraint of the senses, cessation of all desires, patience and resignation, equanimity and faith. Again according to Ramanuja the goal is attained by the following practices,—discrimination, non-attachment, self-restraint and self-control, purity internal and external, absence of weakness, suppression of joy and sorrow, truthfulness, benevolence, sincerety, not thinking vain thoughts and not brooding over injuries, &c. The full development of the physical powers of man and the bringing it under the control of the expanding soul, and the fullest realization of the inmost Self—in short, life in God and union there is what the Vedanda teaches

Thus it is clear to a student of Hinduism that the precepts of Bushido are a common Asiatic possession more scientifically expressed in the Hindu Scriptures. The only difference being the difference in the race-ideals. Modern Europe adores the utility of the symbol and seeks health and wealth as final good; Japan' lives up to the beauty of the symbol, as poets and artists; and India 'lives above the beauty of the symbol to the beauty of the thing signified, as saints and sages'. Japan attempts to realise the national self, and India the universal Self. Hence in the positive commands of Niyama Japan has subsituted loyalty to the king and devotion to the country in the place of devotion to God; and reading of the life of heroes in the place of scriptures. Asana and physical pranayama form the very essence of Japanese system of physical culture. Since all existence is a shadow of the one universal existence, whatever be our ideal whether it is the Nation or God, so long as it is based on

self-sacrifice and self-surrender it will lead man through the right road of progress to peace and eternal happiness.

To-day India is on the verge of a broader synthesis. It is the duty of the nation to nationalise these life-giving and strengthening principles of education if we are to play our part in the history of the world and deliver our divinely ordered message to humanity. This was the power that rang across the battle field of Kurukhshetra to instil devotion to duty into a drooping spirit; it was this same power that donned the Sannyasin's garb to preach infinite compassion to humanity. Let the power of this discipline be once more made the property of every cottage in order to face and solve newer problems of life.

"The task of Asia to day, then, becomes that of protecting and restoring Asiatic modes But to do this she must herself first recognise and develop consciousness of these modes. For the shadows of the past are the promise of the future. No tree can be greater than the power that is in the seed. Life lies ever in the returning to self.... If there be any spring of renewal hidden in our past, we must admit that it needs at this moment some mighty reinforcement, for the scorching draught of modern vulgarity is parching the throat of life and art. It must be from Asia herself, along the ancient road ways of the race, that the great voice shall be heard.

Victory from within, or mighty death without."

AN APPEAL.

Letter written by the Swami Vivekananda to accompany the First Report of the Ramakrishna Home of Service. Benares, and signed by the then Honorary Secretary. February 1902.

DEAR SIR,

WE beg your acceptance of the past year's report of the Ramakrishna Home of Service, Benares, embodying a short statement of our humble efforts towards the amelioration, however little, of the miserable state into which a good many of our fellow-beings, generally old men and women, are cast in this city.

In these days of intellectual awakening and steadily asserting public opinion, the holy places of the Hindus, their condition, and method of work, have not escaped the keen eye of criticism ; and this city, being the holy of holies to all Hindus, has not failed to attract its full share of censure.

In other sacred places people come to purify themselves from sin, and their connection with these places is casual, and of few days duration. In this, the most ancient and living centre of Aryan religious activity, they come, men and women, and as a rule, old and decrepit, waiting to pass unto Eternal Freedom, through the greatest of all sanctifications, death under the shadow of the temple of the Lord of the Universe.

And then there are those who have renounced everything for the good of the world, and have for ever lost the helping hands of their own flesh and blood and childhood's association.

They too are over taken by the common lot of humanity, physical evil in the from of desease.

It may be true that some blame attaches to the management of the place. It may be true that the priests deserve a good part of the sweeping criticism generally heaped upon them; yet we must not forget the great truth—like people like priests. If the people stand by with folded hands and watch the swift current of misery rushing past their door-step, dragging men, women and children, the sanyasin and the householder, into one common whirlpool of helpless suffering, and make not the least effort to save any from the current, only waxing eloquent at the misdoings of the priests of the holy places, not one particle of suffering can ever be lessened, not one ever be helped.

Do we want to keep up the faith of our forefathers in the efficacy towards salvation of the Eternal City of Siva ?

If we do, we ought to be glad to see the number of those who come here to die, increase from year to year.

And blessed be the name of the Lord that the poor have the same eager desire for salvation; if not more.

The poor who come here to die have voluntarily to cut themselves off from any help they could have received in the places of their birth, and when disease overtakes them, their condition we leave to your imagination, and to your conscience, as a Hindu, to feel and to rectify.

Does it not make you pause and think, brother, the marvellous attraction of this wonderful place of preparation for final rest ? Does it not strike you with a mysterious sense of awe—this age-old and never-ending stream of pilgrimage marching to salvation through death ?

If it does,—come and lend us a helping hand.

Never mind if your contribution is only a mite, your help only a little; blades of grass united into a rope will hold in confinement the maddest of elephants, says the old proverb.

Ever yours in the Lord of the Universe,

RAMAKRISHNA HOME OF SERVICE,
Rampura, Benares,

N. C. MUKERJI,
Honorary Secretary.

———o———

NOTES AND THOUGHTS.

WE are glad to announce that H. H. Sri Jagadguru Sankarachari Swami of Sringeri has arranged to stay at Bangalore for two months every year. Sringeri, the permanent residence and head-quarters of His Holiness is in the interior of the Native State of Mysore. It is a beautiful place removed from the crowded centres of mercantile activity and therefore not easily accessible. Many are therefore prevented from paying their homage to the representative of their Great Teacher Sankara. The present decision of His Holiness to take up his residence at Bangalore for a part of the year will be received with gladness by all his disciples.

* * * *

We understand that His Holiness is likely to visit, amongst other places in South India, Conjeeveram, Trichinopoly, Madura, Rameswaram and Kaladi. There is absolutely no doubt about the fact that much good will

result to our country from this pilgrimage of His Holiness as he seems to have a certain definite scheme in his mind for knitting his disciples closer to the Sringeri Muth and and for the spread of a correct knowledge of the Advaita Vedanta amongst them.

We offer our sincere congratulations to H. H. Saiyyaji Rao Gaikwad on his completing the twenty-fifth year of his reign—a reign marked by advance along all the lines of progress and civilization.

On one occasion His Highness said as follows:—

It may be the Mission of India, clinging fast to the philosophic simplicity of her ethical code to solve the problems which have baffled the best minds of the West, to build up a sound economic policy along modern scientific lines, and at the same time to preserve the simplicity, the dignity, the ethical and spiritual fervour of her people. I can conceive of no loftier mission for India than this : to teach philosophy to the West and learn its science, impart purity of life to Europe and attain to her lofter political ideals, inculcate spirituality to the American mind and imbibe the business ways of its merchant." These words have a ring of disappointment which has escaped the notice of many. Like Sir Galahad, strong in the purity of his heart, Saiyyaji Rao Gaikwad went in quest of happiness for the land over which he rules and for the land of his birth. He has found many things in his travels--the way to attain wealth, the way to build a nation, the way to establish commercial greatness etc. But for happiness, simplicity, purity and spirituality he had to come back to the land of his birth, the land of his great fore-fathers. When the late Swami Vivekananda returned from his first tour in Western countries, he said, that he had been longing to return to his country and

that the very dust of India had to him become holy. That, we may presume, is the experience of all inquiring minds.

* * * *

Another remark we feel compelled to make Princes and rulers of men are not obliged to speak except in a sort of mystical way which leaves many things unsaid. The King's Speech, for instance is a document of the kind. Custom and tradition have laid down the form and manner of drafting that document. The meaning of the custom seems to be that the king must speak the fewest words possible and so give little scope for evil-minded interpretors or commentators to misinterpret his words. The exposition of the art of state craft is among the duties of kings. For eminent doctors disagree and a king who writes learnedly about a question of state policy may find a learned doctor who disputes his premises. Then where is the end? The thinking and speaking may well be done by Ministers of State. The strong hand that guides the affairs of state, the strong will that spurs men to action, the clear vision of the man of action that sees the goal through the mist of floating opinions and theories these must exist in a king.

* * * *

A. Wallace the great evolutionist after describing the moral depravity of Western civilization sys :—

As the last century has witnessed a material intellectual advance wholly unprecedented in the history of human progress, so the coming century will reap the full fruition of that advance in a moral and social upheaval of an equally new and unprecedented kind and equally great in amount. That advance is prefigured in the striking lines of Sir Lewis Morris,

"There shall come, from out of this noise of strife and groaning,
A broader and a Juster brotherhood!
A deep equality of aim, postponing
All selfish seeking to the general good
There shall come a time when each shall to another,
Be as Christ would have him, brother unto brother.
"There shall come a time when brotherhood shows stronger
Than the narrow bounds which now distract the World;

* * * *

When the bars of creed and speech and race, which serve,
Shall be fused into one humanity for ever."

* * * *

We draw the earnest attention of our readers to the Appeal published elsewhere on behalf of the Benares Sevasrama by Swami Vivekananda and Sister Nivedita. It is a proverb in Southern India that all thoughts of this world and its joys and sorrows will cease when a man enters Kasi. So it is the duty of the nation to enable those people who go to Kasi to spend their last days to realise their grand ideal and die in contemplation. We hope Southern India will not be lacking in charity, especially to relieve the sufferers in Benares, the holy city and that these two forceful Appeals will move the hearts of at least a few of our generous-minded countrymen.

—o—

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BY

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"एकं सत् विप्रा बहुधावदन्ति"

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—*Rig. veda*, I. 164-46.

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THE BHAGAVAD GITA

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER VIII.

IN the seventh chapter after expounding the character of the Supreme *Brahman* Vasudeva, who forms the object of worship, as the Disposer of all beings, sentient and insentient, as the cause and the support (of all), and as predicable by all names on account of His owning all things as His body,—the character of Him alone as the Highest owing to the possession of multitude of auspicious qualities,—the veiling of Him by the modes of being which exist in the conditions of body and senses and in those of the objects of enjoyment composed of *Sattva*, *Rajas* and *Tamas* particles of matter and which find their source in the unbroken succession of bad *Karma* that has continued to act from time without beginning, and the getting rid of this veiling through taking refuge in the Lord

which is brought about by the supremely excellent good *karma* (of the worshipper),—the differences among the worshippers as arising from special qualifications for betaking one's self (to God) caused by variations in their good deeds (*Karma*), and in accordance with their requirements as aspirants after, worldly enjoyment and power, the real nature of the *ātman*, or the attainment of the Lord,—and the superiority and scarcity of such as desire to attain the Lord by becoming extremely dear to the Supreme Person through their qualities of constant devotion and singleness of love or *Bhakti* (to Him),—(after expounding all these), the differentiation of the objects that aught to be known and pursued by these three classes of devotees is taken up.

Now in the Eighth Chapter, the differences in the objects that aught to be known and pursued, which form the subject on hand, are clearly explained :—

Arjuna said :—

1. What is that *brahman*? What about the embodiment of *ātman*? and what is *Karma* or work? O Best of Persons! What again is called *Adhibhuta* or the perishable things, and what is said to be *Adhidaiva* or the divine enjoyers?

2. How and who is *Adhiyajna* or the Lord of sacrifices here in this body? O Slayer of Madhu! And how at the time of departure (from the body) are you to be known by (these) men of subdued mind?

What aught to be called that *brahman*, the embodiment of *ātman*, and *karma* or work, which have been mentioned as what aught to be known by men who taking refuge in the Lord strive for deliverance from old age and death? What should be called *adhibhuta* or the perishable things which aught to be known by men who seek worldly enjoyment and power, and what

Adhidaiva or the divine enjoyers? Who is it that is indicated by the word *Adhiyajna* or the Lord of sacrifices who aught to be known by all the three classes (of aspirants), and how does the state of *Adhiyajna* arise to Him ? How at the time of departure (from the body) also are you to be known by all these three classes of men who are possessed of subdued mind?

Sri Bhagavan Said :—

3. The *brahman* is the imperishable *ātman* which transcends *Prakriti* ; the nature (*Svabhava*) is called the *adhyātma* (or that which embodies the *ātman*) ; the creative force which goes out, causes the rise of the modes of beings, is known as *Karma* or work.

That which was referred to as the *Sadbrahman* is the imperishable (*Akshara*) which transcends *Prakriti* (or nature). *Akshara* is what does not perish and forms the totality of the knowers in bodies. The following and such other *Srutis* are to this effect: " *Avayakta* or unmanifest matter is absorbed into the *Akshara*, the *Akshara* is absorbed into the *Tamas* or Chaotic nature." [*Sub. Up. II*]. The *Akshara* which transcends *Prakriti* is the essential nature of the *ātman* which is free from *Prakriti*. *Svabhava* or nature is called *Adhyātma* or what embodies the *ātman*. *Svabhava* means *Prakriti* or nature,—that which does not constitute the *ātman*, but clings to the *ātman* and exists in the form of subtle body, the unconscious subtle impressions of *Karma* and such other things which are pointed out in the science of 'Five fires,' as what aught to be known (by the worshipper). Both these (the *Akshara* and the *Adhyātma*), aught to be known by the seekers of *moksha*,—(the one) as what aught to be attained and (the other) as what aught to be relinquished. The creative force which goes out and causes the birth of the modes of existence of beings ; The modes of existence of beings

means the modes of existence as human and such other beings, and the mode which causes the birth of these (other) modes of beings is the creative force which goes out. This is declared so in the *Sruti.* "The water offered in the fifth oblation is called *Purusha.*" This *Purusha* (or male principle) who is born by means of contact with the female principle (*Prakriti*) is known as *Karma.* The whole of this *Karma* with its consequences is to be known by the seekers after *moksha* as things to be feared and shunned. The necessity for avoiding them will be taught again as follows: "Desiring which they lead the life of *Brahmacharya.*" [VIII—II].

4. *Adhibhuta* is the perishable mode of things: and *Adhidaivata* is the *Purusha* (or the enjoyer). I Myself am *Adhiyajna* here, in the god-body (*daivata*), O Best of embodied beings!

The *Adhibhuta* that has been pointed out as what aught to be known by the seekers of worldly enjoyment and power is the perishable mode of things, which exists in ether and other elements and constitutes their particular developments. The nature of perishability is what is distinguishable as sound, touch and such other (abstract qualities) and is dependent. Sound, touch, form, taste, and smell which are distinctive and dependent are what are attainable by the seekers of worldly enjoyment and power and aught to be meditated upon by them. And *Adhidaivata* is the *Purusha*:—What is pointed out by *Adhidaivata* is the *Purusha. Adhidaivata* is one who presides over in the godhead, that is, the *Purusha* who presides over in the whole of godhead comprised of Indra, Prajapati and similar others and who is the enjoyer of sound and such other objects which are of greater refinement than the multitude of enjoyments of Indra, Prajapati and the like. Such a state of being the

enjoyer is to be meditated upon by the seekers after lordly enjoyment and power, as the object to be attained by them. I myself am *Adhiyajna*. He who is pointed out by *Adhiyajna* is I myself,—the Lord (*Adhi*) who exist as the object worshippable by means of sacrifices. Here, in Indra and such other gods who constitute my body, I myself who am existent as their *Atman*, am the sacrificed, that is, am worshippable by means of sacrifices. Hence this *Adhiyajna* is to be meditated upon by all the three kinds of qualified devotees, at the time of performing the obligatory and occasional *Karmas*, such as, the great sacrifices.

5. He who even at the time of death, thinking on Me alone goes out quitting the body,—he attains to the state of my Being ; there is no doubt in this.

This is also common to all the three classes of devotees :—"He who thinking on Me alone, even at the time of death, goes out quitting the body, he attains the state of My Being." The state of My Being is the state of Being or nature which is Mine,—this he reaches. The meaning is that at the time of death in whatever form he meditates upon Me, that same form he attains. For example Adi-Bharata and others came to possess sameness of form with those species of animals which were meditated upon by them at such a time.

That the attainment of sameness of form by the meditator with the object of his meditation is a natural characteristic of the last thought is explicitly taught :—

6. Thinking on whatsoever form of being a man quits the body at the end (of life), that same form he reaches, O son of Kunti ! since that form of being was constantly meditated (upon by him in life).

At the end of life, that is at the time of death, thinking on whatsoever form of being a man quits the body,

that same form he reaches after death. And the last recollection arises only with reference to an object which was previously meditated upon (by him in life).

7. Therefere, continue to think on Me at all times, and fight. With mind and intellect given to Me you will without doubt come to Me alone.

Because in regard to that object alone which has been previously experienced, that the recollection of it at the end arises, therefore, at all times, till you depart meditate upon Me every day and perform such works as would bring about the remembrance of Me every day ;—such works, as, war and other similar duties, and obligatory and occasional rites which are incumbent on caste and religious order of life and are enjoined by the *Smritis* and the *Srutis*. Thus by this means having resigned your mind and intellect in Me and remembering Me alone even at the time of death, you will attain Me in the manner wished by you. There is no doubt about this.

Thus after having taught in general terms (that) the reaching of the attainable (goal) is dependent on the last thought (of life), for the purpose securing this last thought (of life) the teaching of the different modes of worship to be followed by the three classes of devotees is (next) begun. Therein, the method of worship of the seekers after lordly enjoyment and power and the nature of their last thought consistently with their worship are mentioned :—

8. With mind firmly devoted to constant practice of meditation and concentration (on a single object) and not wandering to any other thing, and by thinking on the Divine, Supreme *Purusha* one goes (to Me).

With mind firmly devoted to constant practice of meditatation and concentration on a single object and not wandering away to any other thing, and by thinking

on Me ,the Divine Supreme *Purusha* in the manner to be described, one goes to Me alone. Like the attainment of animal nature by Adi Bharata, he will come to sameness of form with Me on account of his being qualified for it by supreme enjoyment and power. *Abhyāsa* or constant practice of meditation is the repeated practice of mental worship at all such times as do not stand in the way of obligatory and occasional rites ; but *Yoga* or concentration (on a single object) is the worship in the manner described practised daily at the time set apart for concentration.

9. He who medidates on the Sage, the Ancient, the Lord, the Atomic of the atomic, the Creator of all, of inconceivable nature, of sunlike brilliancy, beyond the *Tamas* ;

10. (He who meditates on such a being) endued with love and devotion, that man with steady mind, and by the force of concentration having firmly fixed at the time of death his vital current between the eyebrows, attains to this Divine, Supreme *Purusha*.

The Sage,—the Omniscient; the Ancient,—Who exists from time immemorial ; the Lord,—the Ruler of everything ; the Atomic of the atomic,—who is subtler than the atomic soul ; the Dhatri of all,—the Creator and the sustainer of all ; of inconceivable nature—whose nature is of a different kind from all others, of sunlike brilliancy, and beyond the *Tamas*,—whose form is transcendent, wholly unique and divinely resplendent ; he who meditates on such a Being,

And is endued with love and devotion, that man by being raised to the state of perfection by the force of concentration and (hence) with steady mind having firmly fixed, that is, placed, at the time of death, his vital currents between the eyebrows, dwells in his thought on this Divine, Supreme *Purusha* and attains to Him

alone, that is, attains His state of Being, obtains equality of enjoyment and power with Him.

Then the mode of meditation of the seeker after the isolated state of the soul *Kaivalya* is taught :—

11. I will briefly describe to you that object of knowledge which the knowers of the *Vadas* call the imperishable *Akshara* whereinto the self-restrained, freed from passion, enter, and of which they who are desirous, adopt the life of *Brahmacharya*.

That which the knowers of *Vedas* call the imperishable, which is endowed with the attributes of non-grossness, &c., that imperishable whereinto the self-restrained (*Yatis*) freed from passion enter, that imperishable which they who are desirous of attaining, adopt the life of *Brahmacharya*,—such an object of knowledge I will briefly describe to you. That which is pursued or reached (*padyate*) by the mind (*chetas*) is *padam* or the object of knowledge. The purport is :—I shall briefly describe to you My higher nature which is imperishable and is explained in all the *Vedanta* in the way in which it is to be worshipped.

12. Closing all the passages (of the external perception) and restraining the mind in the heart, lodging his vital current in the head, and remaining in the steady mental abstraction of *Yoga*,

13. Uttering the one-syllabled *Brahman*, '*Om*,' and constantly thinking on Me, he who goes out quitting the body, that man reaches the supreme state (of the imperishable *atman*),

Closing all the senses, ear and the like which are the doorway for knowledge, that is, withdrawing these from their natural activities ; and restraining the mind in Me who am seated in the lotus of the heart and am imperishable ; practising steady abstraction of mind (*Dharana*)

known as *Yoga* or concentration, that is, remaining steadfast in the state of mental abstraction in Me alone;

Uttering Om which is the one-syllabled *Brahman* indicative of Me ; and constently thinking on Me, the denoted, lodging his vital current (*Prana*) in the head, he who goes out quitting the body, that man reaches the supreme state, that is, attains the state of *atman* which is free from *Prakriti* or material nature and has sameness of nature with Me, and from which there is no return to mundane life. The same purport is taught in what follows immediately thus : "That which, when all the manifested things perish, does not perish ; that which is called the unmanifested and the imperishable, this the knowers of *Veda* speak of as the highest state of the *atman* (*Parāmgatim*)." [VIII—20-21].

Thus the method of worshipping the Lord, by the aspirants after lordly enjoyment and power and that by the aspirants after isolation of *ātman* have been taught, appropriately to the objects of their attainment. Then the method of worshipping the Lord of the *Jnānins* or the wise and the nature of their attainment are mentioned.

14. Whoso always with undivided mind thinks on Me continuously (from the beginning), to that *Yogin* who is ever absorbed in Me I am easy to attain, O son of Pritha !

Nityasah (continuously from the beginning), that is, continuously ever since the work of meditation was begun, always, that is, at all times, with undivided mind, that is, with thought not directed to any other object, who so thinks (of Me), that is, by reason of surpassing love for Me being unable to obtain the sustention of his self except in the thought of Me, whoso meditates on Me who am surpassedly beloved, whoso gives his thought which is surpassingly dear (to Me),—to that *Yogin* who is ever

absorbed in Me,—who is desirous of eternal union with Me, I am easy to attain, that is, I myself am the goal to be reached (and) not the state of my Being, lordly enjoyment and power, and such other ends, and am easily attainable. Being unable to bear his separation I myself grant him the accomplishment of fruition through worship appropriate for the attaining of Me, the removal of the impediments thereof and the condition of being dear to Me and such other results. It is declared in the Sruti thus:— "He whom the Self chooses, by him the Self is attainable." [*Kath. Up. II—22*]. Here also it will be taught (to the same effect) thus: "To those who are ever-absorbed (in Me) and are worshipping Me, I give with love that devotional disposition of mind (*Buddiyoga*) by which they come to Me. Out of compassion for them alone, abiding in their mental dispositions I destroy the darkness born of ignorance by the radiant light of knowledge." [X—10-11].

After this in the remaining portion of this chapter are taught, the non-return to mundane life of the *Jnanins* or the wise who know the *Atman* as well as of the seekers after the state of isolation of the soul (*Kaivalyam*) and the return to mundane life of those that seek lordly enjoyment aud power :—

15. Having obtained Me, great-minded men do not come into rebirth which is the transcient abode of misery; for they have reached the highest perfection.

Having obtained Me great-minded men do not obtain again birth which is the abode of misery and is transcient; because these *Mahatmas* or great-minded men who possess the knowledge of My nature as it really exists, and on account of surpassing love for Me who are unable to sustain themselves without Me, have obtained Me alone who am of the nature of highest perfection.

Next is taught the cause of the return and non-return to birth respectively, in the cases of those that have attained the goal of lordly power and enjoyment and of those that have attained the Lord :—

16. All the worlds of Brahma are subject to return again (to *samsāra*), O Arjuna ! but having attained to Me, Kaunteya ! there is no rebirth (to any).

(The beings of) all the worlds upto the world of Brahma, that is, all the worlds situated inside the mundane egg of Brahma (or the universe) which are the abodes of enjoyment and lordly power, are subject to return again (to the life of birth and death), that is, perishable. Therefore for this reason, that the worlds attainable by those who have realised the goal of lordly enjoyment and power are perishable, the state of being susceptible to destruction should be avoided. (But) since association with destruction is not possible in the case of those that have obtained Me who am omniscient, of eternal will, whose sport is the creation, sustentation and dissolution of the universe, who is supremely merciful and who is of one invariable nature, return to birth does not exist to them.

The conditions of time in regard to the rise and fall of all the worlds up to the world of Brahma and of the beings that live inside them, as ordained by the supreme *Purusha* are (next) taught :—

17. Those men that have known the (arrangement of) day and night, know that the day of Brahma is what terminates with a (duration of) thousand *Yugas* and that the night (of him) is what ends in a (duration of another) thousand *Yugas*.

18. All the manifested beings (of the universe) spring from primordial nature (Avyakta) at the approach of day; and at the approach of night they are absorbed in that only which is called *Avyakta* (or the unmanifested).

19. This self-same multitude of beings, helpless (under the influence of *Karma*) over and again coming into being (at the approach of day) dissolves at the approach of night, son of Pritha ! and (again) springs forth at the coming of the day.

Those men that have known the condition of day and night as ordained by My will in regard to beings beginning from man and ending with the four-faced Brahma,--they know that the day of the four-faced is what ends in a thousand *Quadruyugas* and that the night is also of a similar duration.

Therein, at the time of approach of the day of Brahma, all the manifested beings in the forms of the body, the senses, objects of enjoyment and the places of enjoyments which are all comprehended in the three worlds, spring forth from the *Avyakta* or the primordial (and unmanifested) nature which are in the state of the body of the fourfaced Brahma ; and wherein alone, in the body of the Fourfaced which is a particular state of *Avyakta*, these become absorbed at the time of the approach of night.

This self-same multude of beings, which is under the influence of *Karma*, coming into being again at the approach of day dissolves at the approach of night ; and at the coming of day, it springs forth again. In the same way at the end of a thousand *Yugas*, each of which ends in a hundred years, all the worlds up to the world of Brahma as well as Brahma, himself are absorbed in Me alone in the way declared in,—" The earth dissolves in water, the water in fire," &c., up to the end of '*Avyakta*' or the unmanifested state of *Prakriti*, '*Akshara*' or the primordial state of the same quick with the imperishable soul, and 'Tamas' or the Chaotic state of *Prakriti*. Thus to all things other than Myself, because there is origin from

Me on account of the condition of time and dissolution in Me, the state of being subject to origin and destruction is unavoidable ; and in consequence for those that have attained the goal of lordly enjoyment and power, the return again to birth is what cannot be remedied. But to those who have attained Me, the return to birth is not in the least possible.

(To be continued.)

INDIA'S NEEDS AND THE RAMAKRISHNA MISSION.

By Panchapakesa Aiyar M.A.

(Concluded from page 163).

THE cause of India has to be furthered, not only by incessant work in the land, but also outside it, in the countries of the west. Much of India's salvation depends upon how far the spiritual consciousnes of the west is awakened and how far the western is made to love and honour the philosophy of the east. When spirituality is awakened and humanity and sympathy are broadened in the conqueror, his love for self gets weakened and he either comes down to the level of the conquered or raises the latter to his own level, so that both may have common rights and common privileges. The creation of a spirit of admiration of the conqueror for the past greatness of the conquered Indians must eventually lead to the extension of privileges to the latter, thus paving the way to the Self Gorvernment of the country as an integral part of the British Empire. The west has to be made more spiritual

and the east less abstract and lethargic for the well-being of both. Whether in the east or in the west, a general spiritual awakening on the lines of the ancient Aryan teachings cannot be over-rated.

To state in a summary, what India now needs—

(1) A general well-reasoned spiritual enlightenment in which even the meanest pariah is made a sharer; (2) provision of a well-devised religious education in schools to form the basis for the moulding of character ; (3)a well-organised secular education, conducted on national lines, in which technical education receives a prominent attention (4) measures for the increase of national wealth; (5) a general awakening of the interest of the West in the welfare of the East ; (6) organisations for the alleviation of suffering and poverty.

The needs of the country, as detailed above, are varied in their character, which can be removed only by hundreds of men being engaged in activities of a varied character at enormous self-sacrifice. Who are the persons in the land who are prepared to merge their little selves in serving the interests of the public at large ? Can we hope for extraordinary self-sacrifice to proceed from house-holders ? It is idle to expect it from house-holders of ordinary means, as in their self-sacrifice and over-devotion to the country's cause there is the risk of their wives and children and other dependents being left adrift in the wide world with none to help them in the case of the untimely death of the patriotic house-holders. Instances are not wanting of young men, who for the sake of rendering service to the public, have given up permanent sources of income and are now subject to a double strain by their having to support the cause they have espoused and to provide the means for feeding a number of hungry mouths at home. All that can be expected of

house-holders is the contribution of their mite towards the furtherance of philanthropic objects. The regeneration of the country can be in the hands of only those men, who have no family concerns, who have no care for the morrow and who have the requisite intelligence to carry on useful works of public utility. Such men are the educated Sannyasins of our country. These form the only class of men —and it is a large class—whose religion is self-sacrifice in the service of God. From the earliest times up to now these men have been known to work for the public good as the expounders of the difficult principles of the Hindu Religion. But their work has been spasmodic and often not well directed as lacking in organised control under the direction of a wise and capable head. We cannot look for national progress through the efforts of isolated individuals, though they happen to be Sannyasins, firstly because they want organised control and secondly because their culture is purely one-side. In these days when the needs of the country are daily multiplying, sustained labour has to be carried on on a large scale, which can be accomplished only by a well-organised body of intelligent and able workers, who combine in themselves what is best in the learning of the east and the west, backed up by a nation, of which, each individual is willing to contribute his little mite to keep the activity agoing on the path of progress. The organisation should be one that is constituted after the model of the European or American Mission bodies but with aims and objects of universal applicability.

This is the object that the great prophet of the Ramakrishna Mission, Swami Vivekananda, wished to achieve. It was a grand and original idea to attempt to form an organised body of a new order of sannyasins, who should be the products of our schools and colleges and to provide

them with a liberal oriental culture, in order to make them the agents of God for a general national regeneration. The idea was well worthy of the great man who originated it and of the grander and greater soul, under whose inspiration he did all that he was able to do. From the time he blew the first bugle note by proclaiming to a large western audience the universality of the Vedanta, which all the American papers eulogised in one chorus as 'the finest hit of the day' the divine work of the new mission has been steadily progressing. Though the first mission of the kind India has ever witnessed, the foundation has been very strongly laid and the aims and objects are beautifully and intelligently conceived being the outcome of a master-mind. One of the chief objects of the mission is not to subvert the existing beliefs of foreign countries but to help the peoples of those countries to gain a clear insight into the true spirit of their creeds under the guiding light of the Universal Religion of Vedanta. Far from creating differences, as some Missions do, its aim is to bring about unification and thus bind all together, both of the west and the east, in one brotherly bond of union. The Christian has every reason to thank the Mission, because, it has made and is making good Christians of those that were losing faith in their religion. The value of its service to India is simply incalculable and we should be undutiful sons of the land, if we fail to encourage it in all possible ways. Unity in the faith professed by the people of a country is admitted by all intelligent men as one of the corner-stones in the building up of the national edifice. This corner-stone, the Mission has well and truly laid by a successful reconciliation of the various phases of Hinduism and covincing expositions of the deceptive nature of the apparent differences. To raise India in the estimation of the world,' to make Indians much better than now, both

in body and mind, and to enable them to deserve the world's respect and regard are among the foremost objects aimed to be achieved.

When it was in the first stages of incipiency, Swami Vivekananda wrote" Do, not be afraid of small beginings. Great things come afterwards. Be courageous. Do not try to lead your brethren but serve them". True to the spirit of the advice of their first prophet, the devoted band of the Ramakrishna brotherhood have been serving humanity, with a whole-hearted devotion, both in India and outside it. What the Mission has hitherto done, one can gather by reading the three important organs of the Mission, the Brahmavadin of Madras, the Prabuddha Bharata of Mayavati and the Vedanta of America. As the result of the Mission work, there has been a general awakening in America in matters spiritual and a creation of abiding interest in our American friends in the welfare of India. Mission centres for teaching and preaching and Asramas for religious practices and meditation have been established in many parts of North America, from which strong-holds the spiritual soldiers of the east are now going forth to unfurl the flag of Vedanta all over the land of the antipodes and of our rulers, to conquer the hearts of the conquering west. Two notable successes that have attended the Mission-work in foreign lands are the construction of a Hindu temple in San Francisco and the gift of a Mutt at the Mission Headquarters in India by an Englishman. In a recent earthquake in San Francisco, the temple alone stood unaffected while all the surrounding buildings were destroyed, which shows, except to the man who is too sceptical, that the Lord's Spirit is with the movement.

The activities of the Mission in India are varied in character and include, among other things, the establish-

ment of Mutts to accommodate Sannyasins for teaching and preaching, of Primary Schools both for boys and girls where poor children may be taught free of cost, Famine or Plague Relief Works, Orphanages Zanana Education, Free-Boarding Hostels, Medical Dispensaries, Technical Schools, provision of scholarships for technical education to Indian youths of promise in foreign parts and so forth. The accounts given in these journals of the extreme privations, undergone by the Swamis of the Mission for bringing relief to the sufferers in East Bengal during the floods of the last year are pathetic in the extreme and cannot fail to excite a real feeling of patriotism in the hearts of the readers. The Swamis, it is said, waded through spreading floods, breast-deep, carrying rice bags on their heads, when no other conveyances could pass through the flooded parts. Except in cases of unavoidable necessity, they constructed sheds with their own hands to the homeless sufferers too weak to help themselves. What work can be more godly than what these unknown Sannyasins have been doing. We gather the following with regard to the Mission work in the various provinces of India. In the Adwaita Asrama in Benares, Brahmacharins are trained for being fitted to take up the responsibility of the future Mission work. In addition to the weekly classes for imparting religious instruction, the Mission is maintaining a Free Primary School, mostly for the benefit of non-Brahmin children, as ample provision is available all over Benares for the education and free-boarding of Brahmin children. There is a permanent abode for the Mission in the city and arrangements have been made to render medical aid to helpless pilgrims and for free distribution of food to the famine-stricken. In 1906 the number of persons relieved was 955.

In Calcutta two philanthropic ladies, who have enlisted themselves as members of the Mission, Sister Nivedita and Sister Christina are doing excellent work among Hindu women and children. There is a Vivekananda Society whose object is the maintanence of a Home for poor boys reading in the Colleges. Among the other Mission activities in the capital of India, free medical aid, relief to the famine striken, and provision of aid for the construction of houses for the helpless sufferers in the recent earthquake. Efforts are also being made for starting a fund to send students to foreign countries for learning technical arts.

In Murshidabad there is an Orphanage under the control of one of the Swamis where boys are taught practical trades, such as weaving, carpentry, sericulture and so forth. The articles manufactured in this institution are highly appreciated and are much in requisition. At Kankal, near Hardwar, there is the Ramakrishna Sevasrama, which is an excellent hospital under an able Swami-doctor for the treatment, of the sick and helpless Sadhu pilgrims and others. In 1904 the number of patients treated was 2700 ; in 1905 the number far exceeded that for 1904. The largest of the centres belonging to the order is the Adwaita Asrama, Mayavati, on the Himalayas. The Asrama has many branches of work, one department among others, being devoted to the study of agriculture under the direction of an able American farmer. The periodical 'Awakened India' has its head-quarters in this Asrama. Much of the work of the Asrama is dependent on the subscription fund of this periodical.

On this side of India the work of the Mission is very encouraging through the untiring labours of our distinguished Swamiji, Sri Ramakrishnananda. The Swami's thorough-going and unostentatious labours are very praise-

worthy and deserve the lasting gratitude of the Madras public. In addition to his classes or lectures at Mylapore, Triplicane, Komaleswarampet, George Town and Saidapet, he imparts religious instruction, once a week, in the P. S. High School, Mylapore and the Hindu Theological High School, George Town. The benefits derived by the pupils of the P. S. High School are already beginning to show themselves in the remarkable betterment of their character. I hope equally encouraging will be the results perceivable in the pupils of the sister School--the Hindu Theological High School. Through the Swami's labours Cocanada, Bangalore, Vanyambady, Colombo and some other places have become permanent centres of the Mission activities. One of the most useful Mission institutions at Madras is the Ramakrishna Poor Students Home where about 20 poor boys, reading in different schools are given free-boarding under the efficient supervision of a graduate-warden. The labour of love performed in connection with this institution both by Mr, C. Ramasawmi Aiyangar and Mr. A. Varadaraja Aiyangar deserves public acknowledgment The P. S. High School, Mylapore, is a good deal benefitted by this institution as the majority of the inmates of the Home are pupils of the School. The Madras branch of the Mission has gained a good deal in stability by the noble grant by Mr. A. Kondaya Chettiyar, a pious disciple of Swami Ramakrishnanda, of a site at Mylapore, for the construction of a permanent abode for the Mission-Workers in the Capital City of the Southern Presidency.

Considering the work of the world-wide philanthropy that yet remains to be done, it may be thought that what has hitherto been done has not made any considerable advance towards the fulfilment of all the objects of the Mission, but, absolutely considered the results achieved are surprisingly great. Institutions of various kinds will have

to be started and maintained at enormous expense all over the country before any appreciable work can be shown by the mission-body. Schools and Colleges may be started entirely manned by qualified Sannyasins, after the model of Jesuit Schools and Colleges. The Country may be divided into districts and sub-districts and placed in charge of Sannyasin instructors.

The Mission has qualified itself for the onerous duties as it has become an organised body under a capable head, His Holiness, Swami Brahmanandjee, who exercises a watchful care over its work. India is a great gainer by this Mission, in as much as it has in its servants intelligent and learned labourers who want no pay for their work but the cost of their simple daily sustenance. Money is wanted only towards the cost of the materials for carrying on the mission operations. Can a nation, if it is wise and thoughtful, grudge even this small sacrifice ? Small contributions, when they come from a large body of men, accumulate into large amounts capable of performing works of national utility on a gigantic scale. "Blades of grass, when made into a rope by being joined together, can even chain a mad elephant" says an old Indian proverb. Virtue lies not in the largeness of the amounts subscribed but in the largeness of the number of subscribers. Contributions may also come from Mutts, where much money is wasted on the maintenance of unnecessary establishment, on gaudy paraphernalia and on the feeding of men who only live to eat and who, in the absence of the feeding, may do some useful work. By gentle persuation much aid can be received from these sources as well as from some temples that have a superfluity of wealth. The work of the Mission is a holy national cause and must have for successful operation a nation's wealth at its back. Princes and Peasants, Zamin-

dars and Cultivators, Priests and Laymen, must all join hands in the maintenance and the development of this institution, divinely sent for national regeneration. This is a period of great changes, a period of transition, a critical period of stress, of pressure. Foreign appreciation has been awakened ; it is our duty to keep it alive. We must not allow the interest and zeal of our western friends to flag by sluggishness or indifference on our part. We should take time by the forelock, not attempt to run after it when it is gone. The almighty is sending us agencies of varied types for the uplifting of this ancient nation and Ramakrishna Mission is one of the most important of these agencies. The inspiring soul of the movement, the spirit of Bhagavan Sri Ramakrishna is throbbing in every vein of it and quickening it to action. It sends us its thrilling admonitions through the mouth of one of its foremost votaries in the following fiery words:—" Up, Up, the long night is passing ; the day is approaching ; the wave has risen ; nothing will be able to resist the tidal fury ; the spirit, my boys, the spirit, the love, my children, the love, the faith, the belief and fear not ; the greatest enemy is fear.' Let us profit by these noble admonitions and fearlessly do our duty irrespective of consequences. " heart within and God overhead."

AUM TAT SAT.

LOCK AND HERB.

"A lock and a herb in the path of God"—these were the words that were ringing in the ears of Pilgrim as he woke from sleep one fine summer morning. And what could these words mean, thought he. He knew that, in most cases, what is perceived in dreams is but a confused reproduction of some incident in the waking state mixed up in a hopelessly inextricable manner with other such incidents that have passed out of memory for all practical purposes. But he also knew that, at times, certain truths are heard in dreams which are not altogether negligible on the above score, which partake of the nature of spiritual or moral counsel, and which, by their unique and pristine simplicity preclude even the remotest idea of their having any foundation whatever in a prior waking experience. Could not the above words belong to this class of dream-sermons, so to speak? Pilgrim pondered over the words for several days, and it was not until the lapse of a month or two that he was able to glean something of their meaning. And this is how Pilgrim interpreted the dream-counsel.

What can a pilgrim do without a lock and a herb, especially a pilgrim who has an exceptionally long journey to perform and has to halt frequently at convenient intervals on his way? A long journey necessarily means a heavy baggage and it may happen at several of his halting places that, when he leaves his lodgings for sight-seeing or on business, he has to secure his things in a room under lock and key. Otherwise, what will be the fate of his pilgrimage if his whole baggage were to disappear in the middle of his journey? Further, the many changes

of weather he has to encounter and the varieties of climate he has to pass through, would require his carrying with him a herb or two—by 'herb' is meant medicine in Sanskrit phraseology—both to preserve his health against possible disease and to restore his health if, by chance, any disease were actually to attack him at any time. How much more, then, would a lock and a herb not be necessary in the pilgrimage of life, than which no pilgrimage can be longer,—the pilgrimage of the evolution of the individual soul? For life is indeed a pilgrimage—life conceived, not as beginning at birth and ending at death according to Western notions, but as something far more scientific and far more rational, as explained by Hindu religion. As the pilgrim leaves his home, wanders far far away from his birthplace, and, when the purpose of his journey is accomplished, turns his weary steps towards his home again and feels ineffable joy when his pilgrimage is at an end, so does the individual soul emerge from its home, the one Life which is the life of all, and, when the purpose if its evolution is achieved, merges again into the One Universal Life, the conclusion of its pilgrimage being synonymous with infinite bliss indescribable by word or thought. Pilgrim was hardly able to suppress a truimphant chuckle at his thus stumbling on what he thought an original discovery, though he was told by many of his friends later on that the comparison of human life to a pilgrimage was too hackneyed to have escaped his comprehension earlier.

But what was the exact import of a lock and a herb in the metaphorical pilgrimage of the soul? Pilgrim was reading the twenty-second verse of the ninth chapter of the Bhagavad-Gita which runs as follows: "Whosoever worship Me with undivided attention, they are my constant devotees and I bear their *yogakshema*." Now

the word *yogakshema* in Sanskrit means in a general sense, happiness, prosperity or success, but, speaking more accurately, it consists of two words *yoga* and *kshema*, the former signifying the active acquisition of anything hitherto ungotten and the latter the preservation without loss or deterioration of what has already been acquired. It suddenly struck Pilgrim that these might be the very ideas that were conveyed by the words "lock" and "herb." Acquisition and preservation—lock and herb—the connection between the two sets of conceptions was at once apparent. The lock stood for preservation and the herb for acquisition.

Acquisition should precede preservation in the natural order of things. But how can a herb symbolise acquisition, one may be tempted to ask. A medicine, in common parlance, has for its purpose the removal of disease and not the gaining of anything positive. But a little consideration will make it clear that this is a perverted view of the case. Health is the normal condition of the body, disease is merely its absence. Health is positive, disease is negative. It is the ignorance of this simple truth that is the cause of much avoidable suffering in human beings. The belief that disease is a thing that is acquired and health is only the absence of disease, tends to intensify the evil effects of disease instead of alleviating them; while the conviction that health is our rightful possession whose temporary loss means disease and to regain which is the only method of avoiding such disease, would be a source of supreme consolation to every suffering heart. It is thus clear that health alone can be said to be acquired, and not disease. A diseased person acquires again the health he has lost. A person in good health acquires better health, or, shall we say, more health, by suitable exercise and diet and by the use of proper herbs.

The same indeed, may be said of the individual soul. Oneness, non-duality, identity with the one life which is the life of the universe, is its normal nature. Its separation from the one life, the commencement of its evolution, is merely the falling off from that normal state, and evolution is no more or no less than the persistent striving of the individual soul to regain its lost nature. The individual life, *samsāra*, must be considered as absolutely negative from this standpoint, and is akin to disease. And just as we saw that the regaining of health means the removal of disease as a consequence, so does the realisation of oneness mean the cessation of *samsāra* and not *vice versa*. That is why the knowledge of one's own self is said to be the herb that can accomplish the abovementioned result. The reader might recollect that God is spoken of in the Veda as "the greatest doctor of doctors". Appayya Dikshita has the following in his "Prayer of self-surrender": Tormented by the dreadful long-standing disease of births and deaths, I seek refuge in thee, O Lord paramount of all, who art the physician that by the medicine of self-knowledge, cures his faithfullest devotees of this disease of recurrent births which can by no means be cured by any other deity. (*Brahmavadin*, VIII. 162).

The lock, as stated above, stands for preservation, or, to speak more accurately, conservation. Looking at the broader aspect of the question, one finds that this conservation is attended to by agencies far higher than the feeble will of man. When questioned by Arjuna concerning the fate of a man who has proceeded some steps along the *Yoga* path but who has afterwards receded backward without reaching the goal, Sri Krishna said: "Neither in this world of nature, O Arjuna, or in the world beyond of spirit, can that be lost. One who does a good thing can

never afterwards come to grief." This is more prominently implied by the use of the word *yogakshema* in the other verse quoted before. This means that, spiritual evolution is never retrogressive. But this is not enough. It should also be progressive. And in order to ensure such progression, there are several means which a person might adopt and which fall, in one sense, within the purview of man's free-will; such, for instance, as the purification of the body, the mind, and the heart. In this field it is a matter of frequent occurrence that we move backwards and forwards indiscriminately. The backward motion, though it cannot set back the degree of spiritual evolution already reached, may yet help to prolong the period of of stagnation, whereas every forward step will tend to advance and hasten spiritual evolution. In this matter of ethical culture, so to speak, the staying where you are without receding may be said to be even more important and more difficult than the moving forward, for this reason. As virtue after virtue is being acquired, it often happens that the acquisition of a new virtue so much engrosses our attention that the violation of another virtue which we imagine we have already perfected is not as carefully guarded against as it should be, so that, when we have mastered the second virtue, the first has slipped out of our hands unawares. We should therefore make it a principle to acquire every virtue so perfectly that it may become part and parcel of our very nature and retrogression may be an absolute impossibility.

Such then are the lock and the herb that we must constantly use in the pilgrimage of life.

PILGRIM.

—o—

BRAHMACHARYA.

I

NATIONAL institutions are the result of the accumulated culture of ages; the experience of centuries is often concretised for the development of man. Centuries of human struggle, his ideals and aspirations are all expressed by the modes of life, the symbols of race-culture. One such institution of Aryan life is the division into Asramas or stages of activity. The entire history of human progress has not produced much that approaches in grandeur to this thought, or that shews real insight into the nature of man and life.

The Indo-Aryans were the first to conceive of life as a piety, a perpetual struggle to reach perfection; a method, an arrangement to express the infinite power and bliss within. The end of every society is to frame institutions, to develop the insight to pierce through the enveloping forms and realise that the whole universe is embosomed in Brahman; and it is this Brahman that supplies us with the power to act. Therefore every-man must act in life even before he perceives in thought. The function of religion is to live the truth while that of all philosophy and science is to find a theory for it. Knowing is no knowing unless it is accompanied by *being*. Hence life was divided by the ancients into a series of intensifying ascetic stages through which man gradually purified became fitted for his true home (*Astam*). A careful study of these *asramas* reveals the intellectual and moral history of the Indian race as the fruit reveals the tree.

These *Asramas*—Brahmacharya, Grihasta, Vanaprasta and Sannyasa are as old as the Rig Veda itself and

presuppose a culture of centuries. "We read in the Rig Veda that by the Brahmacharin doing his duty, Brahmajaya is restored to Brihaspati." Nature and society, gods and men help him in acquiring *sakti* or Brahman Kinetic. For, Brahmacharya trains away all impediments and mixture and leave nothing but *pure power*. "The Muni wanders forth, dressed in yellow garb, with the good of humanity always at heart and drinks the poison with Nilakanta." These modes of life, perhaps were not the common possession of the whole race. But as life became more complex and many sided, as the ideals varied these institutions were formulated into a regular system or nationalised so to say.

Brahmacharya is made up of the two words *Brahma* and *charya*, the practice of Brahman. With the evolution in the conception of Brahman, Brahmacharya also changed its purport. Brahma originally meant the *Veda* ; it also meant in the Karmakanda, *sacrifice*. As the *Karmakanda* was transmuted into the *Gnanakanda* by the touch of great Rishis Brahma came to signify the substratum of all phenomena. Hence a Brahmacharin was originally a Vedic student ; his function was also to tend the sacrificial fire. Gradually it came to mean the practise of Brahman, the attainment of the ideal *atman* by subduing all passions. Chand VIII–14–3. The Acharya instead of being merely teacher of the Vedas regenerates the disiciple through the womb of Vidya and consecrates him for a life of steadfast *Upasana* on Brahman. A Brahmacharin is the person who actually lives out in conduct all that the Brahman is. To him who has realised this infinite power lurking within, the infinite beauty illuminating the heart, every work, even the most menial service will appear as the radiance of human life. During the Aranyaka period itself, Brahmacharya became a mode of the mind, a receptive at-

titude which alone is essential in the moulding of a student's character. Even the study of the Vedas became secondary. In Chand (4-10-1-2) Upakosala spends his studentship in tending the sacred fires. Similarly in another passage Satyakama is sent with the teacher's herd of cattle. Thus in the evolution of the conception of duty of a Brahmacharin in a teacher's house four distinct stages are clearly visible. The study of the Vedas, the tending of the sacrificial fire, the realization of that which transcends the physical self and lastly the study of anything such as the Vedangas. Gradually even the necessity for a teacher was dropped out and Brahmacharya came to mean any act of piety, anything that will help the evolution of the soul. When the grandest of all truths, " that which exists is one and sages call it variously "was realised, when the instruments of sacrifice, the sacrificer and the sacrificed became Brahman, when it was perceived that whatever is is Brahman, that all names are his names, all forms are his forms and all action is from him—when such a sublime unity and divinity in the universe was realised then any act of piety became Brahmacharya. The essence of all the Asramas,—anti-social, social and supra-social—was the same. Every window opens into the infinite ; from every stage and condition of life we can realise our *purushartha* (end of existence). Study, sacrifice, charity, fasting, all these are Brahmacharya. " Yajna or sacrifice, Ishta or adoration, feeding the poor or Sâtrâyana, silent meditation or Mouna, fasting, forest life or Aranyana all these form Brahmacharya (Chand VIII-5). There is only one asrama in life and that is the Brahmachrya, says the Upanishads. It is only when man carries the simplicity, docility and selflessness of childhood into the higher stages of life that he can break through the shell of ignorance and realise the divine self ; it is then

alone he can live in the world and yet be not of it.

The devas and asuras commenced their respective sacrifices vying with each other to go to Swarga. The asuras acted hurriedly. But the devas acted with Brahmacharya godliness and tapas, (contemplation) and went to swarga (by means of prasrita or extended sacrifice) Taitt, Ar. II. 1, 1. Thus through calmness and self-control the little self, through unbounded expansion, becomes the thread of love in everything.

Any act of self-control or godliness and renunciation, of self-annihilation which helps the expansion of the inner man became Brahmacharya. A house-holder who is devoted to a single wife, in thought and deed, is a Brahmacharin, says Manu. With the growth of secular knowledge or *aparavidya* even the ceremony of initiation was given up ; and the ideal of the destruction of duality as the be-all of human existence gave place to the mere acquisition of innate strength and power. Sukracharya the father of empiricism and atheism was considered the greatest of Brahmacharins. In the Mahabarata, Bhishma says, "when the Kshatryas become weak and the Brahmins soft, when the country is infested by robbers, everyone must unite and take up arms to protect the country. Through Brahmacharya, fasting and tapas must acquire the power to drive out the country's foe. Such a man whatever be his caste must be worshipped as one's own kin, as one who drives away fear from the minds of men. Brahmacharya is thus a system of discipline essential to the whole race and must be practised even for the social well-being and lower ends of life. What was purely an individual soul-culture, under a father, or teacher or even without being under any teacher, was extended as the basis of all social aims. The evolution of Brahmacharya is therefore the evolution of Aryan thought itself.

It is based on the universal law of the development of religious life and is the foundation or the preparatory means to all work, knowledge and love. Sri Krishna in the Bhagavadgita points out that through Brahmacharya we can practice *Nish Kama Karma*, work without attachment; through Brahmacharya we attain true *Gnāna*; through the practice of Bramacharya we become fitted for *Para-bakti* and the realisation of Supreme Love.

It must be noted here, that during the Brahmana period when work was the dominant note of national life, when the whole society was built on the positive conception of duty, when life was ruled by the ought and the ought not, then the four asramas were considered as an organic whole. Each step was considered preparatory to the other. Every man must pass through all the four stages of life before he realised the universe to be a spark and symbol of Brahman—*Sat-chit-ananda* or existence-knowledge-Bliss. Not by reading the Vedas, not by good works, not by fasting, &c., but all by all ways attain to Him, says the Upanishad. A single stage was considered comprehensive enough to gain the ends of life, in the Upanishadic period. Thus arose the idea of Naishtika Brahmacharya or life-long Brahmacharya. In latter times even Bhagavan Sankaracharya held such a view.

A loose application of this principle was the source of that strength and weakness of that dynamic Hinduism, of that democratic spirit and national consolidation of which Goutama Sakhyamuni was the inspiration. While democratising the idea of Mukti, he separated *Dharma* and *Moksha*. His scheme of life weakened the power of civic achievements in spiritual progress. Brahmacharya was apotheosised into god and India became a *vihara* of Bikshus. The civic death of India and her loss of political power may be said to begin from the time of degraded Buddhism.

The age of the Puranas was a return to the old order of things. Yet Sankaracharya may be said to have been the father of that renaissance which reclaimed Buddhism back to Hinduism. Though he realised that every effort is to unfold the Brahman and every achievement in that direction is to reveal the divinity still he did not give the grihastasrama its true place in life. He held that without renunciation freedom was impossible. But Bhagavan Ramanuja who returned to the old organic conception of the asramas considered Sannyasa to be a luxury of life and not essential to *mukti*. The Vanaprasta or *prapanna* is the emancipated. Of course even he recognised exceptions but weakened the rigidity and purity of Brahmachary asrama. Such is the history of the religion of emancipation.

A study of the essential discipline of Brahmacharya which makes of every man the possessor of a rule of conduct for the entire future life will form the subject of another article.

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EPISTLE OF SWAMI VIVEKANANDA.

CHICAGO,
541, *Dearborn Ave.* '94.

Dear A—

YOUR letter just to hand.....Money can be raised in this country by lecturing for two or three years. But I have tried a little and although there is mush public appreciation of my work, it is thoroughly uncongenial and demoralizing to me. * *

I have read what you say about the Indian papers, and their criticisms, which are natural. Jealousy is the central vice of every enslaved race. And it is jealousy and the want of combination, which cause and perpetuate slavery. You cannot feel the truth of this remark until you come out of India. The secret of Westerner's success is this power of combination, the basis of which is mutual trust and appreciation. The weaker and more cowardly a nation is so much the more is this sin visible.....But my brother, you ought not to expect anything from a slavish race. The case is almost desperate no doubt, but let me put the case before you all. Can you put life into this dead mass—dead to almost all moral aspiration, dead to all future possibilties—and always ready to spring upon those that would try to do good to them. Can you take the position of a physician who tries to pour medicine down the throat of a kicking and refractory child ?..... An American or a European always supports his countrymen in a foreign country.....Let me remind you again, "Thou hast the right to work but not to the fruits thereof." Stand firm like a rock. Truth always triumphs. Let the children of Sri Ramakrishna be true to themselves

and everything will be all right. We may not live to see the outcome, but as sure as we live, it will come sooner or later. What India wants is a new electric fire to stir up a fresh vigour in the national veins. This was ever, and always will be slow work. Be content to work and above all be true to yourself. Be pure, staunch and sincere, to the very backbone and everything will be all right. If you have marked anything in the disciples of Sri Ramakrishna, it is this,—they are sincere to the backbone. My task will be done and I shall be quite content to die, if I can bring up and launch one hundred such men over India. He, the Lord knows best. Let ignorant men talk nonsense. We neither seek aid nor avoid it—were are the servants of the Most High. The petty attempts of small men should be beneath our notice. Onward! Upon ages of struggle a character is built. Be not discouraged. One word of truth can never be lost; for ages it may be hidden under rubbish, but it will show itself sooner or later. Truth is indestructible, virtue is indestructible, purity is indestructible. Given me a genuine man; I do not want masses of converts. My son, hold fast! Do not care for anybody to help you. Is not the Lord infinitely greater than all human help; be holy—trust in the Lord, depend on Him always, and you are on the right track; nothing can prevail against you.....Let us pray, "Lead kindly light," a beam will come through the dark, and a hand will be stretched forth to lead us. I always pray for you: you must pray for me. Let each one of us pray day and night for the down trodden millions in India, who are held fast by poverty, priestcraft and tyranny—pray day and night for them. I care more to preach religion to them than to the high and the rich. I am no metaphysician, no philosopher, nay, no saint. But I am poor, I love the

poor—I see what they call the poor of this country and how many there are who feel for them. What an immense difference in India ! Who feels there for the two hundred millions of men and woman and sunken forever in poverty and ignorance. Where is the way out ; who feels for them ; they cannot find light or education. Who will bring the light to them—who will travel from door to door bringing education to them ? Let these people be your God—think of them, work for them, pray for them incessantly—the Lord will show you the way. Him, I call a *Mahatman*, whose heart bleeds for the poor otherwise he is a *Duratman.* Let us unite our will in continued prayer for their good. We may die unknown, unpitied, unbewailed without accomplishing anything—but not one thought will be lost. It will take effect, sooner or later. My heart is too full to express my feeling ; you know it, you can imagine it. So long as the millions live in hunger and ignorance, I hold every man a traitor, who while being educated at their expense, pays not the least heed to them. I call those men,—who strut about in their finery, having got all their money by grinding the poor,—wretches, so long as they do not do anything for those two hundred millions who are now no better than hungry savages. We are poor my brothers, we are no-bodies, but such have been always the instruments of the Most High. The Lord bless you all.

With all love,
Vivekananda.

EXTRACTS.

SWAMI ABHEDANANDA

AT THE

Sri Ramakrishna Girls' School at Madras.

SWAMI Abhedananda paid a visit to the Sri Ramakrishna Paramahamsa Girls' School at No. 40, Ayalur Muthia Mudali Street, Georgetown. As soon as he arrived he was conducted to his seat in the down-stair hall.

The proceedings commenced with the recitation of a Sanskrit verse in praise of the Swami by a Sanskrit Pandit. The girls of the School then recited a few verses in praise of Sri Ramakrishna Paramahamsa.

Unvelling Ceremony.

The Swamiji next unveiled the portrait of Sri Ramakrishna Paramahamsa.

Welcome

Mr. S. Ramachendrier, one of the Vice-Presidents of the School, then made a few remarks in the course of which he welcomed the Swamiji, and said that the School was originally started with three girls on its rolls. Now the number has risen to nearly 300. He said the school had done good work last year as would be testified to from the remarks made by several persons in the Visitor's Book. This number, namely, 300, must be considered to be too high in that Peta considering the number of Missionary schools round about the locality, where among many other inducements, pettycoat influences also prevailed. He then explained why the school was called after the name of Sri Ramakrishna Paramahamsa, and then introduced the Swami to the audience.

The Swami on Female Education.

Swami Abhedanada then rose and said amidst thundering applause :—Ladies and gentlemen, when your worthy Vice-President explained why this school has been called Sri Ramakrishna Paramahamsa Girls' School, it occurred to me that this is the most appropriate name by which the school could be styled. There could not have been a better name for the Girls' School in this age, because Bhagavan Sree Ramakrishna realised that every woman, whether young or old, is the representative of the Divine Mother, the Sakti, the Mother of the Universe, *Jagan Mata,* and it was he who, for the first time, made it known to the world that every woman should be considered as the Divine Mother in flesh and blood, and of all the incarnations of Vishnu, made his first teacher a lady. He was the only *Avatar* who made a Brahmin lady, *Brahmacharini,* as his spiritual teacher. By doing that he gave every woman a position which is desired even by the Gods. The highest position that can be given to womanhood was given by Bhagavan Sri Ramakrishna, and he realised that the greatness of our country can be achieved only by educating the young girls, the women of our country. These young girls who are studying here will become the future mothers and their children will be the future generation. They will be the heart and soul of the Hindu commuuity and the Hindu nation. How important it is for us then to think that these girls should be properly trained and educated. Why should more than half the Hindu population be deprived of all the privileges that come through right education and of the enlightenment that comes through the knowledge of the various branches of science, philosophy and religion. They have more right than we have, because they are going to be the mothers of the future generation. You do not know how importent

it is for mothers to be will-trained. Otherwise, the children will not inherit those qualities which are great and inspiring. If we want to have children, a strong and genius-like, we must educate their mothers first. This has been the great defect in our present system of education in India, especially among the Hindu women ; but from the Vedic period we find that the education of women was highly considered and was given freely, irrespective of their caste distinction. If we study the Vedas, we will find there were ladies who were like incarnations of Saraswati, such as Gargi and others. You will find many other names in the Vedic literature. Even in the Puranas we find their knowledge and education was supreme and they were held in very great respect, and they even commanded the male members of the community and guided them : but to-day we are so negligent about our own education that we do not pay any attention to our young boys and girls. I hear you send your girls to Mission Schools. The business of the Missionaries is to ruin our community and to break our household and to convert as many as they can in a short time. We do not realise that. We are so idle, so full of lethargy that we do not pay any attention to the most important things, upon which our own life and soul depend. We neglect that and we become tools in the hands of others who come here not to help us but to ruin us in every possible way. Therefore, I appeal to the Hindu parents not to neglect this school but to strongly support it and make it a Hindu National Girls College in no time, where higher education will be imparted to all the Hindu girls and where some girls will be trained as teachers in the long run. We need women teachers. It is a mistake to let male teachers teach the girls, because women know their needs better than men. Therefore, the first advice that I

can give to the Directors of this school is to train women teachers.

A voice.—We have two women teachers now.

The Swami continuing said :—

I am very glad to hear that, but I want two dozens. If we have this number, they will be able to go from one Peta to another Peta and start other schools. If there is any influence brought to bear by the petticoats of Missionaries as has been said, then our native petticoats would do better. I also look forward to the time when a Principal of a National Hindu College for ¡Women will be Hindu lady. If you go to America, you will be able to see the culture of women. They are like the flowers and blossoms of the twentieth century, and those flowers are very beautiful in every respect. Young girls there do not marry so early as here. They devote all their youth to education. I have seen girls 35 years old, pure in character, who are devoting their whole energy to study. They are not willing to get married, because marriage is considered by them to be the greatest bondage. They are staunch lovers of freedom and knowledge. If you go to public offices and public Schools and Colleges there, you will find women clerks and teachers more in number than males, and they are the best teachers. In the Kindergarten School in Primary Schools and the High Schools and Colleges in America, you will find everywhere women teachers. Why should we not try to train such women-teachers among ourselves ? Why should we send our girls to the Schools where they do not receive their National Education ? Everything is destructive in Mission Schools. Nothing is constructive. It is constructive in their own way, because they try to break the Hindu community. All this should be guarded against. You must unite your energy, and take a stand against foreign influence. If the parents of

the girls do not help and encourage such an institution, then they would be ruining themselves. It is upon them that the glory of the future generation greatly depends. Therefore, I appeal to all the parents to show proper encouragement from this very minute and help the Directors to erect a larger building for this school. I hope that in a short time this school will have thousands of students. I would like to see it soon growing into a High National College for Hindu Women. With these words I thank you all for having given me an opportunity to say these few words.

With a vote of thanks and with the singing of *mangalam*, the proceedings terminated.

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SWAMI ABHEDANANADA IN VANIYAMBADI.

The Vaniyambadi Railway Station was the scene of great enthusiasm yesterday, noon. The Revered Swami Abhedanandaji, accompanied by Swami Ramakrishna, Swami Paramananda and Mr. Narayana Iyengar of Mysore, arrived here 1-30 P.M. yesterday. There was a large gathering of over 1,000 people at the platform long before the arrival of the train. On alighting the Swamijees were profusely garlanded and taken in procession to the specially put up pandal before the Ponniamman temple in Amburpet where a grand reception was arranged for him.

The proceedings began with a short speech made by Mr. M. Subbraya Iyer, Municipal Manager, in Tamil, pointing out the greatness of the Swamiji as a true bhakta labouring for the good of the world. Mr. P. Ponnukrishnasawmi Pillai, B.A., Pleader of Tirupatur, was unanimously voted to the chair. After taking his seat, he in a very eloquent speech explained to the public the

very noble and useful work of the Ramakrishna Mission in general and that of Swami Abhedanandaji in particular. Welcome addresses in English, Tamil, Sanskrit and Telugu were then read by Messrs. S. Ponnusawmi Pilla, M. Subbaraya Iyer, R. Ramaswami Iyer and C. Subbrayya Iyer, respectively. The Sanskrit address read by Mr. R. Ramasawmi Iyer in an exquisite manner was specially composed by Mr. T. S. Narayana Sastriar, B.A., B.L., High Court Vakil, Madras.

Swamijee's Speech.

The Swamijee then rose amidst deafening cheers and made a very long, impressive and instructive speech in an admirable manner. In thanking the public of Vaniyambadi for the very kind reception and the welcome addresses in different languages, the Swamijee pointed out that the reception given in the afternoon and the evening was extremely warm and enthusiastic. With reference to the Chairman's remark about the American sage, the Swamiji said that he was more than an American having spent over 9 years there while 5 years' stay was enough to make one an American, for scientifically the atoms constituting the body undergo change once in 5 years. He said he was a Sanniyasin in its true sense, that he lived the life of Sanniyasin in America, and that he had come here to live up the ideal of Sanniyasin. He dwelt upon the materialism of the Americans who are rolling in wealth and luxury, and that Swami Vivekananda changed the materialism by spreading Vedanta amongst them, who were the foremost citizens of the world. After Swami Vivekananda returned to London he, (the speaker), was asked to go there to hold classes for teaching Vedanta. After the Diamond Jubilee he was asked to go to America to carry on the same work there. Ever since that time he had been

teaching the Americans Sanatana Dharma which is universal religion based upon eternal truths. These truths were taught by the ancient sages, such as Madhwa, Vallaba, Sankara, Ramanuja and others, and they are to be found in the Deva Bhasha or Sanskrit. He next explained the sloka in the Bhagavat Gita wherein the Lord Sri Krishna says that when He finds that Dharma goes down and Adharma prevails, he incarnates in order to destroy evil and establish righteousness. So Sri Ramakrishna came as an avatar to save our religion just at a time when we were going to materialism. A spiritual tidal wave has been raised and is doing the most wonderful things in other countries. He next dwelt upon the question as to whether God has any form. He said that we are all children of immoral bliss, and eternal Brahman, who has various names. We are no *bodies* but are souls and are birthless and deathless. As we throw away our old dresses and put on new ones so we assume new bodies. The Sanatana Dharma teaches that we are immortal and we must realize it. This is the truth we have to teach.

The Swamijee's speech was explained in Tamil by Mr. Chengal Row and the Chairman. The porceedings came to a happy termination with a vote of thanks to the Chairman for his able conduct in the chair and for the Swamijee for his instructive lecture. This morning between 7 and 11 there was an intersting and profitable conversazione. The Swamijees left Vaniyambady for Dharmapuri this noon. There was a good gathering on the platform to give the Swamijees a happy send off. They were garlanded, and before leaving the place, the Swami once again thanked the people for their kind reception.

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CORRESPONDENCE.

SYMBOLISM.

(*Continued from page 677, Vol. X, No. 12*).

THERE is no other country in the world except India where we can find the followers of so many different religions living side by side in peace. Identity of religions can be preached to any advantage only in a place where we have got many religions. Suppose it is preached in England or France, where are the other religionists to hear the preacher or teacher ? India has been therefore, chosen by the Lord as the best soil to sow the seed. The feeling of animosity, uncharitableness and fanaticism that was prevailing between a Christian and Mahammadan on the one side, and a Hindu on the other side, has been growing steadily as of old. Their religious tenets appeared to be hopelessly contradictory. The Muhammadan did not know what Shree Krishna taught. The Christian did not know that Sree Krishna taught the very samething that Bhagavan Jesus taught but only in a more universal form. The Christian tried to know, Sree Krishna's teachings, not through a proper channel, that is by reverentially sitting at the feet of a living Hindu guru or teacher but vainly attemped to understand Hinduism through improper channels *i.e.*, by sitting at the feet of dead teachers *i.e.*, books containing translations of Hindu scriptures, of which the true and hidden meaning cannot be properly understood by any man without a proper teacher, by merely reading, however learned he may be. If he were sincere in his desire to study he would have found ready and

able teachers. He has therefore totally failed to understand the real spirit and truths of Hinduism and the superficial knowledge made him only worse and enabled him to cast the blackest slander on the purest character our beloved Krishna. Western education and western civilisation instead of reconciling the hearts of devotees thereof (because the very nature of true knowledge is love and not hatred) only a little succeeded in stimulating their intellect. The growth of natural science appeared to blot out the very existence of spirituality followed by rank materialism, scepticism and agnostism in the West. Europeanisation threatened to permeate the very nooks and corners of Indian homes also. "Eat, drink and be merry, tomorrow, we die became the cherished ideal and philosophy of the rising generation who are to be teachers, citizens, fathers, friends, and holders of eminent and responsible positions, who have got to exercise the highest duties, from whom most disinterested work is excepted and who are required to kill selfishness which they have allowed at present to rule their actions and their relations with others. Did Bhagavan Christ, ever dream of such an ideal, such a philosophy which his followers are ardently cherishing in their inmost hearts. Did Bhagavan Muhammad ever dream of such a philosophy? Did Bhagavan Sree Krishna ever imagine such a base ideal and such a material philosophy? The simplicity, the high tone of morality, the self-sacrifice taught by the great teachers of humanity seemed to have no practical bearing in life and such a state of things was no longer tolerable and required a ready remedy. And the remedy came. Remedy came not through the son of a carpenter, not through the son of a petty-merchant, but through the son of a poor Brahmin. Why from the son of a Brahmin and not from the son of any other; because a Brahman can become a Muhammadan and can become

a Christian and not *viceversa*. It was, as it were, that Bhagavan Muhammad, Bhagavan Christ, Bhagavan Sree Krishna, held and in council resolved to descend to the world, all of them, to teach their followers and appear through the body of a Brahman who can teach the Hindus by becoming Sree Krishna who can teach the Muhammadans, who can teach the Christians by becoming a Jesus. For everybody wants a teacher belonging to his creed. Suppose a Muhammadan taught the unity of religions; that will have effect only upon Muhamadans and a Christian will not accept it and so that teaching will only remain in theory without any practical effect. If a Christian did the same, no Muhammadan will accept it and only on Christians it will have some effect. So we see the necessity of the incarnation through the body of a Brahman who can teach the followers of all the three religions, simultaneously. When did the Lord manifest Himself? He manifested Himself where He preached the unity of religion, thirty-four centuries ago *i.e.*, in Northern India, but not in the same spot in which the evanescent battle of Kurukshetra took place which lasted only for a second but in the real battle field of the world where war is going on for eternity, where man has got to fight against his inveterate enemies, egoism, desire, anger, avarice, ignorance, haughtiness jealousy and rank-materialism. The Lord appeared in Kamarpukur near Calcutta in the Hooghly District which is the very centre of the circumstances referred to above. It is but meet that medicine should be administered where it is required. But the very remarkable fact is that the Lord chose to encase himself in the body of a Brahmin boy, who was the orthodox of the orthodox Hindoos, who kept himself fasting the whole of the day when fifteen thousand people were fed under the direct supervision of his own

brother because there was a commingling of the Brahmins and Non-Brahmans, who perhaps knew the word English, because there were English people moving about in Calcutta, who was an illiterate man in the full significance of the term, who could not understand even a line of Sanscrit literature ; and who was, to begin with a mere worshipper of Kali image and was in the beginning a worshipper, a Brahman boy, who, in his later years concentrated his mind, who cultivated his power of abstraction to such a pitch of deathfulness to external nature owing to an intense desire to know God as required the thrusting of the food into his mounth to be swallowed up mechanically. This Brahmin afterwards known as Bhagvan Shree Ramakrishna Paramahamsa Deva who was, amidst us in this world till 1886 realised the highest realities in his life. He realised, on illumination, all the different aspects of Hindu God, the Vishnu aspect Rama, Krishna and Shiva aspects. Thereafter he wanted to realise the aspects of God as taught by other religions. He saw in a vision Jesus and practised what he taught and realised the all mecirful Father in Heaven and knelt thenceforward whenever he saw a church or the image of the Blessed Jesus. It was reported that he saw Lord Jesus in his dream and he kept a picture of the Lord in his room. He then realised the Muhammadan aspect of an all powerful Allah. So he went to a Muhammadan Guru, sat for days at his feet, learnt the teachings and practised them ; took Moslem diet, and allowed to grow his beard and realised the all powerful Allah. He could repeat sentences from the Koran. Thereupon he learnt to revere the Blessed name of Allah.

From all this, the great truth he saw and realised was that the same Diety is being spoken of in every religion only under different names and forms and discovered every

religion to be true and realisation was possible even on this earth only if sincerely wished for. This is the greatest truth which the Lord wanted to teach the world through this wanderful Brahmin who is to-day worshipped by many Americans and Europeans. He was often found to go to the hamlet of the lowest class of people (pariahs) and sweep it. Please contrast this with the other fact mentioned above of his not taking food in the temple and fasting for the whole day because his scruples of orthodoxy did not allow him to eat before the realisation of truth in the presence of non-Brahmans. After realisation he saw in every living creature the same Lord and even a paraih meant to him, Lord himself in a pariah's body. Says Sree Krishna, for a wise man, there cannot be any distinction between a learned man, a Brahman, a cow, an elephant, a dog and a chandala or paraya" His Sayings embody highest truths; truths that dazzle the highest intellects and show his marvellous powers of observation of nature both internal and external; powers for which he is in no way indebted in the least to western lore or to any man on the face of the earth. He clearly proved the inadequacy and the littleness of book learning of our much vaunted college or higher education and the triumphant superiority of spirit over matter.

To return to our topics Bhagavan Sree Ramakrishna Paramahamsa Deva, to whom every true Muhammadan, true Christian, true Hindu cannot adequately express his notion of indebtedness, taught the unity of religions, and the difference for which we are blindly fighting, lay in names and forms. We saw the three religions agreeing in what can be called the essentials *i.e.*, the source or starting point and they in differ in accessories, *i.e.*, means and methods. To illustrate thisby an example. We have got now three religions known under three different names Hindu-

ism, Christianity and Mahamadanism; we will now compare these to three rivers, the Kavery the Godavery and the Krishna. These three rivers rise in the Western Ghauts in three different places and also have three different names. So all the three religions rise in three different parts one rises in India, another rises in Jerusalem, the third rises in Arabia. All the three rivers run Eastward. All the three religions run Godward. All these rivers, empty themselves in the Mother, Bay of Bengal. All these religions merge in God. But again we have got, the banks of the rivers, the length and breadth of the rivers, the depth or the shallowness, the rocks and pebbles, sand and living creatures under the surface, the color of the waters, the sluggishness or the otherwise of the currents, the tree and towns on the banks etc., to be taken into consideration. One and all of these differ greatly and have got their own names just in the same way we have got the difference, in the dress, names, method of worship and phase of worship, diet, symbols of worship, the removel or retention of hair on certain parts of the body and so on. These rivers have also a common source. They start from mountains. Whence do these mountains get waters to feed the water courses which are termed rivers ? Do not these mountains receive the waters from the sea to which they return what they got ? For one of our greatest poets says, Sun takes water (by evaporation) to return it a thousand fold (in the shape of rain, dew, etc.") So we see that these three religions resemble the three rivers in every respect just as the rivers come from the sea, and go to the sea, the religions come from God, and return to God. The difference is in form and name. Name suggest the form also, just as the name cat suggests the for mof cat. What is this name again? The name is a symbol, in as much as it is a label indicative of both one's mark of distinction and religion. The name

Joseph suggests that he is a Christian, and the mark by which he is to be distinguished from other marks such as, Henry, James and Louis. Therefore the difference is in symbol. We fight for this symbol; we hate for this symbol alone because in other respects we saw perfect agreement. Moreover, it is no longer believed that truth, purity and perfection are the particular properties of any chosen people, though some persons of a certain community and Western humanity especially insists in believing it even in these days of broad day light. This reminds me of a certain incident which occured in connection with myself. I was travelling in the train from Salem to Madras on the 29th of June last. I happened to take my seat in a compartment in which was a certain Christian from Metapaliam. He knew English and informed me that he was a Headmaster of some misson high school in Nellore, evidently he belonged to a proselytising mission. Some how or other our conversation was directed towards Christianity. He began to preach to me the truths of Christ's religion. I fully concurred with him and expressed my high appreciation of his divine teachings; so far there was agreement. He insisted on my believing that Christianity is the only true religion in the whole world and man can be saved through Christianity, and Christainity alone. But I found he was sincere in his belief and firmly believed that there is only one true religion in the whole world which he knew. This recalled to my mind the story of the frog in the well. I asked him why Christian people in America and Europe are becoming Theosophists and Vedantins if Christianity is the only true faith to which he replied that he did not know it and this put a stop to further talk.

Now, science has proved the unity of humanity *i. e.*, it holds that all men in the world belong to the same species.

No scientist has discovered that black ink is running in the blood vessels of people of any particular community, of any particular country, nor has he found out any peculiar people inhabiting any solitary island to possess horns. Therefore all are human beings possessing the same capabilities and potentialities. Truth, purity and perfection are therefore as much the property of a Christian Saint or a Muhammadan prophet as they are of a Brahman Sage, a down trodden pariah, a hovelling Toda, Negro or a Kaffir. Therefore we fight only for certain symbols. The Christian quarrels with the pious Hindu because the Hindu does not call himself Joseph which pleases the Christian ear. The Muhammadan hates the innocent Hindu because the latter calls himself Umamaheshwar and does not call himself Mabool Khan which alone he welcomes. Such a fight is worthy of children who quarrel with each other for petty things, for certain colors of dolls. Is such a fight becoming of fathers, grown up and intelligent men ?

A. ZAMINDAR.

(To be continued.)

NOTES AND THOUGHTS.

THE City of Madras was the first to recognise the worth of Swami Vivekananda and is the last to raise a tardy memorial to the great Swami. We are glad to learn that the Ramakrishna Mission will have a home at Mylapore, the Swami Vivekananda Memorial Committee having begun to erect a building on the sight presented by our generous hearted countryman Mr. A Kondiah Chettiar, a pious student of Swami Ramakrishnananda of Madras. This gift is a recognition of the unostentatious but steady work which this disciple of Sri Ramakrishna is doing in the Southern Presidency. That he is a power for good few could deny.

* * * *

We draw the attention of our readers to a letter written by Swami Brahmananda the President of the Ramakrishna Mission. We hope the Mission will receive substantial support from the generous public in carrying on the philanthrophic work. Any contribution however small will be acknowledged in the Brahmavadin and a receipt will be sent signed by the President.

* * * *

Mr. Sprague, a fervent apostle of a new universal religion is proclaiming the New Evangel in Europe. The founder of this new sect is one Baha Ullah who is considered as the incarnated Logos. The chief doctrines of this new cult are :—

(1). The Unity of God ; (2) the Brotherhood of man ; (3) The equality of woman ; (4) the presence of truth in all religions ; (5) that work is worship, therefore

all true believers must work ; (6) that it is unlawful to take money for the teaching of truth ; (7) that all disputes between nations should be settled by international arbitration ; (8) the speedy adoption of a common language by all nations.

This missionary of the new faith believes that Baha Ullah is the latest incarnation of the Logos who sums up in his teachings all that have been hitherto revealed. The Bahaists do not believe in the doctrine of re-incarnation, in a personal devil and miracles are relegated to the position of insignificance since they will not appeal to all. They believe in the indestructibility of the Divine Spark within and the innate perfection of the human soul.

Verily Asia is the land of religion and this Messiah hails from Persia, whither the Vedanta has, as is well known, travelled from this land of ancient reiigions.

* * * *

A great soul she left the turmoil of this world to blessedness. Matagi Tapasvini, whose parentage is not even now well-known, died at Benares. She was a typical Hindu woman. She had travelled through out India and could talk every language. Her life was an expression of the potentialities which lie burried in a Hindu woman. She might be called one of the makers of modern Bengal. She devoted the last fourteen years of her life in educating the daughters of Bengal in a true Hindu fashion. Her Mahakali Pathasala may be said to be the first National Girl's School in India. The character of this venerable lady, her simple living and high thinking' her purity and piety, her reverence for the ancient Ideals of the land, were in themselves enough training in moulding the future mothers of the nation. We hope that the Mahakali Pathasala will be a permanent memorial

to Mataji and will point to the nation the direction along which Hindu women must grow and express themselves.

As Swami Vivekananda put it, anything that takes away our woman from the ideals of Sita and Savitri will bring about the destruction of the nation. The Swami had a great regard for the lady and considered the Mahakali Patasali as an institution that the nation needs at this period of transition and the vulgarising tendency of Western civilization. Our readers will be glad to learn that through the Swamiji and his Western disciples the institution received some substantial help.

—o—

THE VEDANTA WORK.

To

THE EDITOR,

"BRAHMAVADIN."

Sir,

MANY of your readers will be interested to know that the Benares Branch of the Ramakrishna Mission, known as the Ramakrishna Adwaita Ashrama, has of late been enabled by the generosity of a large-hearted gentleman of Calcutta, to secure permanently for itself a suitable building. Since the Branch was started in July 1902 it has been under the charge of Swami Sivananda who is spreading the knowledge of Vedanta in all its phases by means of lectures and publications and is training young Brahmacharins after the ideal afforded by the life and teaching of Sri Ramakrishna and Swami Vivekananda.

In Febraury 1906 a free school for the poor boys of all cases was opened by the Ashrama which has 35 students on its roll at present. The boys are taught primary lessons in English, Bengali and Sanskrit and the services of two teachers have been engaged for the purpose. A technical branch of the school would increase immensely its usefulness, and the Ramakrishna Advaita Ashrama of Benares would glad undertake to open such a branch if it receives adequate financial help from the generous public.

Another important function which the Ashrama performs is the supervision of the Ramakrishna Sevashrama (Home for the sick and distressed) of Benares.

All communications regarding the Ramakrishna Adwaita Asrama should be addressed to, Swami Sivananda, The Ramakrishna Adwaita Asrama, Luxa, Benares City, U. P.

THE MATH, BELUR
Howrah.

Yours &c.,
BRAHMANANDA.

—o—

To

THE EDITOR,
"BRAHMAVADIN"

Dear Sir,

THE third Annual General Meeting of the Vivekananda Reading Hall, Kuala Lumpur, Federated Malay States, was held in its rooms at the Brickfields Road, on Saturday the 30th ultimo. Mr. R. Thambi Pillay, Asst. Master, Victoria Institution, presided. Messrs. R. Duraisamy Pillai, K. T. Parimanam Pillai and M. Cumarasamy Pillai, the leading Hindu gentlemen of this place were unanimously elected Patrons. Messrs. W. Ponnudurai and M. Naganather were elected Hon. Secretary and Hon. Librarian respectively for the ensuing year and the following gentlemen were elected members of the Managing Committee :—Messrs. V. Suppiah, S. R. Sathasivam, A. Candiah, R. Thampi Pillai, S. Adchalingam and M. Samy.

Yours faithfully,

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THE BHAGAVAD GITA

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER VIII.

(Concluded from page 193.)

THEN is taught, that even to those that have attained *Kaivalya* or isolation of the self, return to birth does not exist :—

20. But higher than this *Avyakta* (primordial nature) there exists another thing, *Avyakta* (the unmanifested), which is eternal and which, when all the manifested things perish does not perish ;

21. This, which is called the unmanifested (*Avyakta*) and the imperishable (*Akshara*), (the knowers of *Veda*) speak of as the highest state (of the *Atman*) ; this, after attaining which men do not return (to birth), is My supreme abode.

The state of being higher than this *Avyakta* or the primordial nature which is of the nature of non-intelligent *Prakriti*, that is, greater than this as an end of human existence (*Purushartha*) there is another *Avyakta*. Another (means) what is of a different kind from this, owing to its invariable nature of knowledge; and *Avyakta* (means) that which is unmanifested or what cannot be made clear by any proof, that is, what is self-conscious and unique in itself. It is *Sanātana* (ancient), that is, being incapable of origin and destruction it is eternal. Though variously situated in ether and such other material beings (*Bhutas*) which are of the nature of cause and effect and are perishable, it is not perishable.

This is called *Avyakta* or the unmanifested and *Akshara* or the imperishable in such passages as: "But those who worship the *Akshara* (the imperishable), the *anirdesya* (the undefinable) and the *Avyakta* (the unmanifested one)." [XII—3]; "The non-changing (*ātman*) is called the imperishable." [XV—16]. This the knowers of the *Vedas* speak of as the highest state (of the *ātman*). In the passage, "He who goes out quitting the body, that man reaches the Supreme state (of the imperishable *ātman*)." [VIII—13], the imperishable which is denoted by the phrase, "Supreme state," (*Paramagati*) means the *ātman* which exists in its essential nature devoid of the contact of *Prakriti*; and by attaining this which exists, possessed of the aforesaid nature, men do not return (to birth). This is my Supreme Abode, that is, the supreme place of limited or conditioned existence. The meaning is, he who is devoid of contact with non-intelligent matter and is established in his real nature (of *ātman*) and who is of the nature of the freed state of existence, is my supreme abode of limitation. This is also characterised by non-return (to birth). Or else, the word, *Dhāma*

(abode) otherwise indicates 'shining.' And here the word 'shining' is intended to convey the sense, 'knowledge.' When compared to the *âtman* which is associated with *Prakriti* and is characterised by limited knowledge, this freed state of existence, on account of its nature of unlimited knowledge, is the 'Supreme Shining."

But it is (now) taught that what is attainable by the *Gnanin* (the wise) is entirely distinct from this :—

22. That Supreme Person in whom all beings dwell and by whom all this (universe) is pervaded, "Son of Pritha ! may be obtained by exclusive devotion.

The Supreme Person, indicated in such teachings as, "There is nothing else whatever higher than Me, O subduer of wealth ! All this (creation) is strung on Me like a number of gems on a thread." [VII—7]. "Me who am higher than these and immutable." [VII—13], is the Person in whom all beings dwell and by whom all this (universe) is pervaded. This Supreme Person may be obtained by exclusive devotion. as taught in the passage,— "Whoso, always with undivided mind, thinks on Me, continuously (from the beginning), &c." [VIII—14].

Then is taught the path of light and other bright things which is common to those that have known the reality of *âtman* and to those that are devoted to the Supreme Person. The path of light, &c., is declared in the Vedas for both these kinds of persons, and is characterised by non-return (to birth). For instance, in the science of five fires *(Panchagnividya)* beginning with, "Those who know it, indeed, thus, and those who in the forest worship by means of faith (*Sraddha*) and austerity (*Tapas*), go to light (*archis*) and from light to day." [*Chh.* Up. 10—1]; the attainment of the Supreme *Brahman* and the non-return to birth are declared with reference to those who go by the path of light, &c., by teaching that, "He

the superhuman being, (*amanava*), leads them to *Brahman*..... Those who reach by this path do not return to the (worldly) life of man." [*Chh.* Up. IV—15—6]. This declaration of the goal in the text,—"Those who know it thus, &c,"—is not with reference to the attainment of the *ātman* which constitutes the limb of the science of *Brahman* as taught at the beginning of Prajapati's teaching; for there will then arise purposelessness to the separate teaching of (the same) in regard to the (principal) science of the Supreme in the text,—"Those who in forest worship by means of faith and austerity, &c.'

In the *Panchagnividya* (or the science of five fires) it is taught that, "For this reason water offered in the fifth oblation is called *Purusha* (man)." *Chh.* Up. V.—9—1. The state of existence as men and such other beings which has its root in the good and evil deed (*Karma*) of person as indicated (by the expressions), "those who perform noble acts" and "those who perform low acts," pertains to water alone which is involved in the other elements (*Bhutas*); but to the *ātman* their exists only the contact with it. Thus by teaching the distinction between the intelligent soul (*chit*) and the non-intelligent matter (*Achit*), it is declared "Those who know it, to be, indeed, thus,.....go to light.....and they do not return to the mundane life of man." It is therefore to be understood that it is (here) taught that in the case of intelligent and non-intelligent things distinguished, those who know thus, (the one) as being fit to be obtained and (the other) as being fit to be discarded,—they go by the path of light &c., and do not return to birth. Because there is the teaching of the attainment of *Brahman* to both him who knows the reality of the *ātman* and him who is devoted to the Supreme Person, when it is declared that "He leads them

to *Brahman.*". The thing, *atman*, which is free from the contact of non-intelligent matter is to be meditated upon as that which has its sole delight in subserviency to *Brahman* on account of its having *Brahman* for its essential nature (*atman*). And according to the maxim of *Tatkratu* [or that which is realised is in accordance with the *Sankalpa* (or the intention) of a person], the possession of sole delight in subserviency to the Supreme, is also evident from the following and similar texts: "He who abides in the *atman*, whose body is the *atman*, &c.," [*Brih. Up.* V—7—22].

23. In whatever path of time departing, the *Yogins* go forth not to return as well as to return, that path of time I will declare to you, O chief of Bharatas!

24. The fire, the light, the day time, the bright fortnight, the sixmonths of the (sun's) progress towards the northern solstice,—in these departing do men who know *Brahman* go to *Brahman*.

Since the path is for the most part composed of the deities which identify themselves with time, beginning with day and ending with year, time here, figuratively means the path (chiefly composed of time).

The fire, the light, the day time, the bright fortnight, the six months of the sun's progress towards the Northern Solstice,—by these the year and such other stages of this path of time are also pointed out.

25. The smoke, the night time, as also the dark fortnight, the sixmonths of the progress towards the Southern solstice—(departing) in these the *Yogin* after attaining to the light of the moon returns again.

These and the region of the manes and such other stages are indicatively taught. Here the word *Yogin* refers to one who is associated with the influence of good works (*Karma*).

26. For, these two paths of the world, of light and of darkness, are deemed eternal (in the *Vedas*): by the one, man reaches non-return (to birth); by the other he returns again (to birth).

The path of light is that of light and such other bright things; and the path of darkness is that of smoke and such other dark things. By the path of light man reaches non-return (to birth), but by the path of darkness he returns again. These two paths of light and of darkness pertaining to both the two kinds of *Gnanins* who are endowed with good works, are deemed eternal in the *Vedas* thus: "Those who know it thus and those who in the forest worship it by means of faith and austerity go to light; but those who living in a village worship by practising (a life) of sacrifices, works of public utility and alms, they go to the smoke." [*Chh. Up.* V—10—1].

27. Knowing these two paths, O son of Pritha no *Yogin* whatever is at a loss. Therefore, at all times be firmly devoted, Arjuna! to *Yoga* (or meditation on the paths).

Knowing these two paths no *Yogin* whatever is at a loss at the time of departure. But on the other hand he goes forth by the path of his own—the path of the gods. Therefore, every day become firmly devoted to the *Yoga* called the meditation on the path of light and such other things.

Next the fruit of knowing the meaning of the science as taught in the two chapters (this and the last) is taught:—

28. Whatever fruits of merit are ordained for (the study of) the *Vedas*, sacrifices and austerities, as also for gifts, all these the *Yogin* passes beyond by knowing this; and he (thus knowing) reaches the supreme, primal abode.

For all such merits as the study of the *Vedas* composed of *Rik*, *Yajus*, *Saman* and *Adharva*, the sacrifices, austerities, and gifts, whatever fruits are ordained,—all this the *Yogin* passes beyond by knowing the supreme glory of the Lord taught in these two chapters. By the surpassing pleasure arising from this, he deems all those (other) fruitions as straw. This *Yogin* also becomes the *Jnānin* (by this knowledge) and reaches the Supreme, primal abode attainable by the *Jnānin* (or the wise).

Thus ends the Commentary of Bhagavad Ramanuja on Chapter VIII of the Srimad Gita, entitled, The *Yogia* of *Akshara-Parabrahmnn*.

SWAMI VIVEKANANDA IN LONDON.

IMPRESSIONS

II

LONDON, like other Metropolitan cities such as Paris and New York, is possessed of many clubs, many circles and societies at whose assemblies religions and philosophies are expounded and discussed. One of these, much beloved of those who frequent it, has its *habitat* in Bloomsbury Square. No rules, no tests, hamper its members. Its originators and sustainers are not merely host and hostess. They cultivate every possible opportunity that affords itself for the reception of experts representing the creeds of the world. These are courteously invited to explain their why and wherefore. They are heard with

courtesy and with a keen desire on the hearers' part to discover, not points of difference but planks in the platform for the salvation of the race which have been fashioned by great geniuses of faith in all quarters of the globe.

One has eagerly listened there to the Sufi, the Catholic Mystic, and the Christian Scientist, a bishop of the Zen sect from Japan has spoken there. An Oxford professor has lectured on the Bâb of Persia. Sister Nevedita has delineated differences, and likenesses in East and West. The present writer has supplied, as well as he might, a reverent history of Sri Ramakrishna's being and purpose.

Thus, when it became known that the Swami Vivekananda was advertised to make his advent there, very great interest was awakened.

Folk met at first, as is customary, for tea and talk in the conservatory, before proceeding to the drawing-room in which the addresses are delivered. Here in the conservatory, the Swami appeared; an embodiment of calm, of sagacity, of assured attainment. His countenance lacked, notably, that expression of interrogation which is, often, inseparable from the faces of the clerics of the West. Certainty enwrapped him garment-wise. One had, in his presence, a sense that he *knew*; that he would speak as one having authority. On several occasions I had met him already, but he had made acquaintance with numbers of persons and I did not suppose for a moment that he would recognise me. His smile, in response to my salutation, was that of a friend, a brother, a comrade in the way. Of that smile one retains glad remembrance. It had in it a kindly radiance, a love deep and steadfast, a something so subtly exquisite that no word but ineffable can be found for it.

On that occasion, as on various others, I had purposed to put some question to him, asking for the solution of some perplexing problem. There was no need. At once, on seeing me, he supplied the solution unasked. As I have hinted already, he *knew*. My thought was transparent to him even as it was his pleasure to put me at ease by answering the thought before I gave it expression.

Among all sorts and conditions of men with whom I have been brought into contact, none has approached him in this faculty of immediate insight. One's soul seemed to lay bare before his vision. More, the sense of fear, which might have arisen had any ordinary man seen one's motive so clearly, was lost in the presence of a great love more wondrous than the perception itself. "Perfect love casteth out fear." His love saw, cleansed, comforted, strengthened.

His smile, then, was most welcome. It assured one of perpetual remembrance.

Some disappointment, nevertheless, awaited us that afternoon. Rumours whispered that the Swami did not intend to speak, when our host and chairman rose to commence proceedings we learned that rumour alas! for once was right. Announcement was made that the Swami's disciple Abhedananda would address us. The matter and manner of his address would be out of place in this impression of the master and Swami Abhedananda's position has proved itself. What one would lay strong stress upon was the overflowing joy shown by the Swami Vivekananda in his scholar's success. Joy was manifest in his eyes, his face, his features, his voice. Joy prevented him from sitting still. Joy compelled him to put at least some of itself into words that rang with delight unalloyed. It was the joy of a spiritual father over the achievement of a well-beloved son, a

successful and brilliant student. The master was more than content to have effaced himself in order that the pupil's opportunity should be altogether unhindered. The whole impression had in it a glowing beauty quite indescribable. It was as though the master thought and knew his thought to be true; "Even if I perish out of this plane, my message will be sounded through these dear lips, and the world will hear it." As usual some talk followed. Interested persons put questions to which the Master replied with unfailing rapidity and lucidity, exhibiting an almost bewildering command of knowledge and resource. He remarked that this was the first appearance of his dear pupil as an English-speaking lecturer before an English audience, and he pulsated with pure pleasure at the applause that followed the remark. His selflessness throughout the episode burnt itself into one's deepest memory.

A little later, people were passing out of the house, the speaker, Abhedananda, passing with them, besieged by questions and by kindly praise and thanks. The Master, always mindful of courtesy bounded like a boy down the stair-case to remind the pupil that he had omitted, in the press, to bid our hostess farewell;—the last item, and a sweetly touching one, of this very memorable impression.

ERIC HAMMOND.

———o———

THE VEDANTA AND CHRISTIANITY.

IT is satisfactory to note that the West, in spite of the dazzling effect of its mechanical civilisation has slowly begun to recognise the sublimity of oriental consciousness as it is mirrored in the religious philosophy of the Vedanta and the contemplative life of its adherents. The message of Asia has always been spiritual. The impetus of moral strength and freedom of the soul always comes from the East. The possibility of religious life comes in only when the human mind shakes off the trammels of material life and gets to God the centre of all spiritual experience. Every Hindu knows that Vairagya is the root of spiritual life and that contemplation brings forth the flower of spiritual experience in the human soul. The Western civilization with its incessant activity, with its social polity based on utility, and political life built on the theory of state divorced from religion and morality, with its nationalism glowing with the animus of greed and self-aggrandisement deprived of the powers of easy assimilation, with its commercialism plunging nations into cut-throat competition, with its 'Christian Imperialists' and 'Industrial Missionaries' floating Christianity into a profitable business company, with its scientists smothering all pure emotions of religion——in short a civilization which under the name of freedom forges fetters for the soul, requires a fresh Asiatic revival for the emancipation of humanity from material thraldom and its restoration to its pristine spiritual glory. It is no wonder, therefore, that the occidental consciousness, devoid of those traits which make the truly religious life possible, has been rather tardy in its recognition of the

merits which characterise the religious thought and life of the East. Of course, even this tardy recognition and sympathetic appreciation of the noble traits of our oriental nature and the essential truths of our ancient religion and philosophy is but the beginning of the dominance of the brooding mind of Asia over that of Europe for the uplifting of humanity. We have long thought it providential that the occidental civilization should have thus come into forceful and aggressive contact with the hoary civilization of the East. The contrast has set in bold relief all the noble traits of the oriental civilization and at the same time opened our eyes to the one radical defect in the civilization of the East, namely, that it has been altogether spiritual and other-worldly, if we may so call it. Again and again the East lapsed into a material sleep and contempt for the world and again and again the West shook her and learnt at her feet religion and ethics. Western civilization is purely material, it is wanting in those elements, ethical and religious which ought to characterise a civilization that is likely to be enduring and permanent. In spite of its outward glamour, and scientific achievements, it is drifting away from the real permanent spiritual life within; it is not characterised by any very lofty ethical or religious ideal to play a permanent and active part in the realisation of human destiny. It is therefore destined to disappear like a mirage in course of time as humanity in its onward march advances nearer to its spiritual goal.

This will not be the case with the spiritual civilization of the East. The essential features which characterise it are purely ethical and spiritual, and as such the civilization is in possession of those elements which will make it endure for ever. The other worldliness which has so long characterised it has only made it stationary.

Now that its contact with occidental civilization has made it conscious of this defect, it has only to shake off its lethargy and make bold to advance onward towards its glorious destiny.

The contact with the West has also brought us face to face with a religion which, though of Eastern origin, has been adopted by the West. It is also said that the modern civilization of the West has been built up under the fostering influence of this noble religion and is therefore called Christian civilization which is now offered for our acceptance in the East. We do not for a moment believe that the East is likely to adopt in its entirety a civilization which is so hollow and so utterly foreign to the genius of its peoples. To the Eastern mind, habituated to metaphysical and ethical speculations for thousands of years, Christianity offers nothing new. Apart from its ethical teachings there is nothing in the Bible or Christianity that is philosophically valuable to the Vedantin. But the ethics of Christianity is not new to us. It is as old as Hinduism and is well-known even to the least of its adherents.

Attempts have been made to construct a philosophical basis for Christianity and present it to the philosophical and thoughtful mind of the East in a form acceptable to them. But we are not sure if such attempts are likely to succeed. Christianity is not a religion that has grown out of any abstract religious philosophy as our popular Hindu religions out of the Vedanta of the ancient Rishis. The edifice of Christianity is not sustained on any metaphysical foundation. It is purely a religion of Ethics based on faith in a supreme and merciful Divinity. But if it is interepretable in the light of any abstract religious philosophy then the philosophy of which it is the embodiment must be regarded as some-

thing different from Christianity as understood in the West. In India the popular religions of Vaishnavism, Saivism and Saktaism are all interpreted in the light of the spiritual principles of the Vedanta. Surely, the Vedanta which is capable of interpreting them all and which can harmonise them together in its comprehensive views must be far higher than all the popular religions. So it is regarded in this country. The Vedanta is the key to all the popular religions and it is the highest spiritual philosophy of which all religious systems are more or less partial embodiments.

The old dogmatic form of the Missionary Churchianity has now gone out of fashion. We have now a higher and more philosophical form of Christianity presented to us,—a form which is thought likely to satisfy the more intellectual of the world's communities. The development of this new mood in Europe is Asiatic in its origin and trend. This new interpretation of Christ is the Indianising of the European mind. A few years ago, a philosophical view of Christian Theism was pitted against the Pantheistic form of Vedantism in India. It was attempted to prove that the Vedanta, in its extreme form of the absolute Pantheism militates against some of the deepest yearnings of our human nature, and that the Christian Theism was the only religion that could satisfy the spiritual cravings of the human race. But recently a more sensible course seems to have been adopted by the exponents of the religion of Jesus Christ. Their tone has become more conciliatory. They are now ready to recognise the soul of truth in the Pantheism of the Vedanta.

It is said that Speculative Reason certainly leads us to Pantheism, to the view that God is all in all and that the measureless ocean of the Infinite and the Absolute absorbs every form of conceivable existence, and excludes

any and every form of limitation or qualification. But then it is said that there is Practical Reason which forces upon us the ideal of a Moral Governor of the universe and of an ethical end for humanity at large. Though we cannot account for this existence of Practical Reason in our human thought yet there it is and we cannot but hearken to the dictates of that necessary feature of human reason. It is supposed that Theoretical and Practical Reason are not and need not be supposed to be antithetical. They complement each other and form an undivided whole. While Speculative Reason gives us the view of God as propounded by Indian Pantheism, it is said that Practical Reason leads to conclusions, which the teachings of Jesus have given to the world for its salvation. This is nothing more than the declaration that Christ as an oriental, imbued with oriental consciousness, preached ethics—the basic principles of religion to Europe. Thus once again the old antithesis between the head and the heart—the intellectual and ethical nature of man—is attempted to be got over by a sort of compromise by the view that 'while Pantheism tells us that the infinite is but it is unknowable, Christianity tells us what God is and how He can be attained.' Says Dr. Cuthbert Hall in one of his lectures delivered last year in this country. Pure Reason in man, the power of philosophical thought is, in us, the immanence of the Infinite Life, as intellectual force, the partial movement in the finite of that Infinite consciousness to which all hearts are open, all desires known and from which no secrets are hid. Practical Reason, in man, the power of moral judgment, the sense of the absoluteness of good and the authority of good, the power to discern ideals and to classify motives, is, likewise, in us the immanence of the Infinite Life as Moral Force, the partial movement in the finite of that Infinite

Moral consciousness which is the perfection of good, the absolute essence of right, the seat and habitation of all the beauties of holiness. The testimonies are absolutely co-ordinate: the testimony of Pure Reason pointing to God's Being—that He is; the testimony of Practical Reason, pointing to God's character—What He is." Further on, contrasting the views of the infinite as held by the East and the West, he says that "the West, with its characteristic sense of personality, seeks to make God personal in the sense in which man is personal, in order to show that God and man are one in the bond of Divine Love. The East with its characteristic sense of ultimate Being, seeks to exclude all real personality from God as well as from man, in order to show that man and God are one, according to the philosophical conception of ultimate Being. So long as Pantheism and Christianity are placed in opposition, as mutually exclusive types of thought, it cannot but appear that in these two views of God we are confronted by an inconceivable contradiction. But let us permit ourselves to recognise in Pantheism, a fundamental principle to which Christianity, coming in the fulness of time contributes supplementary enriching elements, essential to the complete development of religion. Then the two views of God which, taken separately, develop contradictory results, are found when brought into relation, to produce one harmonious result, of the greatest imaginable richness and power. The excesses on either side drop away and the two norms of thought perfectly supplement each other."

Here we have a sort of reconciliation between Pantheism and Christianity by which the Christian Divine expects that both the parties should remain satisfied. But we believe that this sort of reconciliation is just like the one which Herbert Spencer attempted between Science

and Religion leaving to Science all that is knowable and to Religion all that is unknowable and inconceivable. The antithesis between the Speculative and Practical Reason, Dr. Cuthbert Hall has not attempted to get over but leaves it as a mystery, nor has he properly attempted to set forth the view of the Vedanta against his higher form of Christianity. His arguments may perhaps hold good against the Pantheism of the West which is only an intellectual jugglery not built on realisation. And it seems to us that either he has not rightly understood Indian Pantheism which goes by the name of the Vedanta or owing to a strong attachment to his own religion, is incapable of doing full justice to it. The views set forth by the Indian Vedanta are perfectly logical and consistent. The Vedanta, it is well-known accepts the Pantheistic conclusion that the Brahman as the Infinite and Absolute is unknowable and unsearchable by mere ratiocination by the limited mind. It is also aware that there is the apparent contradiction between the Speculative and the Practical Reason which it attempts to reconcile by the theory of the Nirguna and the Saguna Brahman. The theory of the Saguna-Brahman, the personal God of the Christians and of all forms of Theism is given a distinct place too in the philosophical system of the Vedanta. No Christianity is needed to enrich Indian Pantheism. No Indian Pantheist if we can call the Vedantin by the term,—has ever denied the Saguna Brahman, the personal aspect of God though the Vedanta affirms that the unconditioned state cannot be fully comprehended by the conditioned mind. The Vedantins of India have long ago recognised the authority of the Practical Reason in human thought by giving to its conclusions a logical place and a distinct purpose in the frame-work of the Vedantic system of Religious philosophy. But it must be granted that owing to the

natural limitations of the Practial Reason, its sphere can only be subordinate to that of the Speculative Reason in man; and consequently the conclusions of the pantheistic turn of thought rise superior to and in a manner govern those conclusions that are derivative of the Practical Reason. Hence does the pantheistic spirit pervade all the Vedantic writings and on that account it should not be supposed that the Vedanta has altogether overlooked or has not done justice to the Practical Reason in us. But one thing should not be forgotten. The antithesis between the speculative and the practical reason must remain so long as man is subject to the natural limitations of the intellect. No attempt to get over the antithesis by means of mere speculation can succeed. There is only one way to get out of the difficulty which no religion but that of the Vedanta has pointed out. It is the science of Yoga—the practical science which leads man to realise, God and spirit face to face—which can set at rest all the yearnings of the human intellect to get out of the limitations imposed upon it in this world of *Samsara*. So long as this yoga—this key to all the mysteries of the spirit and God, is not properly recognised and practised so long will the human mind be baffled in all its attempts to solve metaphysical problems and have to grope in the dark without any visible approach to God or the ideal end of all human evolution. Religion is realisation; God can be seen and sensed. It is not thinking and theorising but *being* and becoming. This is what India and India alone teaches scientifically.

——o——

KNOW THYSELF.

THE PROPER STUDY OF MANKIND IS MAN :—

EVEN though the knowledge of the various forms, sounds and colors, that compose the universe is an illusion, we have still the universe before us to be accounted for as a positive fact. Speculative Philosophy will only help us to dispose of the universe and man by argument and dissertation ; but the actual theory of involution begins with a study of Man ; for as has been said "every atom on earth, every speck in space strives towards self-expansion to become Man, not man the thinking animal but Heavenly Man, the Monad in totality in its awakened condition of self-consciousness passing every form of phenomenal existence, acquiring individuality first by natural impulse and then by self-induced and self-devised efforts, checked of course by the mighty power of reaction and ascending through all degrees of consciousness." Man as he is is the subject of our study. Incidentally and by analogy we shall learn many facts about the world outside Man, for Man is a Microcosm, an exact replica of the Macrocosm.

We go to the Taittiriya Upanishad, to the Ananda Valli thereof for help:—This portion is called Bhrigu Vidya by courtesy—Bhrigu is a student who approached his father Varuna for teaching. Teach me, O venerablesire ! mental expansion (the true path), Brahma, says he. The great teacher responded and here is the result.

Yato Va Imani Bhutani Jayante—Yena Jatani Jivanti—Yat Prayantyabhiasmvisanti—Tat Vignasasva—Tat Brahma.

These things are to be known ; the secret of the genesis ; the secret of life ; the secret of the future of all these things (objective things or Bhutani) ; such knowledge reveals the true essence of the mental expansion ; (conversely therefore, mental expansion takes us to knowledge of the secrets of existence). It is a peculiar way of conveying the teaching of both theory and practice into the same set of words. The pupil wanted to be taught the secret of mental expansion, the knowledge that would lead him to greatness ; he is informed that this knowledge would reveal not only the path to him but would also reveal the process whereby all things come into being, whereby all things live and whereby all things departing from the present sphere of activity and merging in a common ocean still retain their individuality. 'Learn for yourself, all this,' says Varuna. 'Knowledge is Being and I cannot force knowledge into you. I can only give hints.' The pupil bundles off without complaining. If he was a student at a modern university he would have immediately complained of such treatment, for here was a teacher who spoke in riddles, who would not even form the thoughts for him, who would not proceed by any text book or show any experiments. But Bhrigu belonged to pre-university and pre-western days and he bundled off to find the truth for himself.

Annam Brahmaiti Vyajanat—Annadeva Kalu Imani Bhutani Jayante—Annai Jatani Jivanti—Annam Prayantyabhi Samvisanti—Iti—

He thought and thought and with his limited power of perception, that out of matter (Annam) were all things formed, that by the power of matter all things existed and into matter all did return at the end of their cyclic journey. Hence in matter lay the secret of mental expansion.

Thus having known all this he had still some doubts, he was not satisfied, for he could not explain, by perceptive processes and things, the mind and all that lay in that sphere. The mind confronted him as a fact unexplainable by matter. Was life matter, was thought matter? No, he had his doubts and went to his teacher. He asked for more hints on the subject.

Varuna said :—Know the secret of mental expansion by Tapas, ardent self-conscious thought—The secret of existence in such self-conscious thought. Bhirgu thought he understood and packed off again.

Prano Brahmaiti Vyajanat—Pranadyaiva Kalu Imani Bhutani Jayantai—Pranaiva Jatani Jivanti—Pranam Prayantyabhi Samvisanti—

He thought that the secret lay in life, Prana. He thought that all things come into existence through their inherent life. That all things exist still by virtue of life alone and that all things, shapes and forms dissolved, merge into life again at the end.

He was not satisfied still. There was the mind and thought to be explained. There were several subconscious processes of life which he could not perceive ; nor could he explain by life mental activity. He went back to Varuna and wished for more hints ; but the venerable gentleman knew only one set phrase, think further. Bhrigu thought and thought. He wasted some time.

Mano Brahmaiti Vyajanat, &c.

He came to the conclusion that the mind, itself a fragment of the universal mind, was the cause of all things; that all things were simply solidified thoughts appearing in existence only in his imagination and having no real existence when he was in unconsciousness (sleep, &c.) ; he thought that without mental activity, without the basic thought-form, there could be no life-form or objective

form ; he thought that all these forms and rates of vibration or life merged into the original thought.

He thought on this subject still further and was not satisfied. He could not explain consciousness which remained independent of mind. No, he thought, there must be something further still. He went again to his teacher. That teacher asked him to follow his thought still further. He returned and thought it out further.

Vijnanam Brahmaiti Vyajanat, &c.

Could consciousness be the secret of existence ? All things arose in and with consciousness of some kind or other ; all things exhibited during life consciousness of some kind or other ; all things involuting could end in their consciousness, one with all consciousness. Could the whole universe be explained away by consciousness alone. No, Bhrigu was confronted by Ananda, the joy resultant on experience, something that could not be explained away by anything at present thought out to be the cause. Introspection laid bare the mind and discovered Ananda, Bliss to underlie consciousness and there still was something further. He went to Varuna again and got the usual reply, think further ardently on the subject, and he came back and thought.

Anandó Brahmaiti Vyajanat, &c.

He found that Ananda, the bliss of conscious-consciousness was verily greatness ; for he found that all things entered the tangles of evolution for the sake of attaining self-consciousness, that all things worked towards that self-consciousness during all stages of life ; and ended in self-consciousness in the all. Hence Ananda, bliss, the primal state of the one element was the all. Thus knowing Bhrigu attained the truth and the path and what is more did not bother the venerable teacher, Varuna, any further.

Such is the secret of the Varuni Vidya. He knows the many and the various applications of its numerous meanings, he knows the whole and simple truth, he knows Brahman, he need know nothing further and this book for him must stop here. But our modern-day students are in the habit of learning things only by rote and cram and have taste for it only when it is hammered into them.

The Varuni Vidya in its quaint way gives us an analysis of the universe and of Man as at present existing. Starting on the old six-fold classification, of Atman, Akasa, Vayu, Agni, Apah, Prithivi, it goes a step further and explains the correlation of the universe and of man.

It starts with the physical objective universe and its replica or etheric base and counterpart It begins with *Annamayam*. It has been defined, to be that which is changed as also that which changes ; both ether and the forms that appear as matter ; it includes both *Apas* and *Prithivi*, states of nature. In man too *Annamaya Kosa* or the sheath formed of *Anna* constitutes both gross physical body as well as its ethereal counterpart. Of this the gross outer body is called *Sthula Sarira*.

From the plane of matter we proceed on to the plane of life. In the physical universe life is inseparable from matter and pervades it. We cannot think of matter or ether at a state of absolute rest ; we can think of atoms only with a certain rate of vibration. The Eastern philosophy goes still further and finds that indeed life is universal on this plane and functions in the physical universe, through the ethereal universe its exact counterpart so that naturallly the next step up from matter is life or Prana. In Man we find life to pervade the physical body and on the cessation of Prana the physical body disintegrates ; man's next body would be of life ; of course there is life

in very atom but the joint life that keeps all the atoms together, that is Prana and the whole life of the atoms form the *Pranamaya Kosa*, the counterpart of the Agni Tatva in nature.

What is it then that directs the life in Man and in nature. It, says the Varuni Vidya, is a Mind which whether human or cosmic, forms the same kind of the universal form called Manah :—all life operations in the human body are subject to mind and thought. All waste of thought, all useless thoughts would appear to be waste of life and thus arguing we arrive at the secret of longevity. In the same way as the cosmic mind directs all operations, directing the flow of the great life currents in nature, so does the mind-principle, *Manomaya Kosa* direct all life in the human body. With this power of *Manomaya Kosa* we are brought face to face with the central teaching of of the whole philosophy, the mind as a *thing* and the power of the mind over life. Ordinary human activity is in the *Manomaya Kosa* and this functioning generates thoughts which are things, which express themselves in cosmic matter more or less objectively ; they waste life or utilise it.

But this is the downward aspect of the mind. What is the nature of the mind, what is its substance, what is it that gives power to thought ? It is consciousness, called *Vijnana* in Man and *Ishvara* in nature as also the Akasa element. Consciousness is universal and conscious processes govern those thought vibrations that bring conscious reaction ; because they are highly centrifugal. The study of the mind leads to introspection which alone can help us as to the inner nature and this solved would be in terms of the factor called consciousness. This individual consciousness is called *Vijnanamaya Kosa* in man and is in no sense separate either from any other consciousness

or from the universal consciousness in essence. With this *Vijnanamaya Kosa* ends the body known in practical philosophy as *Sukshma Sarira*.

But consciousness is of so many kinds that we are liable to be lost into thinking that the whole universe is a multitude of souls or monads each starting with a separate consciousness, each perfecting that consciousness further, expanding out into the infinite all-consciousness. This though in one sense true is not the entire truth. This is the standpoint taken by the Visistadvaita philosophers, by the highest among them. For, even consciousness is not a unity but is two, or rather three, unconscious consciousness as in the Bhutas (irresponsible) conscious-conciousness as in men and such as are under Karmic Law and finally conscious-unconsciousness or the end of consciousness as we know it, among Devas.

This leads us on to an end and aim for all evolution. The whole universe is of Ananda, bliss, the bliss of experience. Each atom starts with a consciousness only under the impulse to expand and perfect this consciousness, which perfection is joy from the standpoint of the atom. This impulse itself is the first and eternal Sheath, the cause-body or Karma Sarira. This impulse is in the case of the universe called Brahma. It exists in all things and froms the basic truth of all evolution and involution. In Man it is the first, the real body or Kshetra, the Holy of the Holies which forms the only link berween the eternal essence Atman and the lower bodies. It is in this body that the Kshetrajna, the Atman eternally functions, where the eternal impulse to expand out into self-consciousness, finds room for activity. That we do not in our normal state feel this activity, that we do not feel the impulse to become greater than men is only the fault of ourselves, our minds; but the fact that this faculty of growth of the

mind should be cultivated is the aim of every system of involution.

Starting on this theory therefore comes the lesson of Mandukya Upanishad. It deals with practical philosophy and gives us a practical classification of the universe and Man. It lacks details, but such is not the purpose of any book on involution. We cannot now go into the practical theory of involution.

It begins with the function of the word or rather sound Om. It tells us that this sound is the keynote of nature and that it is eternal and proceeds to explain the meaning of the sound. It reduces the whole universe past, present and future, into the sound AUM. Form and color are made to dissolve in variety and thence the underlying unity is found to be in sound, rather in the sound of the three elementaries of A,U,M, which themselves are reducible still further in the half-tone of M " the *Ardhamatra* which is the sound of the infinite. We would naturally expect some more expression of thoughts on the subject but Brahmin interference has not made it worse; that is what we have to be thankful for.

With the analysis of the whole physical universe we have nothing to do, as we find the universe analysed in color in one place, in light in another, in form in another, in consciousness in another and so on. In the Upanishad the AUM as you will find stands only as 1, 2, 3, etc. It divides the whole universe into parts, for all practical purpose these sufficing.

The first state is the physical, normal, objective state of Matter, consciousness, mind etc. This is the state of ordinary life activity called *Jiva*, and of universal life *Vaisvanara*. This state is called *Jagrat*, waking conscious state of the mind and includes also all thought memories that are of the conscious kind.

This is the first state of consciousness the starting point of involution. It is symbolised by the sound A.' Jagrat denotes not only the waking state but all states of consciousness embraced by the mind and embracable by the mind in ordinary conditions. The fallacy of calling Jagrat waking and Svapna dream in this Upanishad is evidencable by the fact that the change from Jagrat consciously into dream or sleep would then be no change as Svapna turns into Jagrat itself or a conscious state. Hence Jagrat means our ordinary conscious state of existence. In such a state the functioner in Man, that which exists is called Jiva ; in the manifested universe the activity that functions as life is called *Vaisvanara*. Thus the sound A' denotes normal consciousness that functions in Man in the Sthula body. Its function is the use of gross or tangible physical things and thoughts.

The next state is called Svapna and is symbolised by the sound U. In man this activity is called Taijasa or Resplendence and denotes those activities of the inner Man, the Atman in his *Anandamaya Kosa* when normal consciousness is inactive, by the state Taijasa. In the universe the power that functions on the mental plane that designs and creates, is called *Hiranyagarbha*. In man however this power of creation is latent, but is a potentiality. However, sometimes memories come to him of the activity of the Taijasa and when he remembers them he is really blessed. In involution therefore his work is to bring himself consciously into this activity. In the division of things, then the sound U corresponds to the mental and supra-material activities and to the *Sukshma Sarira* of Man.

The third state is the state of the Kshetra aforesaid. It is symbolised by the sound M and denotes the field of pure *Prajna* or self-consciousness. It is the same thing

as what is called Ananda and is the same in both the universe and in man, there being no variant conditions except self-imposed ones. In such a state of consciousness there are two aspects, conscious and unconscious; the former is called *Samadhi* and the latter *Sushupti*. This is called *Karma Sarira*.

Beyond all these states of existence and experience, and pervading them all is the infinite Brahman, the boundless bliss of Ananda that is beyond thought, beyond all expression, that Brahman is great, terrible like a drawn sword, they who know it become immortal. When this Ananda itself is mentioned as the very basis of life, the solvent in which all things even the mind dissolves, how can it be said that Eastern Philosophy is pessimism, in any sense! When all this is verily infinite bliss and when all other conceptions of the infinite and the universe are shown to be the result of our limited perception, where does morbid pessimism step in, unless as a result of skipping over the subject with a prejudice?

After the exposition of the Varuni Vidya, the science of the analysis of the universe and man, comes the final warning of the Upanishad, Taittiriya.

Annam Na Nindyāt—Tat Vratam.

Do not spurn the universe (physical things), do not spurn all material things. For it has been ordained that to perfect yourself you must go through all states of existence, even that of matter. In the infinite there is no straight line, only a curve, for the line has no beginning and no end and the curve has its cave in, a cave out, its rise and fall. No kind of pessimism is indeed taught anywhere in the Vedas and no resignation of house and home is ordered unless to him who has neither son nor father, neither house nor home, extant on this earth.

"The human creature as we know him is the manifestation on the physical plane of nature, of a complex Spiritual Being developed by slow degrees round a spiritual nucleus, of the capacities and characteristics engendered by his experiences of life, through a prolonged series of incarnations. The physical body is simply the instrument of action on this plane. Between the body and its spiritual nucleus lie intervening (bodies, sheaths or) principles which express each a (state of) consciousness during physical life." The whole is *Man*.

"Know then *that* to be immortal by which all *this* is pervaded" says Sri Krishna. Arjuna, thinking of having to kill so many for the sake of purification of the race and the weeding out of the evil, is taught, not the immortality of the soul, but, the teaching of the great *Anandamaya Kosa*, the first letter of the great Mystery of Being, of this Kosa as the real body and as pervading all other bodies. To perfect them into this body, to function in this body, to imbibe Ananda, and not to return unconsciously therefrom, that is the theme of involution, that the aim of all life and of all incarnation.

P. PARMESVARA AIYAR.

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EXTRACTS.

AN EARLY STAGE OF VIVEKANANDA'S MENTAL DEVELOPMENT.

WHEN I first met Vivekananda in 1881 we were fellow students of Principal William Hastie, scholar, metaphysician, and poet, at the General Assembly's College. He was my senior in age, though I was his senior in the College by one year. Undeniably a gifted youth, sociable, free and unconventional in manners, a sweet singer, the soul of social circles, a brilliant conversationalist, somewhat bitter and caustic, piercing with the shafts of a keen wit the shows and mummeries of the world, sitting in the scorner's chair but hiding the tenderest of hearts under the garb of cynicism; altogether an inspired Bohemian but possessing what Bohemians lack, an iron will; somewhat preremptory and absolute, speaking with accents of authority and withal possessing a strange power of the eye which could hold his listeners in thrall.

This was patent to all. But what was known to few was the inner man and his struggles,—the *stürm und drang* of soul which expressed itself in his restless and Bohemian wanderings.

This was the beginning of a critical period in his mental history, during which he awoke to self-consciousness, and

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[NOTE—The above article is the outcome of a talk, held by one of our brother-Swamis at Puri, with the well-known scholar, Prof Brojendra Nath Seal, M.A. At his special request, the Professor kindly committed to writing some of his personal reminiscences of Swamiji, for the benefit of the readers of the Prabuddha Bharata and his many other admirers. We are sure, this charming production from his pen, will be read with consuming interest, comprising, as it does, one of the most important, though little known chapters of Swamiji's life.—Ed.]

laid the foundations of his future personality. John Stuart Mill's 'Three Essays on Religion' had upset his first boyish theism and easy optimism which he had inbibed from the outer circles of the Brahmo Samaj. The arguments from causality and design were for him broken reeds to lean upon and he was haunted by the problem of the Evil in Nature and Man which he, by no means, could reconcile with the goodness of an All-wise and All-powerful Creator. A friend (Sita Nath Nandy) introduced him to the study of Hume's Scepticism and Herbert Spencer's doctrine of the Unknowable, and his unbelief gradually assumed the form of a settled philosophical scepticism.

His first emotional freshness and *naivete* were worn out. A certain dryness and incapacity for the old prayerful devotions, an *ennui* which he concealed under a *nonchalant* air of habitual mocking and scoffing troubled his spirit. But music still stirred him as nothing else could, and gave him a weird unearthly sense of unseen realities which brought tears to his eyes.

It was at this time that he came to me being brought by a common friend, the same who had introduced him to the study of Hume and Herbert Spencer. I had had a nodding acquaintance with him before, but now he opened himself to me and spoke of his harassing doubts and his despair of reaching certitude about the Ultimate Reality. He asked for a course of Theistic philosophic reading suited to a beginner in his situation. I named some authorities, but the stock arguments of the Intuitionists and the Scotch common-sense school only confirmed him in his unbelief. Besides, he did not appear to me to have sufficient patience for hum-drum reading,—his faculty was to imbibe not so much from books as from living communion and personal experience. With him it was "life kindling life and thought kindling thought."

I felt deeply drawn towards him, for I now knew that he would grapple with difficulties in earnest.

I gave him and Sitanath (as pure, as lovely, as god-like a soul as ever visited earth) a course of readings in Shelley. Shelley's Hymn to the Spirit of Intellectual Beauty, his pantheism of impersonal love and his vision of a glorified millennial humanity moved him as the arguments of the philosophers had failed to move him. The universe was no longer a mere lifeless, loveless mechanism. It contained a spiritual principle of unity.

I spoke to him now of a higher unity than Shelley had conceived, the unity of the Para Brahman as the Universal Reason. My own position at that time sought to fuse into one, three essential elements, the pure monism of the Vedanta, the dialectics of the Absolute idea of Hegel and the Gospel of Equality, Liberty and Fraternity of the French Revolution. The principle of individuation was with me the principle of Evil. The Universal Reason was all in all, Nature, life, history being the progressive unfolding of the Absolute idea. All ethical, social and political creeds and principles were to be tested by their conformity to Pure Reason. The element of feeling appeared to me merely pathological, a disturbance of sanity and order. How to overcome the resistance of matter, of individuality and of unreason, to the manifestation of the Pure Reason was the great problem of life and society, of education and legislation. I also held with the ardour of a young inexperienced visionary that the deliverance of the Race from the bondage of unreason would come about through a new revolutionary polity of which the watchwords were Equality, Liberty and Fraternity.

The sovereignty of Universal Reason, and the negation of the individual as the principle of morals, were ideas that soon came to satisfy Vivekananda's intellect and

gave him an assured conquest over scepticism and materialism. What was more, they furnished him with the card and compass of life, as it were. But this brought him no peace. The conflict now entered deeper into his soul, for the creed of Universal Reason called on him to suppress the yearnings and susceptibilities of his artist nature and Bohemian temperament. His senses were keen and acute, his natural cravings and passions strong and imperious, his youthful susceptibilities tender, his social nature free and merry. To suppress these was to kill his natural spontaneity,—almost to suppress his self. The struggle soon took a seriously ethical turn,—reason struggling for mastery with passion and sense. The fascinations of the sense and the carvings of a youthful nature now appeared to him as impure, as gross and carnal. This was the hour of darkest trial for him. His musical gifts brought him associates for whose manners and morals he had bitter and undisguised contempt. But his temperament proved too strong for him. It was, therefore, some relief to him when Sitanath and I occasionally kept him company of an evening when he went out for a musical *soiree*.

I saw and recognised in him a high, ardent and pure nature, vibrant and resonant.

To his repeated quest for some power which would deliver him from bondage and unavailing struggle, I could only point to the sovereignty of Pure Reason and the ineffable peace that comes of identifying the self with the Reason in the Universe. Those were for me days of a victorious Platonic transcendentalism. The experience of a refractory flesh or rebellious temperament had not come to me. I had not sufficient patience for the mood or attitude of mind which surrenders the sovereign right of self-government to artificial props or outside help, such as

grace or mediation. I felt no need of conciliating feeling and nature in the cult of Reason, nor had had any experience of a will divided in its allegiance to the Self. The experience of a discord between the Ideal and the Real, between nature and Spirit, had indeed come to me already in an objective way as an outstanding reality and was to come afterwards in subjective fashion, though in forms quite other than what obtained in Vivekananda's case. But at the time, his problems were not not mine, nor were my difficulties his.

He confessed that though his intellect was conquered by the universal, his heart owned the allegiance of the individual Ego and complained that a pale, bloodless reason, sovereign *de jure* but not *de facto*, could not hold out arms to save him in the hour of temptation. He wanted to know if my philosophy could satisfy his sense, could mediate bodily, as it were, for the soul's deliverance; in short, he wanted a flesh and blood reality visible in form and glory; above all he cried out for a hand to save, to uplift, to protect, a *sakti* or power outside himself which could cure him of his impotence and cover his nothingness with glory,—a *guru* or master who by embodying perfection in the flesh would still the commotion in his soul.

At the time, this appeared to me a weakness born of unreason, this demand for perfection in the flesh and for a power out of ourselves to save,—this sacrifice of reason to sense. My young inexperienced self, confronted with this demand of a soul striving with itself, knew not wherewith to satisfy it, and Vivekananda soon after betook himself to the ministers and missionaries of the Brahmo Samaj, asking Brahmos with an unconscious Socratic Irony, for an ideal made real to sense, for truth made visible, for a power unto deliverance. Here he had enough, he bitterly complained, of moral disquisitions, principles, intui-

tions for pabulam which to him appeared tasteless and insipid. He tried diverse teachers, creeds and cults, and it was this quest that brought him though at first in a doubting spirit, to the Paramahamsa of Dakshineshwar, who spoke to him with an authority as none had spoken before, and by his *sakti* brought peace into his soul and healed the wounds of his spirit. But his rebellious intellect scarcely yet owned the Master. His mind misgave him and he doubted if the peace which would possess his soul in the presence of the Master was not illusory. It was only gradually that the doubts of that keen intellect were vanquished by the calm assurance that belongs to ocular demonstration.

Sitanath and myself watched with intense interest the transformation that went on under our eyes. The attitude of a young and rampant Vedantist—*cum*-Hegelian-*cum*-Revolutionary like myself towards the cult of religious ecstasy and Kali-worship, may be easily imagined ; and the spectacle of a born iconoclast and free-thinker like Vivekananda, a creative and dominating intelligence, a tamer of souls, himself caught in the meshes of what appeared to me an uncouth, super-natural mysticism, was a riddle which my philosophy of the Pure Reason could scarcely read at the time. But Vivekananda, "the loved and lost" was loved and mourned most in what I could not but then regard as his defection ; and it was personal feeling, after all, the hated pathological element of individual preference and individual relationship, which most impelled me, when at last I went on what to a home-keeping recluse like myself was an adventurous journey to Dakshineshwar, to see and hear Vivekananda's Master, and spent the greater part of a long summer day in the shady and peaceful solitudes of the Temple-garden, returning as the sun set amidst the whirl and rush and roar and the awful

gloom of a blinding thunder-storm, with a sense of bewilderment, as well moral as physical, and a lurking perception of the truth that the majesty of Law orders the apparently irregular and grotesque, that there may be self-mastery in apparent self-alienation, that sense even in its errors is only incipient Reason and that faith in a Saving Power *ab extra* is but the dim reflex of an original act of self-determination. And a significant confirmation of all this came in the subsequent life-history of Vivekananda who after he had found the firm assurance he sought in the saving Grace and Power of his Master went about preaching and teaching the creed of the Universal Man, and the absolute and inalienable sovereignty of the Self.

BROJENDRA NATH SEAL, M. A.

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THE BAB AND BABISM.

BY MR. H. S. SUHRVARDY.

PERSIA, like all the countries of the world, has had her own share of free thinkers and of sects and parties fanatically infused by the fascinating ideas of democracy and ultra-radicalism. In the east, unlike the west, these anti-Government feelings, which sometimes resolve themselves into revolts, ebullition of the ire of the dispassionate Oriental, are inseparably linked with morality and religion. The Oriental Nihilism or Anarchism subtly mould themselves into forms and actions—fascinating like all other eastern institutions. The idea of equality among men, the idea of spreading anti-regal feeling, and of abolishing the system of polygamy which pervades throughout the

east, are all wrapped in the sober cloak of religion. A School of thought and philosophy, which worked by for the gratest revolution that the people of placid Persia have witnessed since the days of the overthrow of the Gebr dynasties of Chosrœ and Chisra, with similar aims, namely, of infusing the elements of democracy and feelings of hatred against Imperialism, polygamy, and the *purdah* saystem, came into existence at the beginning of the 19th century under the grotesque name of Babism—a name derived from the title of its founder—the *Bab.* The life and teachings of this man have to a certain extent revolutionised the social history of Persia, and have instilled, in the hearts of about eight million people, though in a hazy manner, the seeds of Liberalism and Radicalism.

The date of Mirza Mahommad Ally's birth is not upto now accurately known, and there are many writers, who venture to disagree on this point. Comte Gabineau in his famous book *Religions Et Philosophes dans l'Asie Central* and Leppincott in his *Dictionary of Biography* aver that the *Bab* was born in 1824, whilst the Persian historian, Kasem Beg, and the English traveller, Lady Sheil, hold that the accurate time was 1819 aud 1810 respectively. Mirza Mahomed Ally was the son of a merchant Syad Mohamed Reza of Shiraz but on the sudden death of his father during his childhood he was brought up and cared for by his good uncle Mirza Syud Ali, a merchant-prince of Shiraz, and a man of great erudition, goodnesss, simplicity and culture. From his very childhood, from the time when he first took to studying in the aided *muktub* of the city, Mirza Mahomed Ally was conspicuous among his comrades by his intelligence, gentleness and prosperity that bespoke the great man—the social revolutioner, the religious heretic and the moral scion—that was to come. In the case of every man, favoured by

the fates, his actions, words and thoughts, all direct towards the path of greatness, and force him to traverse the way that will take him to the foot of the ladder of fame—fame, which is to immortalize his name, as long as history lasts. So it was with Mirza Mahomed Ally.

His independence of feeling and his love for adventures could not suffer him to remain at the house of his uncle, and so, with the co-operation of Mirza Syud Ally, he started a business of his own dealing with the curios of the world. The people of Shiraz, ever credulent when something supernatural is concerned, discerned certain divine signs about him, when he was in his twentyfifth year. It was at this time that the picturesque institution of heresy that was introduced into this world by Mirza Mohammad Ally, the *Bab*, came into existence. From a small merchant he suddenly leapt on the throne of socialism and raised high on the dais of the free thinkers of Persia, he proclaimed his claim to Mahdihood. He averred that he was the harbinger of a great prophet, even as John the Baptist, was the precursor of Jesus. He wrote a book entitled the *Inspired Pages* in which he declared that a certain kind of spirit—the Light of God—was in the act of evolution from the first Great Man to the successive apostles, until he imbibed it from the Prophet Mohammed. There were nine persons who were first converted, and who adopted his religious, social and moral views, among whom was an Indian Settler Sheykh Said. In 1843 in his 33rd year the *Bab* made a pilgrimage to Mecca and as the news of his return was wafted to Bushire, the City Fathers with a commendable patriotism, actuated by a panic for which they had sufficient occasion, as the ministers of Babism, even at the time when the new heretic system was in its cradle, had caused a rupture of religious discontent and social dissatisfaction to spring up

between the different communities, posted a strong *posse* of the guardians of the peace so as to imprison the person of Mirza Mohammed Ally as soon as he sets his ill-omened foot on the shores of Persia. At his advent he was captured, brought before the city council, tried in the presence of the Governor of Fars and let loose on the surety of his ever-affectiouate uncle, the old Mirza Syud Ally. The people worked themselves into a frenzy when they heard of his sudden acquittal, but the *Bab*, with a persuasive and eloquent speech, won over many a heart, that, a few hours before, had rebelled at his release. His acquittal at Fars opened a new era in the life of Babism. The missionaries actuated by the fanaticism, which every new religion inspires, "began wholesale conversions"; the comman rabble, led forth by the picturesqueness of the belief, were the greatest shoal in the net. Alarmed at this His Imperial Majesty Mohammed Shah deputed a mission under a certain great erudite of the realm Syud Yaha of Darab to investigate the authenticity of the rumours afloat respecting these heretic conversions. This deputy held three conferences with the *Bab* and was so much captivated by his charming manners, conversation, gentleness, and by his tact expressed in his commentary on the Sura-e-kawthar (Quran-sura viii), that not only did he submit a most cordial report to his Imperial Master, the Shahanshah of Iran, but also took upon himself the duty of preaching the chief features of Babism to the rustics of the plain. A *pir* or spiritual lord of many disciples, Mulla Mohammad Ally studied some of the books dealing with the dogmas and doctrines of Babism, embraced that religion, and directed all his *mureeds* to become the followers of his namesake. The king was astounded at the conversion of his Mulla Mohammed Ally, a man, whom everybody knew to be a great anchorite, ascetic and one of

spotless purity. Acting on the regal mandate which summoned him to the Imperial Court at Tehran, he hastened to the Shah's palace. There he related the story of his conversion and his firm belief in the *Bab's* Mahdihood, there he expostulated with great eloquence on the excellence of the tenents of the newly-founded sects, there he preached with such eurdition, with such soundness and simplicity that the Shah dismissed him with a silver staff, a court *Khilat* or mantle, and 50 *tumans*.* Though such a kindness and leniency was extended to the followers of the *Bab* at Tehran, the case was different at Shiraz. The Governor of Fars ordered the head of the city constabulary to attack the house of Syud Ally, Mohamed Ally's uncle, but when the *Bab* was caught he was freed on his promise of instantly emigrating from Shiraz to Isphahan. The Viceroy at at Isphahan appointed a conference to discuss the social and the moral goodness of the doctrines of the *Bab* and he was so much impressed, that he secreted him in his house *Imarat-e-Khurshed Sultani*. On his death his nephew disregarding the laws of hospitality, handed his guest over to Prince Mohamed at Tehran. The prince asked him to stay for the meantime at a pastoral hamlet Kalin, abounding in all the Arcadian beauty of the East, from where the *Bab* made strenuous efforts to escape, and on failing, sent a representation with a deputation to the then reigning monarch, which proved futile and of no avail. Later on the Shah, reconsidered his petition, and requested him to come to Maka, where he would see him in the course of his tour round the empire of Persia. In the meantime his converts became very clamorous at Tabriz, where the Prince was the Viceroy, and the *Bab* was placed in the keeping of a certain Kurd Zaha Khan,

*Corresponding to Rs. 150. A *tuman* is approximately equal to the value of Rs. 2-8 as.

who imprisoned him in the castle of Chihric. From here he was ordered by the Prince to be brought before a tribunal held at Tabriz under the presidency of the *Shaikh-ul-Islam* the pious Mirza Ali Asghur. Here he was condemned, called a heretic, and sentenced to ten stripes. The order was more easily given than put into effect. No one wished to apply the birch to a man, who had already gained a great reputation, and who perhaps was inspired on certain occasions. In the midst of these hesitations and misgivings the *Shaikh-ul-Islam* laid the stripes, recommended by the hierarchy of which he was the head. It was at this time that Mirza Mohamed Ally besides the title of the '*Bab*' or the gate of all piety, knowledge, and truth, adopted the sobriquet of "*Nokteh*" the point *i.e.*, "not merely the recipient of a new divine revelation but the focus to which all preceding dispensations converged."

Meanwhile his three ardent missionaries, Molla Hossain of Bushire, "a man of great erudition and energy of character" Zurreyn-Taj or *Qurrut-ul-Ain*, a woman who by her inspired poems, and persuasiveness of tongue converted many, and Mohamed Ally Bilfroushi, 'a religious man who had already acquired a high reputation for sanctity," were being surrounded by the Imperial forces when Hossain died in the lap of victory at Mazandran in 1849 and Bilfroushi perished in 1850 at Zendia. In 1852 Zurreyn-Taj was covered with candles and set fire to, whilst she sang her love-laden songs, and smiling and happy, passed away for the faith, whose history is so much fascinating and picturesque on account of the blood of the many persons, which has been sacrificed round the sanctified cradle of its birth and the places of its development and growth.

Then came the time when the fatal regal mandate came, ordering in black and white the death of the heretic

Bab. His hands are bound, his body is attached to a stake, he looks the bold and self-possessed man he has always been. Some yards apart stand six men with revolvers in their hands. The order is given, bang go the revolvers, the chord binding the man to the stake is severed, the victim crawls away. There is confusion and noise. There is making for the guard-house. Seize him, kill him, apply the *Khanjar*, and Mirza Mohamed Ally, the great leader of Socialism is gone—gone to the place where he is to be judged by the Mighty Hands of Truth.

The *Bab* is gone and dead, but his doctrines still exist. A follower of his, Ibrahim Kharulla, is at this day preaching the teachings of his master in America where he has made some three thousand converts and where he has published in co-operation with Howard Macmitt at Chicago a book entitled *Behaullah* (the glory of God). The scions of the house of the *Bab* are divided, and whilst one regins supreme at Acres, the other claims obedience at Tamagusta. The former, Huseyn Ali of Nur is know by the name of *Beha* and commands the larger section, whereas the latter, a half-brother of the *Bab*, by name Mirza Yaha goes under the sobriquet of *Subh-i-Ezel*. Thus was the house of the *Bab* located, so many miles distant from Persia, the place where he lived, preached and died.

The teachings that form the heart and soul of this sect are all contained in a book called *Beyan* which was compiled during the life time of Mirza Mohamed Ally. Though they believe in the divine mission of eighteen prophets among whom stand pre-eminent Moses, Jesus, and Mohamed, still they look upon the *Bab* as the precursor of one who is to come, and to whom God will deliver some revelations. Calling themselves a branch of the Sufis they have helped to convert "the rigid monotheism

of Islam" to a kind of pantheism. They mystically revere the numbers 19 and 7 and look upon *Beha* as their apostle, of whom the *Bab* prophesied. Their laws concerning marriage are in conformity with the most enlightened western ideas; they do not indulge in polygamy or concubinage and woman stands, as regards social status, on the same footing as man. Though some historians have described their ideas about marriage rather lax, and still they practise a very high order of morality, charity and hospitality. Their views are ultra-radical and they are the sworn infusers of the elements of democracy among the millions that inhabit the country of Persia. They wish for a universal peace, an equality among men, which cannot be overbalanced by superiority in wealth, intellect or honour.

Babism as an institution is a great favourite with Europeans, whose views it reflects in a more methodical manner. Major Molesworth Sykes, British Consul General and Agent to the Government of India at Khorasan in a paper on the "Parsis of Persia" recently read before the Indian section of the Society of Arts, under the presidency of Lord Curzon, defines the chief tenet of Babism as the broadest and most radical toleration and enlightenment. Socially Babism has gained a high reputation, and it strongly appeals to the Mohamedans, shirking the suicidal conservatism of the East, but they find all these in unveiled Islamism. The catholicity and toleration in Islam is choked by the narrow-mindedness of the pseudo-Mullahs, but in its purer form *en deshabille* it stands aloof with unequalled brilliancy as the very soul of radicalism, enlightenment, and broadmindedness.

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THE UBHAYAVEDANTA PRAVARTANA SABHA.

THE SIXTH YEAR'S CONFERENCE AT MELKOTE.

THE distribution of prizes to the successful candidates in the Sabha Examinations of 1907, took place as usual in the Sri Narayanaswami Temple at Melkote, on the 19th of April 1907 at about 3 p.m. Nearly 800 people including many ladies were present.

Panditaraman Kuppana Iyengar was in the chair.

The Honorary Secretary, Mr. R. Narasimhachar, M.A., read the sixth year's report of the Sabha from which a few extracts are given below :

EXAMINATIONS.

The number of candidates registered for the examinations this year is 102, that for the previous year being 159. This fall in number is mainly due to the outbreak of plague in the Hassan District and the prevalence of malarial fever at Melkote.

The number that actually attended the examinations at Melkote and Hassan was 55, of whom 41 were successful. Of the successful candidates, 1 passed in the Veda and 2 in the Prabandha Branches of the Intermediate Grade ; and 38 in the Lower Grade.

PRIZES.

The value of the prizes to be awarded to the successful candidates ranges from Rs. 12 to Rs. 3. Three of the teachers who trained pupils for the Sabha examination are also to be suitably rewarded. One of them is to get Rs. 25 and the others Rs. 20 each.

Mr. Rangasawmi Iyengar, Contractor, Hassan, has sent 25 copies of Sandhyatraya-proyoga to be given away

as special prizes. Pandit Venkannachar of the Archæological Office has offered a silver cup of the value of Rs. 4 to be given as a special prize to the best boy in the lower grade. Mr. K. Ramaswami Iyengar, M.A., has similarly offered a special prize of Rs. 5 to the candidate who stands first in giving the meaning of the Dravida-prabandha.

FEEDING, ETC.

Both at Melkote and Hassan proper arrangements were made for feeding and lodging students, teachers, examiners and guests.

FINANCES.

The annual donations of Sri Parakala, Sri Sringeri and Sri Raghavendra Mutts have been received, as also the annual grants from His Highness the Maharaja of Mysore, the Muzarai Department of Mysore, and Sriman S. Yatindrulu Chetty's charities, Madras. Mr. A. Govindacharya who has already paid Rs. 700 out of his promised donation of Rs. 1,000, sends a further instalment of Rs. 50 this year. Mr. M. K. Tirumalacharyar, who has already paid Rs. 260 out of a promised donation of Rs. 300, now sends the balance of Rs. 40. Mr. N. Ramasami Iyengar, Remount Depôt, Ahmednagar, has promised a donation of Rs. 25 and sent Rs. 15 in part payment.

The receipts for the current year up-to-date amount to Rs. 1,200 and the expenditure comes to nearly Rs. 600.

ACKNOWLEDGMENT.

The hearty thanks of the Sabha are due to His Highness, the Maharaja, Their Holiness the Mathadipatis, donors, subscribers, examiners, guests and others who helped the Sabha in one way or another.

A RETROSPECT.

It may not be out of place here to take a retrospect of the doings of the Sabha during the last 5 years. In

the Sabha examinations held till now 19 have passed in the Higher Grade, 15 in the Intermediate and 107 in the Lower Grade. Nearly a half of the students who have passed in the Lower Grade belong to the Hassan District, and not a few of them are students of Anglo-Vernacular and Hobli Schools. The Sabha has been instrumentral in creating a desire for the study of religious works in these parts where no such thing appears to have existed before The same may be said with regard to other parts of the Province, with the exception perhaps of Melkote, where the study of religious works formed a part of the education of boys for a long period, though even here the Sabha has given an appreciable impetus to such studies.

CONCLUSION.

Before concluding, I may be permitted to say a word or two about the loss sustained by the Sabha in man and money. The sad and premature death of Panditaratnam Tarkatirtha Kasturi Rangacharya of Mysore had left a gap which it is not at all easy to fill. He took a deep interest in the Sabha and was always ready to help it with his valuable suggestions. The Sabha has also suffered loss by depositing Rs. 4,000 of its money with Messrs. Arbuthnot and Company, Madras. This loss has given a shock to this infant institution, only five years old, and it behoves all patriotic gentlemen to come to its help at this time and thus enable it to regain strength and vigour.

CLOSE OF THE CONFERENCE.

After the report was read the chairman gave away the prizes to the successful candidates and teachers, short speeches were then delivered by Vidwan Purohit Tirunarayana Iyengar and Panditaratnam Kuppanna Iyengar on the Visishtadvaita philosophy.

Vidwan Ganapathi Singalacharyar recited some Vedic

hymns invoking blessings on H. H. the Maharaja and accompanied them on the *vina*. Sriman Vainikasikhamani Seshanna, the court musician, then treated the audience to some fine pieces of music.

The proceedings were brought to a close by a vote of thanks to the chair and prayers for the long life and prosperity of H. H. the Maharaja, H. H. the Yuvaraja and other members of the Royal Family.

—o—

CORRESPONDENCE.

SYMBOLISM.

(Concluded from page 231.)

Apart from any consideration referred to above, is not more than 95 p. c. of the blood that is sustaining the lives of the Christians and Muhammadans of India, purely Hindu? Does not history tell us that Muhammadan proselytism began in India as early as the eigth or the ninth century and afterwards greatly encouraged by Aurangzebe and later on renewed with double vigour by Tippu Sultan? Did we not see that Muhammadanism drew many followers in his time from the simple and pious Malayalee communities who now form the predominant community of Moplas. Do we not see that the regular proselytising work that was commenced by the Portuguese in Bombay and southword in the commencement of the sixteenth century, has been going on even to-day? If we consider all the foregoing circumstances without any prejudiced heart for a few minutes I am sure

we will be convinced of the childishness of our disputes.

Let us therefore believe in Sree Ramakrishna who is a Lord Jesus to a Christian and prophet Muhammad to a Mahammadan and Sree Krishna to a Hindu in his statement, that "as one and the same material *viz.*, water is called by different names by different people, one calling, it water, another *vari*, a third *aqua* and another *pani*, so the one *Sachchidananda*, the Everlasting-Intelligent-Bliss is invoked by some as God, by some as Alla, by some as Hari and by others as Brahma." Quarrel no more, knowing fully well that we, coming as we did from the same place and are going unconsciously to the very place whence we came through different paths and try to join our hearts in addition to the effort that has been directed towards the joining of our heads. Then and then alone can we hope for real progress in which we are all interested alike.

Let us now consider about certain important symbols used in our own religion, Hinduism. As we saw, the Hindu believes that there is one God who projects, sustains, and withdraws this universe. He is called Brahma when he projects, the same Being is called Vishnu when he sustains and the very same Being is called Siva when he withdraws this universe, just as the very same officer in the Nilgiri District is a Munsiff, a Magistrate, and Head Asst. Collector while he exercises his different functions; when he is exercising Magistrate's function he is not exercising the Munsif's function and so on! The same Being is also called Ganapathi, Narayana, Soorya, Mahadeva, Mahakali and by other innumerable names which all give us different aspects of the Almighty. We have got our great Acharyas or spiritual teachers; we have our Bhagavan Sankara, our Bhagavan Ramanuja and our Bhagavan Madhwa and Bhagavan Vallabha.

All the believers in the Vedas recognise the one or the other of these as their head. Of hundred followers, seventy-five follow Shree Shunkara, fifteen follow, Shree Ramanuja, five follow, Shree Madhwa and five follow Shree Vallabha. As a ganeral rule Shree Sankara's followers worship the Shiva aspect of the Supreme Being. The followers of all the remaining blessed Acharyas worship the Vishnu aspect of the Supreme Being. The former are known as Smarthas who though they generally worship the Shiva aspect, also worship the Vishnu aspect. Among them the orthodox people are those that hate the Vishnu aspect very much through ignorance. The latter are known as Vishnavas who also through ignorance hate the Shiva aspect. But the great Acharyas never taught them to hate the other aspect which the particular follower does not worship. They simply gave prominence to one or the other aspects ; for them difference of aspect meant only difference of name. There is difference again in the teachings of these spiritual heads which is only apparent. As a wise follower of Sree Madhwacharyar told me lately one Acharya is complementary to another that is to say Sree Madhwa taught to make clear what Sree Ramanuja taught ; Sree Ramanuja taught to make clear what Sree Sankara taught. But here too we see the fight is only for symbols among them. A Ramanujea fights with a Shankarite for Shankara puts his mark horizontally and uses ashes as material and calls his God Shiva, instead of marking perpendicularly, using different matter and calling the God Vishnu as he does. A Madhwa fights with a Shankara for certain other symbols. Is it not unworthy and shameful on the part of the followers of the great teachers to insult these marks in which they have stored treasures of philosophy and morality for their disciples as something warranting

them to hate each other. But there is hope for the cessation of such petty quarrels as true knowledge progresses. Our great and blessed teachers of old have given us to understand better, the unity of the Divinity invoked ; a Sree Anantha Padmanabha, a Shunkara-Narayana, a Nataraja and a Shree Ranganatha and many other images. But I have taken only those that serve my present purpose. In the beautiful place of Trivandram we have got the temple of Sree Ananthapadmanabha Swami. There is a tradition that a Swami of Udipi Mutt in South Canara who was a follower of Bhagavan Sree Madhwacharya, at the request of the then King of Travancore came and established the temple. This Swami being a follower of Sree Madhwacharya who advocated the worship of the Vishnu aspect of God had the image made to represent Sree Anantha Padmanabha Swami which is but another name for Sree Vishnu. But this majestic and awe inspiring image has been represented to be worship one of the four hands of Siva to teach a lesson to orthodox Vaishnava who considers Siva to be no God at all. Please mark, when Vishnu himself is worshipping Siva, in what light should a worshipper of Vishnu regard Shiva. Now again we have got our Shankara-Narayana. There is a very beautiful story connected with this Sankara-Narayana. Shankara is only another name for Shiva, Narayana is but a different name for Vishnu. So Shankara-Narayana means, Shiva-Vishnu *i.e.*, the two aspects of God in one form Half of the image represents Shiva and the remaining half represents Vishnu. Before the image became half-Vishnu and half-Shiva, the full image was that of Shiva. An orthodox Shaiva, was worshipping Shiva with as much hatred as it was in his power to conceive, towards a Vaishnava who was worshipping Vishnu in the adjoining temple. Shiva knew it and kept quiet. The next day the man was worshipping with

the same intense hatred towards his Vaishnava brothers. God Shiva smiled at the worshipper, half of the image having been transformed at once into Vishnu himself so that, in the image which fully represented Siva before, we have got now halt Shaiva form and half Vishnu form. This fact humiliated the Shaiva much and thence forward he began to love the Vishnu aspect. It is noteworthy that the remaining two aspects that we have got still to consider, are Nataraja (another name for Siva) and Sree Ranganatha another name for Vishnu; because we have got one thousand names for each of these aspects. Both mean the samething *i.e.*, the compound word Nataraja consisting of two Sanscrit words means " the Lord of the stage and the compound word Ranganatha also means, the " lord of the stage " thus showing the sameness of the diety signified by the terms.

We will now consider the worth of symbols in morality. Moral lessons of very great value embodying the highest harmony, purity and spirituality are taught by means of fables, certain signs or marks, repetition of holy names. Most of you perhaps have either read or heard the fight between the belly and the members in the Esop's fable. We read there how the members of the body felt jealous of the belly which being itself inactive, has been consuming the earnings of the other members ; All the members having resolved to teach a lesson which will necessitate the belly to work for itself, stopped their respective functions. Senses did not go outwards. Hands never worked ; legs never walked. But the next day these members saw to their surprise and sorrow, how weak and powerless they became and began to renew their routine work. This fable teaches us a very great lesson of harmony, that ought to reign between the members of any organisation throughout the world. Please consider, in

what depth of ignorance humanity should have been sunk if the Brahman class or the thinking portion of human society had struck work. Where would have been our Bible, Vedas Kuran, Hamlet Paradise Lost, Iilad and Ramayana and a host of the libraries of the world ? What would have been the fate of Japan if the Kshatria class or her warrior portion had struck work. We will have to starve if the Vaisya class or cultivating and trading portion of mankind should cease sowing either cotton or paddy to-day. Cholera or pleague will be at our door the next moment, if the Sudras or serving classes do not sweep and remove the dirt ? This is true in every society, Government or family throughout the world.

Let us now turn to our cast marks to see how our cast marks teach high morality. These marks are not intended to distinguish the follower of one Acharya from that of another but to embody high lessons of purity of action, deep spirituality and devotion. They throw a flood of light on the powers of observation and the depth of insight exercised by their originators. In India, the value of concentration was discovered very early. It is older than our sacred thread ceremony, for, ages must have elasped before its value was recognised and the practice of it was made compulsory on every man belonging to the three higher classes. From ancient times, every boy of the three classes was required to undergo the sacred thread ceremoney at which certain practices are taught calculated to cultivate concentration of mind.—The boy is required to offer daily prayers at the age of seven which will continue from half to one hour. During that time he has got to repeat certain mantrams and names 108 times and when he utters them he has got to place his mind on the words, even if he cannot understand the meaning of it at that time. The three strings represent

3 actions mental, vocal and bodily and he knot represents the control to be gained thereon. The wearing of the thread therefore suggests that the wearer has gained control over his action of three kinds. The wearer, is not expected to think foul thoughts, to use abusive language and to do hienous actions.

The followers of Shree Shankara are required to draw three horizontal lines with ashes over their foreheads over hands and chest. Ashes in India are a symbol of purity for it is the remaining portion of anything after all impurities have been burnt away. It is also suggestive of the permanent entity, living in the universe, being enveloped in matter for ashes are the residue after impermanance or change characterised by name, size, form, color, sound etc., of the original object, have been burnt. The three lines represent the three states of actions, mental, vocal, and bodily. An action done with the desire of result is considered impure and is said to bring sin. The Hindu has been taught to do action, caring for no result. An action is said to be pure when it is done for the sake of itself, *i.e.*, when a stranger comes to our house for any favor we are required to grant it without expecting any return from him when ever we happen to go to him or without expecting even thanks from him. Such an action is said to be pure and is considered to have been burnt by the fire of know ledge. Ashes also represent knowledge, for we saw just now that they represent the permanent reality in the world. The permanent reality or God and knowledge are identical. Our marking with ashes, therefore, represents that we have done pure action which does not bring results just as the burnt seed does not sprout. The horizontality represents the burnt nature of the action because when any standing or living thing is burnt it assumes the horizontal position.

The follower of Bhagavan Madhwacharya is required to put a thin perpendicular mathematical line on his forehead in the middle with a small extended surface, with a black circle below. The perpendicular mathe-mathematical line over the round surface represents the riding of the spirit on matter ; the perpendicular line representing the spirit, the round surface standing for matter. On account of the immaterial nature of spirit no other symbol was considered to represent it better than a mathematical line, for a thick line suggests matter. The extension of the round surface is suggestive of extensibility, the characteristic property of matter. The length of the line downward and upward the round surface suggests the infinity and all pervasiveness of spirit. The idea of roundness of the vehicle denotes the rotatory motion characteristic of creation. The perpendicularity of the line is suggestive of the nature of spirit which is all knowledge which is often compared to light or fire of which the peculiar character is to send the flame perpendicularly. According to philosophers the man is a universe in a miniature form. They compared the eyes to the sun and moon, animal heat to fire, the breath to air, body to earth, blood vessels to rivers, heart to ocean, bones to mountains, the intelligence guiding man to the cosmic intelligence guiding the universe etc. So the figure represents man to be a spirit riding over the body and requires him to be pure and wise and to check the bodily passions. It is very noteworthy and very striking that Bhagavan Madhwa without the aid of chemical laboratory found out the indessolubility of charcoal which represents the eternal nature of spirit and matter. The highly philosophical character of the symbol is simply beautiful.

We have now to consider the mark used by the followers of Bhagavan Ramanuja. He is required so put three

perpendicular lines over the forehead two lines should meet in the space between the two eyebrows or a little below and form as it were, an acute angle ; in the middle of this comes the yellow line. The white lines represent the two feet of Shree Vishnu and the middle yellow line stands for auspiciousness or Lakshmi. The whole figure represents Vishnu's feet and Lakshmi besides his feet. The wearer is to place this upon his forehead. This fact is expressive of purity, devotion, constant meditation on God and the high spirituality and the non-forgetfulness of Vishnu. The white color represents the spiritual nature of Vishnu ; whiteness in India has always been connected with spirit ; for whiteness being considered no color since it does not resist others color. A colorless thing is formless and hence is immaterial. Lakshmi or matter at the feet of the Vishnu or spirit reminds us that spirit rules matter and that the world requires the help of matter to attain spirituality.

We have got our repetition of holy names such as that of Shree Krishna, Shree Rama, Narayana which recall to mind the high character of the Divinity and its purity. The followers of Christ unable to understand the sublimity, the catholicty and the many-sidedness of the character of Sri Krishna often commit the sacrilege of condemning Him. Krishna, the God on earth can never be understood by the west as long as there is a spark worldliness in it. Shree Krishna, is our ideal philosopher, our ideal Yogi, our ideal King, our ideal teacher, our ideal friend, our ideal God. Bhagavan Krishna is cherished and worshipped in the heart of hearts with the greatest devotion and purity from the philosopher down to the street cleaner, through out the length and breadth of our continent by millions and millions of the followers of the Vedas. His character can never be by appreciated minds colored by prejudice, colored by

carnality. This reminds me of an old story. Shree Krishna wanted to test the purity or otherwise of the hearts of Dharma and Duryodhan and asked Duryodhan to point out the purest man in the world and asked Dharma to name the most wicked man. Duryodhan could not name any pure man; all appear to him wicked being himself wicked at heart and Dharma could not name any wicked man, being himself pure, he found no body wicked in the world. Therefore no body has any right or power to judge the character of Shree Krishna, to approach Bhagavan Shree Krishna unless and until the last drop of impurity in him has been obliterated by the fire of purity, unless and until the last particle of carnality in him has been washed away by the water of self-restraint, unless and until he becomes Dharma himself, unless and until every cell of Duryodhan in him has been completely transformed into that of Dharma until he can realise that all is God.

A. ZAMINDAR.

——o——

NOTES AND THOUGHTS.

PROF. James, in a recent reprint of his lectures, has done well to emphasise the truth that Great Men mould the environment. He tries to establish how the evolution of society itself is determined to a large extent by its great men. The Gita clearly points out that every great *Avatar* descending from heaven enters the *Karmaic* bounds to change the environment with fresh spiritual forces.

The children indeed are numberless,
That drink there of the world of sense,
Yet one alone drinks of it as God,
Freely following his own will.

—*Culiká Upanishad.*

* * * * *

The Saints were all at once driven from heaven; and senses, thought, and heart were turned from a divine mother with a tender child, to the grown man doing good and suffering evil, who was later transferred into a being half-divine in its nature and honoured as God himself. He stood against a background where the Creator had opened out the universe; a spiritual influence went out from him; his sufferings were adopted as an example, and his transfiguration was the pledge of ever-lastingness.

—*Goethe.*

* * * *

Not every one who has a pregnant thought delivered to him becomes productive; it probably makes him think of something with which he is quite familiar.—*ibid*

* * * *

The discerning man who acknowledges his limitations is not far off perfection.—*ibid*

* * * *

Lessing who chafed under the sense of various limitations, makes one of the characters say: No one *must* do anything. A clever pious man said: If a man *wills* something, he must do it. A third, who was, it is true, an educated man, added: *Will* follows upon *insight*. The whole circle of *knowledge*, *will* and *necessity* was thus believed to have been completed. But, as a rule, a man's knowledge of whatever kind it may be, determines what he shall do and what he shall leave undone, and so it is

that there is no more terrible sight than ignorance in action.—*ibid.*

* * * *

It is with history as with nature and with everything of any depth, it may be past, present or future: the further we seriously pursue it, the more difficult are the problems that appear. The man who is not afraid of them, but attacks them bravely, has a feeling of higher culture and greater ease the further he progresses.—*ibid.*

* * * *

Every phenomenon is within our reach if we treat it as an inclined plane, which is of easy ascent, though the thick end of the wedge may be steep and inaccessible. —*ibid*

* * * *

Faith, Love and Hope once felt, in a quiet sociable hour, a plastic impulse in their nature; they worked together and created a lovely image, a Pandora in the higher sense, Patience.—*ibid.*

* * * *

O silent sleeper in this seething sea!
Plain we behold and yet speech may not be.
We wander, wonder, search and then we find,
But find it in the silence of the mind,
Who will believe the marvel if we say,
Though it be plain, plain as the light of day,
That on the boundless wall of nothingness,
A Painter full of skill but bodiless,
Limns phantom figures that will never fade,
Though to efface them time has e'er essayed,
Limns forms of countless colours ceaselessly,
O serene sleeper of this stormy sea!

—*Tulasi Das.*

——o——

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"एकं सत् विप्रा बहुधावदन्ति."

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

—*Rig. veda*, I. 164-46.

Vol. XII.] JUNE, 1907. [No. 6.

THE BHAGAVAD GITA

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER IX.

THE main characteristics on which the distinctions among the worshippers were based have been expounded. Now, after examining the glory of the Supreme Person who is the worshipped and the superiority of the *Jnanin*, the nature of the worship in the form of *Bhakti* (loving devotion) is taught:—

Sri Bhagavan said :—

1. Now I will declare to you who do not cavil that most secret knowledge with that of the particular method (of its practice) by knowing which you will be delivered from impurities.

Now to you who do not cavil I will declare that most secret knowledge called worship in the form of *Bhakti*, together with that of the particular method of practice,

that is, knowledge characterised by the method of worship. The meaning is that I will declare to you who, hearing of the greatness pertaining to Me which is of a kind distinct from all others and is unbounded in its modes of manifestation, will think that it arises in this wise alone,—that knowledge by knowing which upto its method of practice you will be freed from all impurities which are opposed to the attaining of Me.

2. The royal science, the royal secret, this is the purifying and the best, capable of direct realisation, faithful to *Dharma*, very easy to practice and imperishable.

The royal science,—the king of sciences ; the royal secret,—the king of secrets : otherwise, the royal science may be interpreted as the science for kings ; that is, the kings being such persons as are of broad and deep mind, the science is for such great-minded men. Since the great-minded men alone are adepts in preserving secrets, this science is the secret of these alone. This is the best, the purifying, that is, capable of removing all impurities which are inimical to the attaining of Me. Capable of direct realisation,—that which is realised is realisation, that is, the object of perception ; that knowledge whose object is such as is capable of being realised directly, is what is capable of direct realisation. The meaning is that I who am being worshipped by means of devotion in the form of *Bhakti*, become the object of direct perception to the worshipper then and there. And yet this is *Dharmya* or faithful to *Dharma*. The character of *Dharma* is the quality of being the means of attaining Supreme Bliss. The meaning is, that on account of its being within itself of the nature of surpassing love and of its being capable of effecting then and there the beholding of Me, even though this is by itself of the nature of Supreme Bliss, this is the means for attaining Me who am of the nature of unsur-

passed bliss and am infinite. Therefore alone it is exceedingly easy to practise it. Practicable with great ease means capable of being endured with exceeding love. Imperishable, that is, indestructible; even after effecting the attainment of Me, it does not perish. The idea is that to a person who performs worship in this manner even though the gift of myself is made by Me, it seems to Me that nothing whatever has been done by Me to this devotee.

3. The men who do not put faith in this *Dharma* (devotion), O harasser of foe, failing to attain Me, wholly remain in the path of the worldly life of death.

In this *Dharma* called *Upasana* (devotion), which on account of its reference to Me who am of unsurpassed love, is in itself of the nature of unsurpassed love, and which forms the means for the attainment of Me in the form of Supreme Bliss and is imperishable, these persons who after having reached the stage suited for the practice of it, do not put faith in it, that is, who are devoid of the fervour and haste arising from faith, fail to attain Me and wholly remain, in the path of worldly life which is characterised by death. The purport is, 'Ah! what a great wonder this is!

Listen then to the inconceivable greatness of Me who am the object to be attained:—

4. All this universe has been pervaded by Me who am of unmanifested nature. All beings abide in Me, and I abide not in them.

5. Nay, these beings abide not in Me; behold my supreme lordly power (*Yoga*). The supporter of all beings and yet I do not stay in them; My will is the cause of (all) beings.

All this universe composed of sentient and insentient beings is pervaded by Me, the ruler from within (*Antaryamin*) who am of unmanisfested nature, that is, whose

real nature is not made manifest. The meaning is (that all this is) pervaded by Me in the capacity of their disposer for the purpose of sustaining this universe and governing it. Thus in the following text of the *Antaryāmibrahmana*, —"He who dwells in the earth,.....whom the earth does not know,.....He who dwells in the *ātman*,..... whom the *ātman* does not know,"—the pervasion in each of the things by the Internal-ruler (*Antaryamin*) who is unseen by the multitudes of sentient and insentient beings, is taught; and hence all beings abide in Me, that is, stay in Me who am the *Antaryamin*. In the same *Brāhmana* through expounding in the text,—"Whose body is the earth, who controls the earth from within; .....Whose body is the *ātman*, who controls the *ātman* from within,"—the character of being the governed along with that of being the body, the states of existence and activity (of all the beings) which are dependent on Him are established, as also the quality of being the disposer of all (*Seshittva*). And yet I abide not in them, that is, but yet I depend not upon them for my stay; no kind of help whatever is contributed by them towards my existence.

And yet these beings abide not in Me, that is they have not got in Me their support as water and such other objects have in pots and such other vessels. How (then do these exist)? By My will. Behold My Supreme lordly power (*Yoga*), that is, behold My supernatural and wonderful *Yoga* which is not possible to be found anywhere else. What is this *Yoga*? "The supporter of all beings and yet I do not stay in them; My will is the cause of (all) beings." I am the supporter of all beings and yet there is no help to Me by any of these beings. My will alone is the cause of all beings, that is the volitional power of My mind alone is the producer, sustainer and the controller of all beings.

Here an illustration explaining the existence and activity possessed by all these beings as dependent upon His own will is taught :—

6. As the mighty wind resting ever in ethereal space (*Ākāsa*) moves everywhere, know that thus all beings have sustentation in Me.

For example : In ethereal space (*Ākāsa*), that is, in whatever is void of visible support, the mighty wind rests and moves everywhere. But this wind which is without (any visible) support and (yet) is to be admitted certainly as having its stay dependent on Me, is understood as being supported by Me. Know that thus alone all beings find sustentation in Me who am unseen by them and are supported by Me alone. The knowers of the *Vedas* have taught this :—"The rise of the cloud, the resting of the ocean within bounds, the phases of the moon, the vibrations of the air, the flashings of lightning, the movements of the warm-rayed Sun,—these are the wonderful products of the *Māyā* (power) of Vishnu." The meaning is, that these are the exclusive and greatly wonderful creations of Vishnu. The *Srutis* also teach to the same effect. "By the commanding will of this *Akshara* (the imperishable), O Gārgi, the Sun and the Moon stand supported." [*Brih. Up. VI*-8—9] ; "From fear of Him the wind blows ; from fear of Him the Sun rises ; from fear of Him Agni and Indra, and such others." [*Taitt. Up. II*-8—1].

The sustentation and activity of all beings have been taught to arise from the will of the Lord who does not want the help of all other beings. It is now taught that the origin and dissolution also of all beings arise from His will alone :—

7. All beings at the close of *Kalpa*, O son of Kunti, return into My nature ; and at the beginning of a *Kalpa* I again send them forth.

All beings made of animate and inanimate things by the force of My will return into *Prakriti* or nature which forms my body, and is designated by the word, *Tamas* (chaotic darkness) and which is unfit to be differentiated into name and form, at the close of a *Kalpa* that is, at the termination of the period of a Four-faced Brahma. These very beings at the beginning of a *Kalpa* I again send forth. To the same effect Manu says :—"This universe existed in the form of *Tamas*, &c. [Manu I—5.]; "He having willed (to produce all beings) from His own body, &c.," [260. I—8]. The *Srutis* also teach (the same)! "He whose body is the *Avyakta*, &c." [*Swet. Up.* 7]; "The *Avyakta* is absorbed in the *Akshara*, and the *Akshara* in the *Tamas*." [*Sub. Up.* II]; "At the beginning there existed *Tamas* hidden in *Tamas* (darkness) indescribable." [*Rig. Veda*, VIII—7—17].

8. Presiding over My own nature (*Prakriti*) I send forth again and again this entire body of beings which is powerless by being subject to (the influence of) nature.

Presiding over, that is, developing into eight-fold modes of material being, My own nature (or *Prakriti*) which is subject to wonderful transformations, I send forth again and again,—from time to time,—this entire body of beings which is of the nature of gods, lower animals, men, and inanimate beings and which is powerless by being subject to the influence of my bewitching nature made of *gunas*.

If it be urged that the inequality of creation and such other acts will then affect the Lord by bringing to Him cruelty and such other qualities, it is here answered that these do not bind the Lord :—

9. And these *Karmas* (subtle impressions), O Dhananjaya! do not bind Me who remain like one indifferent, and am unattached in these acts.

And these unjust acts of (unequal) creation and such other functions do not bind Me. In Me they do not bring about cruelty and such other qualities; for the *Karmas* (subtle impressions) alone of the previous acts of the knowers in the body are the causes of the modes of existence as gods and such other beings. But I am unattached in these acts of injustice and remain like one indifferent. To the same effect says the author of the *Vedānta Sūtras*: "Not the injustice (of inequality) and cruelty, on account of there being no disregard (to the *Karma* of the souls); for so, (the scripture) declares." [*Br. Sut.* II—i—34]; and "If it be said not on account of the non-distinction of *Karma*; we say, 'not so', because of the beginninglessness (of *Karma*)"; [*Br. Sut.* II—i—35].

10. With Me as Supervisor, Nature (*Prakriti*) brings forth the universe with all the moving and non-moving things; for by this reason, O son of Kunti! the world goes round (on its course).

Therefore, suitably to the *Karma* of the knower in the body (*Kshetrajna*) My nature (*Prakriti*) which is being seen by Me who am the Supervisor and am possessed of eternal will, brings forth the universe with all the moving and non-moving things. By reason of this seeing of mine suitable to the *Karma* of the *Kshetrajna*, this world goes round on its course. Herein behold the Supreme *Yoga* belonging to Me, the Son of Vasudeva,—*Yoga* which is characterised by My Lordship, My being possessed of eternal will, being devoid of injustice and such other defects and similar qualities. To this effect the *Sruti* declares:—"Out of this (*Prakriti*), He who is the possessor of *Māyā* (*Māyin*), brings forth all this (universe).....and wherein the other being (individual Soul) is bound down by *Māyā*." [*Svet. Up. IV*—9];

"Know then that *Prakriti* (nature) is *Māyā* and the great Lord is the *Māyin* (or the possessor of *Māyā*)." [*Svet. Up. IV*—10].

11. Fools cherish a low esteem of Me who have taken recourse to human body, not knowing my higher state of existence as the Supreme Lord of beings.

Thus Me who am the Supreme Lord of beings, omniscient, of eternal will, the sole cause of the entire universe, and who have taken recourse to human body on account of my being Supremely merciful and for the purpose of being the object of refuge to all,—of Me, those that are besotted by their self-earned evil *Karmas* cherish a low esteem, that is, think of Me as equal to ordinary human beings. The purport is, not knowing the higher state of existence belonging to Me, the Supreme Lord of beings which is bound by infinite mercy, generosity, affability and affection, and is characterised by My having recourse to human form, and by the mere fact of My being taking to human form viewing Me to be of the same nature as other beings, they disregard Me.

12. They who take recourse to *Prakriti* which is fascinating and is also of the (dark and passionate) natures of *Rakshasas* and *Asuras*,—these are vain in desire, vain in action, vain in knowledge and are destitute of the sense of perception (of the reality).

They that have recourse to *Prakriti* (nature) which veils the existence of highest mercy and such other qualities of My Supreme State of Being in My human form and which also partakes of the (dark and passionate) natures belonging to *Rakshasas* and *Asuras* and is fascinating,—these are vain in desire, that is, vain in their wishes or whose wishes are fruitless, vain in action, that is, vain in their endeavour, vain in their knowledge, that is, on account of the perverted apprehension of all things pertaining

to Me, the moving and the non-moving, whose knowledge is barren of results, and destitute of the sense of perception (of the reality), that is, devoid of the knowledge of reality with reference to everything. The meaning is considering Me, the Lord of all, as equal with others, whatever they wish to do in regard to Me, with whatever object in view they may put forth efforts, all these become fruitless.

13. But the great-minded Men, O son of Pritha! who resort to the divine *Prakriti* (nature) worship Me, with their mind resting on no other, knowing Me as the imperishable source of all beings.

They, who, by force of accumulated good *Karmas* effected by themselves in the past, taking refuge in Me and getting all the bondages of evil *Karmas* completely destroyed, resort to the divine *Prakriti* (nature), and are great-minded Men,—these knowing Me who am the source of all beings and imperishable, whose nature is characterised by name and action, which lie beyond the range of speech and mind and who, on account of My being supremely merciful, have descended on earth by assuming human form, for the purpose of protecting the virtuous, worship Me with their mind resting on no other; that is, these, owing to the possession of surpassing love for Me, being unable, unless by means of devotion to Me, to obtain sustentation of the mind, of the *ātman* and of external organs of perception and action, and having devotion to Me as their sole aim, worship Me.

14. Always uttering My names, striving (to serve Me) with firm resolve, and doing obeisance with love and devotion, and absorbed in (eternal union with) Me, they worship Me.

These on account of excessive love for Me are unable to obtain the means of sustaining themselves even for the smallest fraction of a moment without uttering My names,

doing obeisance to Me and striving to serve Me. Thinking of My names which are descriptive of My peculiar qualities and with whole of their body adorned with bristling hairs and voice rendered faltering with joy, they always utter, Nārayana, Krishna, Vasudeva, and such other names of Mine. So also they strive to serve Me. In all acts of devotion to Me, such as, worship and the like, and in others accessory to them, such as, the building of temples and the laying of flower gardens, &c., they strive to serve Me with firm resolve. With the eight parts of the body—*manas, buddhi* and *ahankara*, the two feet, the two hands, and the head—all bent down by the weight of love, they prostrate (before Me) on the floor like a stick, not heeding for dust, mire, sharp gravels and such other objects. (Doing all these) always absorbed in Me, that is, deserving to attain eternal union with Me, they strive to press into my service everything of theirs up to the end of *ātman* and worship Me.

15. And others sacrificing also by means of the sacrifice of knowledge, through the realisation of (My) oneness, worship Me who by being variously differentiated am existent in all phases (of the universe).

Other great-minded Men also, by the aforesaid muttering of my names and such other kinds of devotion, as also by sacrificing with the sacrifice called knowledge, worship Me. In what manner ? They worship, through the realisation of My unity, Me who by being variously differentiated am existent in the form of the universe in all its phases. This is what is said :—The Lord, Vasudeva Himself by being endowed with the body composed of intelligent souls and non-intelligent matter which is capable of differentiation into names and forms and is extremely subtle and being possessed of eternal will, resolves, "let Me become possessed of the body of intelligent souls and

non-intelligent matter variously differentiated into names and forms and gods," and then He who is one only exists with this diversified cosmic body known as gods, lower animals, men, and inanimate things. By meditating on on Me in this way, they worship Me.

It is taught that I Myself am really existent in this way alone having all (this universe) as my body :—

16. I am the sacrifice ; I am the (great) sacrificial worship ; I am the offering to the manes ; I am the vegetable offering ; I am the holy hymn, I alone am the sacrificial butter ; I am the fire ; I am the burnt offering.

I am the sacrifice—*Jyotishtoma* and such other Vedic sacrifices ; I alone am the *Smārtic* great sacrificial worship; I alone am the *Svadhā* offering which gives nourishment to the host of *Pitris* or manes. I am the vegetable offering, that is, the oblation of herbs and herbal grains, &c., I alone am the holy hymn ; I alone am the sacrificial butter ;—the word butter is indicative of others of the class ; hence the meaning is, I alone am this butter, *soma* and such other offerings ; I alone am *Āhavaniya* and such other fires ;—(*Āhavaniya* is one of the three consecrated fires which is taken from the householders perpetual fire) ; I am alone am the homa or the burnt offering.

17. I am the father, mother, creator and grandsire of this universe ; I am the object of (Vedic) knowledge, the purifier, the syllable *Om* and also the *Rig*, *Sāma* and the *Yajurveda*.

I alone am situated in the capacity of father, mother, creator and grandsire to everything of this universe made of moving and non-moving things. Here the word *Dhātri* (creator) is indicative of the special soul who is distinct from father and mother in effecting the birth of beings. Whatever is knowable from the *Vedas* and is purifying or sanctifying, that is My own Self. I am also that which

makes known and forms the seed of Vedic words, the *Pranava* (*Om*). I alone am the Veda in the forms of *Rik*, *Saman*, and *Yajus*.

18. I am the goal, the sustainer, the lord, the witness, the abode, the refuge and the friend, the place of origin and dissolution, the depository and the imperishable seed.

That which is reached is the goal, that is, the place ultimately attainable from everywhere. The sustainer is one who sustains or supports. The Lord is one who governs. The witness is one who directly sees. The abode is the place of dwelling, such as, house and other places. I alone am the refuge, that is, the intelligent being to take shelter with who is worthy of being sought after both as one who is capable of leading to a desired object and as one who is capable of preventing an undesired object. The friend is the well-wisher. The place of origin and dissolution, that is, wheresoever there is origin from and dissolution into of a thing, I alone am that place. That which holds in deposit is the depository; that which gives forth and retakes is Myself. The imperishable seed :—Whatever cause is devoid of destruction in everything, that is Myself.

19. I cause the heat ; with hold and send forth rain ; I am also the immortality and the death, Arjuna ! I am *Sat* (or the developed state of existence) and *asat* (or the undeveloped essence).

I alone cause heat in the forms of fire, Sun, and such other heat-giving bodies. At the beginning of summers I alone withhold rain ; and in the rainy seasons I alone send forth rain. The immortality and death, that is, by whatever the world lives and by whatever the world dies, both these am Myself. What use is there of prolixity ! I alone am *sat* and *asat*. *Sat* is what actually exists ;

and *asat* is what is past definition and is unobtained. The meaning is I alone am existent in the modes of everything on account of My having for body, intelligent souls and non-intelligent matter, which are existent in all conditions of beings. Thus, those who meditate on Me by means of the knowledge of oneness, to the effect that on account of My having for My body the whole of this universe which exists differentiated into names and forms by becoming variously distinguished, I alone am situated in the manner of this universe, worship Me.

(To be continued)

An English Translation of Prof. Deussen's "Das System des Vedanta" (1906).

Preface to the First Edition.

THE present conspectus of the Vedanta-System differs from earlier attempts of a similar kind*, primarily in this, that it endeavours to take up a fixed and uniform standpoint by confining itself to an analysis of the master-piece of the Vedânta-School, the *Brahmasûtras* with the commentary of *Caṅkara* thereon, and by seeking, within that limit, to follow out the system to its very ultimate ramifications, and, thereby, meeting, in an adequate manner, the want of a thoroughgoing scientific sifting of the material, and, so far as this seemed possible, also of a readable summary for a wider public. To this end, many things to which a Hindu will attach importance had to be curtailed, especially, for instance, discussions of an exegetical and severely theological nature. Other matters, again, which will be presumed by him to be familiar and quite obvious to his readers, are to us novel and, now and then, just the most important; and these had to be got at only by piecing together occasional and detached statements.

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* Colebrooke, on the Philosophy of the Hindus, Part IV, in the Miscellaneous Essays, 3rd Edition, II, p. 350-401 (with notes by Cowell).

Windischmann, Sancara (Bonnae 1833) p. 49-189.

Bruining, Bijdrage tot de kennis van den Vedânta (Leiden, 1871), p. 23-98.

Regnaud, Le Système Védânta, in the Revue philosophique 1877, p. 588-599; 1878, p. 158-178 534-550; 1879, p. 413-439.

For a bibliography of the Upanishads and the more recent Vedantic works, see *infra*.

I have felt that occasional comparisons with Western philosophical notions and verdicts from a special view-point need not be withheld, as they are unmistakeably indicated as such everywhere, and do not consequently detract from the objective character of the presentation. The numerous and interesting polemical digressions of the *Brahmasûtras* which require and deserve a separate treatment have been excluded from the present scheme: but wherever they throw a fresh ray of light upon the system itself, they have been drawn on, as is the case, for instance, in the discussion with the *Sâṅkhyas* on the intelligence as the cause of the universe, with *Kaṇâda* on the origin of space, with the idealistic tendencies of the *Buddhist* on the reality of the objective world. On the other hand, a serious addition to the task resulted from the necessity of introducing, partly by way of translation, partly by extracts, those Vedic texts on the groundwork of which the system, especially the first part thereof, is reared, since I cannot presume in my readers, as *Caṅkara* does in his, a knowledge of the same. The numeral figures refer as a whole to the editions of the Bibliotheca Indica, amongst which Bṛihadâraṇyaka-Upanishad, Chândogya-Up., Kâṭhaka-Up. Muṇḍaka-Up., Aitareya-Up., Kaushîtaki-Up., Taittiriya-Up., and Cvetâçvatara-Up., are denoted respectively by *Bṛih*, *Chând*, *Kâṭh*, *Muṇḍ*, *Ait*, *Kaush*, *Tait*, and *Cvet*. (It should be noted that, in all Indian words, *c*, *ch* are to be pronounced as *tsch*, *tschh*, and *j*, *jh* as *dsch*, *dschh*). A few other additions aim, for one thing, at facilitating a study of the original work, e.g., the contents-analysis of the same affixed to the end of the first chapter and the index to the quotations in *Caṅkara's* commentary, found in the Appendix; they will, for another, be of service to those who are yet strangers to the world of Indian thought, in helping them to find their bearings more easily in it.

With that object, a short *resumé* of the Vedânta-system together with an index of its most important technicalities has been added.

I will not trespass upon the judgment of the reader concerning the religious and philosophical value of the conception of the universe herein put forth. In what esteem it is held in India may be gathered from the words of Madhusûdana-Sarasvatî (Ind. Stud. I, p. 20, 18): *idam eva sarva-çâstrâṇâm mûrdhanyam; çâstra-antaram sarvam asya eva çesha-bhûtam; iti idam eva mumukshubhir âdaraṇîyam, çrî-çaṅkara-bhagavat-pâda-udita-prakârcṇa.* "This text-book (the Brahma-Sûtras of Bâdarâyaṇa) is the chiefest of all; all other text-books are only fit to be its supplement; on that account, should those longing for release think highly of it, and that as expounded by the venerable feet of the illustrious çankara."

BERLIN, *January 1883.* P. D.

———o———

Preface to the Second Edition.

IN the twenty-five years which have elasped since the publication of the first edition, my views regarding çañkara, that brightest star in the firmament of Indian Philosophy, have so little altered from continued labours in the field of Vedânta (*Sutras of Vedanta*, 1887; *Sixty Upanishads*, 1897; *History of Philosophy*, 1894 and 1899) that this Second Edition, barring occasional corrections and bibliographical addenda, corresponds to the First Edition in every particular, including even pagination. It seems to me, now as ever, to be of especial value that every tenet of the system set out, is supported by an exact reference to the passage of the original work. In order to make the quotations also useful to those who possess the newer edition of the Ānandâçrama series, but not the edition of the Bibliotheca Indica to the pages and lines of which the quotations refer, a concordance has been appended at the end of the book, by means of which the tracing of every quotation in the Ānandâçrama edition is rendered equally practicable without delay and trouble.

KIEL, *December 1905.* P. D

INTRODUCTION.

I. Literary.

1. The Name Vedânta.

VEDANTA means literally "End of the Veda," and denotes chiefly the theologico-philosophical treatises which appear, for the most part, as the concluding chapters of particular Brâhmaṇas, and which later on were designated commonly, Upanishad, *i.e.*, "(secret) sitting," "secret doctrine." *——Then, the name *Vedanta*, in its neo-significance of "the Final Aim of the Veda," came to be ascribed to the theologico-philosophical system based upon the Upanishads which one may aptly designate as the

* Vedanta might signify originally either—1. "End of the Veda" 2. "Dogmas of the Veda" (cf. Siddhânta, râddhanta) or 3. "Final aim of the Veda". In favour of the last view M. Müller (Upanishads I, p. LXXXVI, Note) declares himself: but it sets a value on the doctrinal, in preference to the sacrificial, character of the ritual, which can hardly be accepted, considering the period of the origin of the word (which we meet with in full petrifaction already in T. A. p. 817, 2=Mund. 3, 2, 6=Kaiv. 3 and Cvet. 6, 22): For that reason, the above-mentioned interpretation (in regard to which we do not by any means feel authorised to appeal to T. A. p. 820) has to be discarded, as not being the simplest and the most natural. The striking circumstance that neither *Vedānta* nor *Upanishad* can be verified in its etymological meaning explains itself, if we admit that both of them were originally popular expressions of the student's *patois* and therefrom passed over into the language of the higher diction with, at first, the investment of a certain new sense. After the Brahmacharin had learnt the forms of prayer (*mantra*) required for his coming vocation, as well as the manner of employing them in religious worship (*bandhu*, *brâhmaṇam*), the Guru would impart to him *at the end of the course of instruction* (Ind. Stud. X, 128, Cf. Chând. 4, 10-15 ;—only at the end of the apprenticeship was even a chapter like the Brihad., 6-4 possible), certain teachings apt to be misunderstood and, on that account, occult, regarding the metaphysical power of prayer (*brahman*), capable of sustaining and upholding the gods, regarding the thence-resulting superiority of the true self of the knower (*ātman*), regarding all powers of nature, wherefrom accrued, in course of time, the Brahma-vidyâ, Ātma-vidyâ which the pupils would greet lustily, and characterize as the Vedânta, *i.e.*, as "the

Dogmatics of Brahmanism, and of which a conspectus will presently engage us. We will base that conspectus solely on the masterpiece of the Vedânta-School, the *çârîrika-mimañsa-sûtras* of Bâdarâyaṇa with the commentary of çañkara thereon, in order that it may not get mixed up with later variations begotten of history. As a separation of the two authors has not yet seemed practicable, we regard their work, for purposes of our systematic conspectus, as a linked unity, and quote therefrom in the sequel, either *by three numbers*, in conformity with *adhyâya*, *pâda*, and *sûtram*, or *by two numbers* agreeably to the page and the line, of the edition of Roer and Râma Nârâyaṇa Vidyâ-ratna, in the *Bibliotheca Indica Series*, Calcutta, 1863.†

To appreciate the position held in Sanskrit Literature by that work, and its two authors, it will be necessary first of all, to refresh the mind regarding some particulars.‡

conclusion of the course of instruction" and of the (not seldom [Mahâbâratam 1,745] severe) apprenticeship. Those communications to the Antevâsin took place in a confidential session, *i.e.*, (in contrast to *parishad*, *samsad)* in an "*upanishad*," an expression which, at that time, took on the meaning of "hidden sense," "esoteric character," "secret doctrine," quite as much as our "KOLLEGIUM" (this is the German form—V. V. R.) has altered from the notion of an "assembly" to that of a "theme of instruction" which one might 'read' or 'hear.'

† A translation of this work did not, as yet, exist in 1883, since neither the "Aphorisms of the Vedânta" by Ballantyne (Mirzapore, 1841), nor Banerjea's translation (Calcutta, 1870), nor even that in the *Sad-darçana-chintâmikâ* (Bombay, since 1877) had progressed beyond the beginning. Even the Dutch translation of A. Bruining in the "Bijdragen tot de Taal-, Land- en Volkenkunde van Note.-Indië" goes up only to the end of the first Adhyaya. Cf. for the present time, *infra*.

‡ Cf. the following: Colebrooke, On the Vedas or Sacred Writings of the Hindus, As. Res., VIII 369-476; On the Philosophy of the Hindus, Transactions of the Roy. Asi. Soc. I, 19-43, 92-118, 439-461, II, 1-39, I 549-579 (in the Miscell. Ess. 3rd Edition, II, 8 *seq*, 239 *seq*); A. Weber, History of Indian Literature, 2nd Edition, 1875, p. 8 *seq*., 249 *seq*., where, in the notes and in the Appendix, the bibliography is brought up to 1878; M. Müller, A History of Ancient Sanskrit Literature, 2nd Edition, 1860.

2. A few things regarding the Veda.

(a). *For Orientation.*

THE voluminous net-work of writings not yet fully explored, which goes by the name *Veda*, *i.e.*, "the theological knowledge," and the extent of which would, to be sure, exceed that of the Bible more than six-fold, divides itself mainly into four parts, the *Rig-veda*, *Sāmaveda*, *Yajurveda* and *Atharvaveda*; in each of these, again, we have to distinguish three classes of composition, distinct as regards subject-matter, form of presentation, and age: (1) the *Samhitā*, (2) the *Brāhmaṇam*, (3) the *Sûtram*: finally most of the above twelve sections appear, each in accordance with the school in which it was used for purposes of study, in redactions of greater or less variation, termed *çākhās*, *i.e.*, "the branches" of the vedic tree.

For the comprehension of these complicated relations it will be useful to distinguish between the present form of the Veda, and the changes, worked by time whereby the veda has evolved to that form.

(b). *The literary significance of the Veda.*

Now, in the form in which they have come down to us, the Vedas are primarily nothing else than hand-books for Brahminical priests *(ṛitvij)* which furnished them with the requisite material for sacrificial rites in respect of hymns and aphorisms, and which taught them, at the same time, their right use. In other words, for a systematic celebration of sacrifice four chief-priests are necessary, differing from one another in their theological attainments and sacrificial duties: (1) the HOTAR who

recites (*ṛic*) the verses of the hymns, with a view to invite the Gods for the partaking of the Soma or other offering, (2) the UDGĀTAR who accompanies with his song (*sāman*) the preparation and offering of the sôma, (3) the ADHVARYU who performs the holy act, mumbling forth the while the appropriate verse and the sacrificial injunction (*yajus*), (4) the BRAHMĀN on whom devolves the superintendence and management of the whole. The canonical book for the Hotar is the ṚIGVEDA (although Ṛigveda-samhitā bears, from the very beginning, an all-embracing importance, not merely ritualistic, but literary), that for the Udgātar, the SĀMAVEDA, that for the Adhvaryu, the YAJURVEDA, whilst, on the other hand, the ATHARVAVEDA appertains to the Brahmán who must know all the three Vedas, but who has, really speaking, seldom anything to do§, and occupies, just for form's sake, a position relative to that Veda, in recognition‖ of his elevation to the dignity of a fourth Veda which was withheld from him for a long time. The above Veda finds practical employment on the one hand in household ritual (birth, marriage, disposal of the dead, diseases, harvest-charms, cattle-spells and so on) and on the other in certain state-functions (king's consecration, battle-incantations, malediction for

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§ *Âpastamba-çrauta-sûtram*, 24, 16-19: ṛigvedena hotākaroti, sāmavedena udgātā, yajurvedena adhvaryuḥ, sarvair brahmā——*Madhusūdana* (*Ind. Stud.* I, 16, 8): tatra hautra prayogaḥ ṛigvedena, ādhvaryava-prayogo yajurvedena, audgātra-prayogaḥ sāmavedena, brâhma-yājamāna-prayogau tu atra eva antarbhûtau; atharvavedas tu, yajña-anupayuktaḥ, çânti-paushṭika-abhicāra-ādi-karma-pratipâdakatvena atyanta-vilakshaṇa eva.

‖ *Gopatha-brāhmaṇam* I, 2,24: ṛigvidam eva hotāram vṛiṇîshva, yajurvidam adhvaryum, sāmavidam udgātāram, atharvāṅgirovidam brahmâṇam——*Atharva-pariçishṭam* I (Ind. Stud. I, 296, 28): rakshāṅsi, rakshati brahmā, brahmā tasmād atharvavit——Cf. *Vishṇu-purāṇam*, III, 4 (p. 276, Wilson)——An indirect recognition of the fourth veda by çankara is found at p. 239, 2.

enemies and so on): it, is in the latter respect, the Veda of the Kshatriya caste, as the other three Vedas are those of the Brahmans ¶, and might have stood to the *Purohita* (domestic chaplain of the sovereign) in a relation, similar to that to the *Ritvijs* (Cf. Yajñavalkya, 1,312).

Each of the priests spoken of requires for the discharge of his duties two sources of help, a collection of prayer formulæ (*mantra*), and a code of instruction for their correct liturgical and ritualistic use (*brāhmanam*). Both these are found save in the case of Black Yajur-veda, more or less sharply separated from each other, and assigned to two distinct sections.

¶ In this sense it is perhaps to be understood when Brih., 5, 13 (Catap. Brah. 14, 8, 14) appears as the fourth *kshatram*, alongside of *uktham*, *yajus* and *sāman*.

V. V. RAMANAN, M.A.

(To be continued).

THEORY AND PRACTICE.

IN his Map of Life, Lecky observes :—Another great line of distinction is between education that acts specially upon the disires and that which acts specially upon the will. The great perfectiou of modern systems of education is cheafly of the former kind. Its object is to make knowledge and virtue attractive, and therefore an object of desire. It does so partly by presenting them in the most alluring forms, partly by connecting them as closely as possible with rewards. The great principle of modern moral education is to multiply innocent and beneficent interests, tastes and ambitions. It is to make the path of virtue the natural, the easy, the pleasing one, to form a social atmosphere favourable to its development, making duty and interest as far as possible coincident. Vicious pleasures are combated by the multiplication of healthy ones, and by a clearer insight into the consequences of each. An idle or inert character is stimulated by holding up worthy objects of interest and ambition, and it is the aim alike of the teacher and the legislator to make the grooves and channels of life such as tend naturally and easily towards good. But the education of the will; the power of breasting the current of the desires and doing for long periods what is distasteful and painful is much less cultivated than in some periods of the past.

Many things contribute to this. The rush and hurry of modern existence and the incalculable multitude and variety of fleeting impressions that in the great centres of civilisation pass over the mind are very unfavourable to concentration, and perhaps still more to the direct culti-

vation of mental states. Amusements, and the appe tite for amusements have greatly extended. Life has become more full. The long leisures—the introspective habits—the *vita contemplativa* so conspicuous in the old Catholic discipline grows very rare. Thoughts and interests are more thrown on the external; and the comfort, the luxury, the softness, the humanity of modern education, make men less inclined to face the disagreeable and endure the painful.

The starting-point of education is thus silently changing. Perhaps the extent of the change is best shown by the old Catholic ascetic training. Its supreme object was to discipline and strengthen the wlll; to accustom men habitually to repudiate the pleasurable and accept the painful, to mortify the most natural tastes and affections; to narrow and weaken the empire of the desires; to make men wholly independent of outward circumstances; to preach self-renunciation as itself an end.

Here in lies the greatest defect of modern education. While it improves the intellect in wonderful ways it leaves the man a moral wreck, a mere weathercock tossed by the wind in whichever direction it pleases. It fails miserably to strengthen and discipline the will and thus leaves out of consideration the basic element of virtue and happiness. Much useful knowledge is put into our brains and we loom as intellectual giants but fall an easy prey to our passions and desires.

These two forces of desire and will, the one which may be called centrifugal, and the other centripetal, it is the aim of all education to harmonise. It is the conflict of these two forces in the world of space and life that is the subject of Prof. Huxley's Romanes Lecture on Evolution and Ethics.

That this has been the problem of man from the beginning of his earthly career and that the cosmic process is actually antagonistic to the ethical process was beautifully brought out by him in this lecture.

Man, the animal, in fact, has worked his way to headship of the sentient world and has become the superb animal which he is, in virtue of his success in the struggle for existence. The conditions having been of a certain order, man's organization has adjusted itself to them better than that of his competitors in the cosmic strife. In the case of mankind, the self-assertion, the unscrupulous seizing upon all that can be grasped, the tenacious holding of all that can be kept, which constitute the essence of the struggle for existence, have answered. For his successful progress, throughout the savage state, man has been largely indebted to those qualities which he shares with the ape and the tiger; his exceptional physical organization; his cunning, his sociability, his curiosity, and his imitativeness; his ruthless and ferocious destructiveness when his anger is roused by opposition.

But in proportion as men have passed from anarchy to social organization, and in proportion as civilization has grown in worth, these deeply ingrained serviceable qualities have become defects. After the manner of successful persons, civilized man would gladly kick down the ladder by which he has climbed. He would be only too pleased to see 'the ape and tiger die.' But they decline to suit his convenience; and the unwelcome intrusion of these boon companions of his hot youth into the ranged existence of civil life adds pains and griefs, innumerable and immeasurably great, to those which the cosmic process necessarily brings on the mere animal. In fact, civilized man brands all these ape and tiger prompt-

ings with the name of sins; he pushes many of the acts which flow from this as crimes; and in extreme cases, he does his best to put an end to the survival of the fittest of former days by axe and rope.

The strongest, the most self-assertive tend to tread down the weaker. Social progress means a checking of the cosmic process at every step and the substitution for it of another, which may be called the ethical process; the end of which is not the survival of those who may happen to be the fittest, in respect of the whole of the conditions which obtain, but of those who are ethically the best. The practice of that which is ethically best—what we call goodness or virtue involves a course of conduct which in all respects, is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint; in place of thrusting aside or treading down all competitors, it requires that the individual shall not merely respect, but shall help his fellows; its influence is directed, not so much to the survival of the fittest, as to the fitting of as many as possible to survive.....Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community, to the protection and influence of which he owes if not existence itself, at least the life of something better than a brutal savage.....Ethical nature may count upon having to reckon with a tenacious and powerful enemy as long as the world lasts. But, on the other hand, I see no limit to the extent to which intelligence and will guided by sound principles of investigation, and organized in common effort, may modify the conditions of existence, for a period longer than that, now covered by history. And much may be done to change the nature of man himself. The intelligence which has converted the

brother of the wolf into the faithful guardian of the flock ought to be able to do something towards curbing the instincts of savagery in civilized men.

Thousands upon thousands of our fellows, thousands of years ago, have preceded us in finding themselves face to face with the same dread problem of evil. They also have seen that this cosmic process is evolution; that it is full of wonder, full of beauty, and, at the same time, full of pain. They have sought to discover the bearing of these great facts on ethics; to find out whether there is or is not, a sanction for morality in the ways of the cosmos. Various theories of the universe have been in existence for long ages all of which have viewed suffering as an essential badge of all the tribe of sentient things and tried to reconcile the cosmic process with the ethical.

The earliar forms of Indian philosophy agreed with those prevalent in our own times, in supposing the existence of a permanent reality, or 'substance,' beneath the shifting series of phenomena, whether of matter or mind. The substance of the cosmos was 'Brahman,' that of the individual man 'Atman'; and the latter was separated from the former only, by its phenomenal envelope, by the casing of sensations, thoughts and desires, pleasures and pains, which make up the illusive phantasmagoria of life. This the ignorant take for reality; their 'Atman' therefore remains eternally imprisoned in delusion, bound by the fetters of desire, and scourged by the whip of misery. But the man who has attained enlightenment sees that the apparent reality is mere illusion, or, as was said a couple of thousand years later, that there is nothing good nor bad but thinking makes it so. If the cosmos is just and of pleasant vices makes instruments to scourge us, it would seem, the only way to escape from our heritage of evil is to destroy that fountain of desire whence our vices flow;

to refuse any longer to be the instruments of the evolutionary process and withdraw from the struggle for existence. If the *karma* is modifiable by self-discipline, if its coarser desires, one after another, can be extinguished, the ultimate fundamental desire of self-assertion, or the desire to be, may also be destroyed. Then the bubble of illusion will burst, and the freed individual 'Atman' will lose itself in the universal 'Brahman.'..... And the salvation, it will be observed, was to be attained through knowledge and by action based on that knowledge; just as the experimenter, who would obtain a certain physical or chemical result, must have a knowledge of the natural laws involved and the persistent disciplined will adequate to carry out all the various operations required.

While we cannot but regret the somewhat hasty and incorrect estimate of Profssor of Huxley's, of the Hindu teaching regarding this all important question, we have quoted him here at length to show how a Positivist of Positivists feels that self-restraint and conquest of the senses are the most essential thing to be kept in view in the ethical process. We often hear it proclaimed loudly that a marvellous code of morals is the *sine qua non* of this ethical process and a ready passport to the Kingdom of Heaven. We find it impossible to subscribe to this view. We hold that intellectual perception is very often not psychic realisation and that in the field of true religion and philosophy intellect and theory are as nothing when compared to will and practice. A great sage of this age truly remarked that an ounce of practice was very much more valuable than tons of theory and talk. Your eyes may see, ears hear, and the intellect understand but the 'still small voice within' may be dull as dust. Here is a list of singularly beautiful moral exhortations taken from a

popular religious work of China—the *Khan Ying Pien* :—

Advance in all that is in harmony with good ; retreat from all that is opposed to it. Walk not in the paths of depravity, nor deceive yourselves by sinning in the dark where none can see you. Accumulate virtue and store up merit ; treat all with gentleness and love ; be loyal, be dutiful ; be respectful to your elders and kind to your juniors, be upright yourself in order that you may reform others ; compassionate the fatherless and the widow ; reverence the aged, cherish the young ; do not injure even little insects, or grass, or trees. Pity the wickedness of others and rejoice at their virtues ; succour them in their distress, and rescue them when in danger ; when a man gains his desires, let it be as though his good fortune were your own ; when one suffers loss as though you suffered it yourself. Never publish the failings of another or make a parade of your own merits ; put a stop to evil, and afford every encouragement to goodness ; be not grasping, but learn to content yourself with little. When you are reviled cherish no resentment ; when you receive favours do so as deprecating your deserts ; be kind and generous without seeking any return, and never repent of anything you may give to others.

It is indeed questionable whether Christianity or any other religion, for the matter of that, gives a better portraiture of the good man than this beautiful Chinese Book of Recompenses. But is such a catalogue of virtues intellectually apprehended sufficient to make a perfectly evolved ethical man ? " Character," says Mathew Arnold, " is three-fourths of human life " We would say that it is even the whole of it. Character in a man is something more than being good. As Thoreau points out a good man may be good for nothing. *Video meliora, proboque, deteriora sequor* is certainly not character.

Unless the tree of moral sentiment bears good fruit it must die an inevitable death. Your *creed* must be put into your *deed*; else it is valueless. You may have 'the impulsiveness of consciousness' or to use the homelier expression of Professor James see through 'the hair-trigger constitution' of your moral nature and feel sometimes that.

"Vice is a monster of so frightful mien,
As to be hated, needs but to be seen"—

but——

"Yet seen too oft, familiar with her face,
We must endure, then pity, then embrace".

How then are we to conquer vice? The Bhagavat Gita points out that the sin-generating *Kama* can be conquered by the active exercise of the will—

"They say that the senses are supreme. But beyond the senses the 'manas is supreme'. Beyond the 'manas' the intellect is supreme. But what is even beyond the intellect is that. Thus realising that which is supreme beyond the intellect and then steadying the soul by means of the soul itself, strike down, O mighty-armed Arjuna, the enemy that is in the form of 'Kāma' and is difficult even to be approached in conflict.

The teaching of the third chapter of the Gita from which these stanzas are quoted is thus summarised by Professor Rangacharya:—Unless a man successfully overcomes his susceptibility to be prompted by any such desire as is not normally natural, even his faith and wisdom in relation to God, as the source of all power and the home of all good, cannot prevent him from straying into the life of sinfulness and thus becoming subject to an unceasing bondage of *Karma*. That which most readily leads man to stray into the life of sinfulness is the temptation of the senses; and this temptation has to be conquered by the

true discrimination and knowledge that are well associated with a strong and unyielding will. The culture and the invigoration of the enlightened will—which is in fact the most immediate instrument of the soul's power—are thus the chiefest things that the aspirant has always to aim at and to accomplish ; and it is only when he has succeeded well in this endeavour that he really becomes fit to live that life which may wholly be dedicated unto God. Such an aspirant will rarely, if at all, sin.

Thus leading a sinless life he becomes fitted to obtain the undeniably supreme bliss of the attainment of God and the final emancipation of the soul. Perhaps Plato had something like the inner eye of the introverted soul in mind when he says in his Republic—"By each of these disciplines a certain organ of the soul is both purified and re-animated, which is blinded and buried by studies of another kind : an organ better worth saving than ten thousand eyes, since truth is perceived by this alone." All religious history records traces of the trances of saints—a beatitude, 'an ecstasy or absence,—a getting out of their bodies to think', Plotinus called it the flight of the alone to the alone. The names of Socrates, Plotinus, Porphyry, Behmen, Bunyan, Fox, Pascal, Guion, Swedenborg are all mentioned by Emerson in this connection. It is perhaps such a state that is referred to when Jesus is said to have had the Spirit of God descending upon him like a dove and when Paul saw the 'Son of God' revealed to him.

The Rigveda lays down :—

The wise people always desire to obtain communion with Him who pervades everywhere, for He is everywhere. Neither time nor space, nor substance can divide Him. He is not limited to one time or one place or one thing ; but is everywhere just as the light of the sun per-

vades everywhere in un-obstructed space. The Mundaka Upanishad also says :—He who interiorly and invisibly sustains the sun, the earth and the intervening space in their respective positions; even He who sustains the life of the brain, the being and all the various senses, is the unitary inter-pervading spirit. Try, O men! to know Him alone, and leave all other talk; for, He is the only principle that leads to immortality.

Thus Realisation and Practice is what we want and not Theory and Talk. A little even of that Blessed sight behind the veil will elevate us above everything human and worldly. Let this Realisation then engage our attention and absorb our interest and whatever may be our spiritual level follow the sacred advice of Sri Krishna.

Act then and do thine own appointed task,
In every action my assistance ask,
Do all with heart and soul absorbed in me,
So shall thou gain thine end and free from trouble be.

India with a true intinct always discarded the intellect however highly developed and set the highest value on Realization and God-vision. Said Sri Ramakrishna speaking about the Problem of Life for the man of the world :—

It may be given even to the householder to see God. It was the case with Raja Janak, the great royal sage. A great devotee once called the world a structure of dreams. But, according to Prasad, another great lover of God, that is not the whole truth, and one may be in the world though not *of* the world.

And the Master sang:—

SONG.

THE WORLD TO A LOVER OF GOD.

1 The world is indeed a thing of joy; let me eat and drink and be merry.

2. Raja Janak, the great royal sage, was he inferior in any respect to the holy man who has given up the world ?

Oh no, he it was who was loyal to both Matter and Spirit, who realised God and at the same time drank his cup of milk.

But one cannot rise to the height of Janak Raja all of a sudden by leaps and bounds. Janak spent many long years in devotional Practices, in solitude, away from the din and bustle of the world. Thus it behoveth everybody to go into solitude for some time. It is a great thing, if one can cry out for the Lord for three days steadily, in solitude, away from the haunts of men. Indeed, one day passed in such a way would be a great gain. People are ready enough to shed for wives and children tears that will fill a water-pot; but who crieth for the Lord ? It would do men of the world infinite good if they would now and then retire into solitude to the end that God may be seen and realised.

There are a thousand and one difficulties in the way of the aspirant in the first stage of his spiritual life. These difficulties are caused by the world and its attractions. The tree planted on the footpath standeth in need of a fence lest it be eaten up by goats and cows. The fence is to last so long as the plant is young and tender; when the trunk and roots get thicker and stronger no fence will be needed. An elephant tied to the trunk of such a tree will not injure it.

The disease of a worldly man is of a serious type. His organs with their functions are entirely out of order. He hath lost sight of the Lord, his own Father, and is attached to 'Lust and Gold.' These have brought all this trouble on him and he needeth rest and solitude.

Would ye keep a large water-jar and savoury pickles in the same room in which a patient is laid up with

typhoid fever? If ye wish to cure such a patient ye must have him removed from that room, in case it is impossible to send away the jar and the pickles!

A man of the world (a householder) is such a patient; worldly things make the water-jar; desire to enjoy those things is the patient's thirst. The mouth waters at the mere thought of the pickles; they need not be placed before us. Women looked at with a carnal eye are such things. Hence solitude is the best remedy for it.

First, have a sense of what is Real and what is unreal; and secondly, know what it is to live unattached to the world. Having these two, viz., Discrimination and Non-attachment we may live a family life. In the sea of the world are the crocodiles—passions and desires. Rub thy body with turmeric pounded to a pulp, if thou wishest to bathe in that sea; for then, crocodiles will do no harm to thee. The turmeric is Discrimination, *i.e.*, knowing of the Real from the unreal and non-attachment. God is the only Reality; the phenomenal universe is unreal.

Along with this another thing is wanted—that is, intense devotion to God. The Gopis of Brindavan had such a devotion. They had an intense love for Sri Krishna—God-Incarnate. Here is a song about their intense love for the God-Man.

SONG.

YEARNING FOR THE LORD.

1. O, the sweet flute is again being played on in the words!

(I for my part must go there!)

(My Beloved of the dark-brown colour standeth waiting for me there!)

O tell me, my dears, if ye too are coming or not.

2. My Beloved--O, I am afraid He is a mere word—

an empty sound to you, my friends!

But to me He is the vital part O, he is my very life, my heart, my soul!

Sri Ramakrishna is in tears as he sings. He saith to Keshab and other devotees with great feeling. Ye are Brahmos; ye believe that God is formless and do not believe in God-Incarnate. Well it mattereth not. Ye need not accept Râdhâ and Sri Krishna or any persons as Incarnations of the Supreme Being. But the attachment, the intense love, the yearning which they felt for Sri Krishna is a thing which ye may well make your own.

Yearning is the next step leading to Realization—to God-vision.

The Yajurveda says:—

"God pervades through all matter and space, even the distant suns, the far off directions and is consciously present everywhere. He is even conscious of His own powers.....He is all-bliss and eternal happiness. Any human soul that perceives and realises the existence of this Divine Being within himself and lives in the presence of this God is saved."

Various steps have been prescribed by the Hindu scriptures for the attainment of this ideal. The Yoga Vasishta, for instance, mentions seven stages of Yoga, such as, right desire, right meditation, non-attachment, emancipation in life, freedom from embodied existence, &c.

Swami Vivekananda in his Raja Yoga thus beautifully summarises all the different ways described in our scriptures:—

Each soul is potentially Divine. The Goal is to manifest this divinity within, by controlling nature external and internal. Do this either by work, or worship, or psychic control, or philosophy, by one or more, or all of those and be free. This is the whole of religion.

OM! TAT! SAT!

THE GRAND HYMN OF BHISHMA TO KRISHNA IN VERSE.

Upon a bed of arrows Bhishma lay,
In fair conjunctions then began to shine
The glorious, brilliant lamp of heaven- -the sun,
When came Lord Krishna and a thousand others.
They came and round about our Bhishma stood,
Who anxious was to cast his human frame.
He rose and found Lord Krishna 'midst the throng,
And thus the Lord of creatures all addressed.

"Oh Krishna, Lord Supreme! Oh Purity's Self,
Without a beginning, without an end,
Thy refuge do I seek with all my heart.
O Universal Soul and Lord of all!
The highest of the high, Ah *Brahman* great!
Unknown to *Rishis* or the Gods Thou art,
Save *Hari* or *Narayana* divine
Through whom the *Rishis, Siddhas, Nagas, Gods,*
And all th' celestial *Rishis* come to know
A little of Thee—and ah! the Gods themselves,
Do know not who thou art or whence art thou.
The worlds do live in thee, and enter thee,
With all the things and lives with which they 're
full.
The universe of mind and matter doth reside
Within thy all-pervading 'ternal soul.
Thou art the refuge of the universe
And lord of those that 're bound to thee in faith."

"Oh subt'lest of the subtle ! grossest of the gross !
Oh heav'est of the heavy ! highest of the high !
In understandings 'lone, thou art, O God! displayed.
Oh born of Devaki divine and Vasudev !
Thou art the origin of everything on earth.
The worshipper devout his heart and thought withdraws
From desires and everything around on earth,
And then adores, *O Govinda !* Your form t'behold.
Beyond the reach of ordinary men thou art ;
In thy hands, I place myself, O Lord of creatures all ;
Of all that's good and great compounded as thou art,
Adorable art thou and hence I thee adore,
Ah Lord ! Ah Sheath within which lies the universe!
Like ducks on water, all we see, on thee do float.
Ah *Truth !* Ah *One !* Ah *That* beyond our reach and thought
Thou art the medicine great for all our griefs and woes.
Thou art divine, art self-create, eternal, good,
Protector of the universe ! Thou art supreme !
Oh golden coloured slayer of the Asuras !
Though One, in twice six forms *Aditi* brought thee forth,
He need not have the fear of death who knows thee well,
The *Richs*, the *Yajus*, *Samans*, are thy glad abode,
Thou art, Oh Lord ! the seven woofs in Vedas used.
Oh *Purusha* ! thy limbs the Vedic meters are,
The sacrifices taught by Vedas are thy heads,
Thy limbs are roots, thy joints are the Sandhies there,
Thy ornaments, the consonants and vowels are.

Thou art, O lord ! the swan so great with wings of gold.
Powerful Lord ! who raised above the earth submerged,
In *Yoga* on thy snake-decked sofa sleepest thou.
Thou buildest bridges for the good, Oh Lord ! with Truth,
With means by which emancipation may be got,
And with those means by which the senses may be controlled,
To cross the sea of life expansive, stormy, deep."

" Ah Lord ! ah goal ! that could be reached by thousand paths around,
With rites diverse, thou art worshipped by men of creeds diverse.
Thy self unmanifest, within their hearts the *Rishis* seek ;
Without a wink of sleep, restraining breath, the *Yogins* great,
Withdrawn within their selves, behold thee Lord ! as eternal light.
Sannyasnis, gentle, sinless, fearless, great obtain thee Lord ?
With flames thou dost consume the world with all the creatures there
And in the form of a child upon the waters sleepest thou.
A lotus-flower from out the navel of the self-born sprang.
And on that lotus-flower established is this universe."

" A thousand heads thou hast,
Thou dost pervade all space,

The love for wealth immense,
Or love for women fair,
Exert no power o'er thee,
In thy stomach are the seas,
Thy head's the clouds' abode,
Of everything thou art the cause "

"Ah birth, and change by death do spring from thee,
At th' universal dissolution Lord !
All things again in thee dissolve away ;
To thy form as cause my salutations Lord !
Without repose and all awake art Thou,
Our actions good or bad thou dost observe ;
No act there is, which Lord ! thou canst not do.
That art e'er quick in 'complisihing righteous acts.
Ferocious too, thou art, O Lord ! Supreme !
In wrath thou hadst in battle driven and killed,
The Kshatriyas brave in thrice seven attacks great ;
The vital breaths that act within each frame,
Ah what are they but portions of thy form ?
Thy mouth the mantras-utt'ring *Brahmins* are
The *Kshatriyas* are thy arms—so mighty strong
The *Vaisyas* are thy stomach and thy thighs,
While *Sudras* live O Krishna ! in thy feet."

(Deteriorated *Brahmins* all ;
Remember from His mouth you sprang,
Rememb'ring do your duty men,
And that for duty's sake alone.
Renowned once the *Brahmins* were,
For knowledge purity and fame ;
But all have gone away.—Alas !
But not yet irrevocable.

Worship the God ! Your neighbours love,
And try to emulate your friends ;
Cast off the distinction of caste,
Then noble, gentle will ye be,
Your souls, refined, will sure be free,
And soar to heavens happily.)

And still he said, " From Thee this universe hath sprung,
Your work's the universe, Thou art its soul ;
Ah everything's from thee, thyself art everywhere.
Oh Rudra great besmeared with ashes sacred, pure,
Thou hast Pinaka and the trident as thy arms.
Ah all art thou and the ONE receptacle of all
Invinclibe thou art, Oh Vishnu Lord divine !
Oh Lord ! eternal origin of all the worlds ;
Oh boat to save those, caught amidst the sea of life;
Who bows before thee once, assumes thy form,
By being welded in thy form majestic grand !
Thy name itself alleviates all sorrows griefs."

" As Truth, Oh Lord ! is full of Thee,
As universe is full of Thee,
As ev'rything is full of Thee,
Pray let my soul be full of Thee.
Devoted I'm to thee, My lord !
And thy protection do I seek,
T'obtain a happy peaceful end.
May'st thou be pleased with what I've said,
Narayana ! Oh *Govinda !*

Oh may'st thou grant a happy end,
To me—To me—To me—thy slave."

These words he faltered forth and bowed before the Lord,

And in a little while great *Bhishma's* lips did close.
His lips did close—the shroud of life alone remained.
While *Bhishma's* soul by angels led the heavens
did reach;
And still he lives—an ideal for mortal men!

Ah BHISMA sought His help—you see,
And thereby made his soul so free;
Oh Readers think—Ah how could we,
Without *Sri Krishna's* help be free?

Therefore, my friends, worship the God,
And bow your heads before the Lord,
Then will you 'scape the mighty rod,
With which Great Yama beats so hard.

P. R. SUBRAHMANIAN,
Puducota.

—o—

CORRESPONDENCE.

THE PURUSHA SUKTA.

IN days long gone by when man was new on this earth, he felt himself a stranger in picturesque environments in his budding mentality. Says the Philosophy of Upanishads, 'he was not created by any fiat of any God; he came not as one only, but in several places on the surface of the globe. This earth was not chosen as *the* place par excellence in the whole of the living universe for the sacred creature, man, but, by the law of evolution, he came to exist on this earth also to perfect his experience still further. Any way he was not an accident but had his place in the well formed plan of evolution. The authorities for the above statements are to be found in the meaning of the texts composing the famous Purusha Sukta. This Sukta has been designed to be repeated at every invocation of the "Gods," in every household, to remind the householder of the real Gods, the Rishis, of the orgin of man on this earth, of his previous history, of the real genesis of his various surroundings. It is in fact a brief epitome of the history of Man.

We need not however be astonished that so many have gone astray hopelessly by translating Purusha as the Divine Spirit. Such a translation had its origin in the commentators who were ingenious enough to find a divine origin for castes and especially the Brahmin caste. At the hands of western savants the Purusha Sukta furnished proof enough for the statement that human sacrifice prevailed among the ancient Hindus in the so called Pre-Vedic times. Moreover there was the basic supposition

at start in every commentary and translation that Purusha refers to the Supreme Being, Yajna refers to sacrifice, that all reference to ritual is reference to the modern misconception of the ritual. We need not start with any prejudices, need not judge of the contents of the book except by the matter in them alone ; we need only start with the basic idea that Purusha means *man* and the Purusha Sukta will be found to be a highly condensed history of early mankind on this earth. Thus starting, we will surely be much benefited; we will be able to understand many other stray facts that had remained unexplainable in the light of the stereotyped explanations of the Pandits or Orientalists.

Sahasra Sirusha Purusha Sahasraksha Sahasrapath —Sagomin vis vathomrithva Atyathisthathi dasangulam.

When the host of intelligences came to incarnate on this earth, they were so numerous that they not only pervaded this earth inhabiting the habitable portions everywhere, but some had to remain waiting as there was not room. This then would tell us that man on the globe was not a single individual, that he did not inhabit one portion alone of the globe, that he was not a devolution of the animal but a conscious intelligence, and that this conscious intelligence was his Ego. This explanation is obtainable by the following method. Purusha refers to (the hosts that incarnated in) Man collectively. Sahasra can be translated as countless. The head eyes and feet are suggestive of intelligence of a human kind, especially the head. The application of the text to the universe is not as reasonable as its application to man and this earth. Moreover the word Bhumi should have convinced every careful thinker that the earth alone is meant, and the bringing down of the Supreme Being, the ascribing of head and hands and feets to the formless consciousness in the

abstract is a heresy that no one should be guilty of. The word Atyatishtat shows that the hosts that did not incarnate, did not depart for incarnation elsewhere or retire into the Laya between the earth spheres, but remained waiting to incarnate. Dasangulam cannot mean ten inches in any explanation but is only suggestive of proximity.

This Sloka therefore tells us (1) that Man incarnated on this earth of his own will ; (2) that one man alone was not born nor in one place alone ; (3) that man was untrammelled by any sin when he incarnated ; (4) that man remained the free conscious intelligence he was. By birth I mean the informing of the bodies of mammals by the conscious spirits which are our own Egos.

The second verse still further expands on the necessity for this entry into earth existence.

Purusha Evaidam Sarvam Yad Bhutam Yat cha Bhavyam Uta Amritatvasya Isanó Yad Annena Ati Rohati—II.

Purusha Eva Idam Sarvam, all that exists in this earth at the present time, whether Deva, or sub-human was Man in the past or will be man is the future (Yat cha Bhavyam) ; activity as a God and its future is entirely in its own hands ; (Uta Isanah Amritatvasya) each atom is immortal and being of the essence of the infinite and each atom incarnates in various forms in the universe to gain experience (Anna) and to expand thereby. (Annena Ati rohati).

This verse teaches us (1) that all atoms at the start of evolution were in the infinite consciousness, that each atom is hence immortal, that each atom has for its goal the accumulation of experience derivable only through migration through various states of consciousness, that each atom reincarnates or changes its form and shape, and that

this reincarnation is not metempsychosis but begins only at the time that the atom has become a complex individuality called Man ; incidentally the verse hints that Man cannot reincarnate as a beast.

Eta van Asya Mahima Ato Gyayamscha Purushah Padosya Visva Bhutani Tripadasyamritam Divi—III.

(The third verse would tell us further about the incarnating host of monads). They were so numerous that while only one fourth incarnated on the earth, three fourths did not incarnate, but still remained in the beautitude of self-consciousness :—This (Amritam Divi the undying light of self-consciousness) meaning is easily derivable if we remember that Purusha represents Man collectively. Divi would mean Akasa, the highest sub-division of the universal element, denoting self-centered existence which is nothingness to us but is light to the entranced Seer. Butani would here denote those that incarnated or came to exist.

Out of the host that incarnated were formed the first race of men. These tradition tells us that the Devas are not gods but god like in comparison with us. Spirituality was strong in them, for they were the most advanced products of the former evolution of Kalpa evidently. We see that these Devas came to exist on various parts of the globe, more or less near the North and South Poles for the other portions were not then habitable. It is the North Pole that we hear of as Maha Meru round which the Sun went and the day and night were each of six month's duration to the Devas, agreeably thereunto. Mr Tilak quotes enough to prove these points.

Man then was born in picturesque environments in budding mentality. What was his religion? Did he worship the simple natural powers, fire, air, water, sky, wind, sun and moon ? Was his religion one of *fear* ? Such a

theory, though founded on literal explanations of the texts of the Vedas and of the terms Agni, &c., used therein, is opposed to this teaching of the Purusha Sukta. We may compare primeval Man to a baby; this analogy would help us very much. Is the religion of children, their first forming ideas of the nature of fear? *No.* It is helplessness, imitation, of the father and mother and others' and joy or the reverse that are observable as the first ideas of children. Similarly should the first religious ideas of mankind have been made for them by some others. It is hence easily understandable if we suppose that the first mankind had teachers, that the Vedas the earliest records (through written down in Sanskrit at a latter time) of these first thoughts of Mankind should contain grand thoughts in simple language and high flown similies suggestive of education. This assumption, that the first humanity was led by a separate class of Beings is supported by the references to the Deva Rishis, the Sukracharyas, &c. Common sense would not militate against the theory of a class of Beings from an advanced scheme of evolution, Sukra's making a great sacrifice and incarnating on this earth to teach the first humanity.

It is but logical therefore to suppose that the teachers chose common natural objects to convey their teachings, to stand as symbols for a variety of ideas, to form both the vocabulary and text book. Language, written or spoken as we know them, the one word one meaning language of modern days, were of course then not existent; but on the other hand each ideogram like Agni, Soma, Varuna, stood for a variety of ideas and thoughts in the eyes of the teacher and student. This kind of language is fully dealt with in the modern Mantra Sastra which gives you several meanings for each letter and figure, for each number, color and sound. The Vedas therefore would have no

divine origin at all, for spoken language had not reached the agglutenative stage, even like that of the tongues from which the Tamilian and such like groups of speech are formed and much less the spoken language (inflectional as is seen in the Vedas). But it might very wisely be held that Veda, knowledge came not to primeval man spontaneously but through the kindness of his teachers the Deva Rishis from the planet-scheme of Sukra.

The verse has another intrepretation also. While one fourth of the whole make-up of the complex individuality Man, the God-like man of those days, was made of the various earthly elements, three fourth of him, was entirely spiritual and was of the essence of Divine Undying Light. By man is meant of course the consciousness in man, which in those days was more spiritual than material. It would be good enough argument to suppose that primeval man, the man of the first race was God like because he came of the most advanced stock of incarnating Egos, because he incarnated in the human bodies which were then only evolving, because full connection between the earthly elements and the divine elements in him was not established, and because the spiritual tendency was, in fact, supreme. Herein then was the greatness, the Mahima of the then Man, a greatness greater than we can aspire to in our normal state with the complex centrifuaglity of our earthly consciousness. This then was the Man of the first Race, Deva. As may be expected, some of the Devas escaping from the trammels of rebirth went up to higher levels of evolution while some remained behind to aid on the succeeding races of mankind.

The fourth verse speaks of the next race of men between whom and the Devas there was a great gap in time. Of course if the Purusha Sukta were a historical

treatise on western lines it would have satisfied the curiosity but for reasons which will appear shortly all history was suppressed and only hints were vouchsafed of the ancient races.

Tripada Urdhva Udait Purushah-Padosya Iha Abbavat Punah—

Tato Vishvang Vyakramat Sashanan Ashanai Abhi —IV.

(Padosya) Again and again the threefourth of hosts that had not incarnated at first, *(Tripad Urdhva Udait Purushah)* became incarnated (*Punah ina abbavad*) in human bodies when there was room for them in the globe (which was then becoming rapidly more and more habitable). These three fourths-people having pervaded (*Visvang Vyakramat*) the whole of the earth became subdivided *(Abhi)* into Egos that obtained the fruits of incarnation (those were unselfish *Sashnam)* and those that did not (those that were very selfish) *(Anasanah).*

The second race of humanity is hinted at in the Asuras, Rakshasa, &c., who at first pious men and great men turned the knowledge that obtained to selfish uses and degenerated into Paisachas brutes powerful for evil. This verse tells us about these.

Aeons had passed since the first race of men had been perfected into Devas who passed beyond the necessity of incarnation and a physical form on this Earth. The face of the earth had changed and other portions than the cap of what are now ice-covered Poles had become habitable. The human form too had become more gross than before and the conditions of life pointed to a predominence of all that decentralises the mind. In such environments was the birth of the second human race which was still giantish in comparison to us. These were Rakshasas. At first the Rakshasas under the guidance of their Deva teachers

did well. These first sub-races of the Rakshasas are hinted at in all the allegories about Maha Bali, Prahlada, about Hiranvakasipu and Hiranyaksha, glorious kings who were very saint like and great masters themselves. These, says tradition, formed the first one fourth (Padosya) of the three fourths and having perfected themselves formed that body of the saints called Rajarishis. For, humanity bereft of the presence of the great teachers from another system was led by the Deva Rishis, and Rajarishis, king-sages. They were men who sacrificed themselves for the sake of humanity; those that could very well have perfected themselves in higher regions of evolution but cared to incarnate again even after the necessity for such a thing had ceased in their case. These masters are called indiscriminately Rishis and are divided into three classes Deva Rishis, Raja Rishis, and Brahma Rishis. The first are those of the Devas who have remained behind to help. The second are the kings or great men of the first sub-race of the Rakshasa race of humanity. Further information about this sub-race is not available in detail.

The second sub-race of the the Rakshasas were those later people whom we find hinted at in the description of Ravana and his mates. These were intensely selfish and used all knowledge to their own purposes, and commanded the secrets of nature and even those of the Sun and Moon. They must have had a very high type of civilisation. These, so to say, infested the earth and committed grave wrongs. They came into conflict with the beginnings of our Aryan race the last fourths of humanity and the long continued wars between the two sub-races of humanity is hinted at in the stories of Ramayana and Mahabarata. A fuller description of Rakshasa race, their systems of government, their modes of life their religion and such-like is not possible for almost all information on the

subject has been suppressed. We only know that they occupied some island empires, that they were masters in the art of war, having learnt all the points of self-defence, that they built temples with figures of their own size and form, that their religion was the knowledge of the human Ego and its wondrous powers, that they were great magicians, that they were ruled by great king sages at first, that they prolonged their existence on earth by practices of the most disgusting kind, that all trace of regeneration of the soul disappeared from many of them, that they were a source of trouble to the whole of the earth and to its denizens of that time as well as to the then forming Aryan race. The Rakshasas had become Rakshasas, from powers of good they had become vampires and powers for evil. The earth could not bear it any longer.

Tasmad Virad Ajayata Virajo Adhi Purushah Sa Jato Atyarichyata Paschat Bhumim Ato Purah.

Thereupon Virat, the ruler of the Earth came into objective shape; he incarnated in a human shape. He called in the Deva Rishis and Brahma Rishis to help and they incarnated all over the earth.

The material manifestation of the great Devas was found necessary to weed out the rampant evil. The hosts of protecting angels of humanity on the earth had to take shape, aye even the regent of earth had to incarnate in human shape to try and ward off the evil.

The direction of the human race was not possible, for a majority had become so powerful as to ward off death. Such had to be killed. Some could be regenerated and some could be given a trial. All this wanted active work among the human race and the sages in their mercy condescended to help; they voluntarily took to themselves objective existence with all its restrictions. They would

not condemn humanity still. They would give it a trial.

Yat Purushena Havisha Devā Yajnam Atanvata Vasanto Asyasid Ajyam Grishma Idhma Sarad Havih.
—VI.

The Devas became the teachers (*Yajnam Atanvata*) of men (*Purushena Havisha*). They taught the knowledge of the pleasant, (*Vasanto*) they taught that this pleasant led to pain (*Grishma*) which burnt up the pleasure seeker, they taught that the burn could be cured only by that knowledge that came in a shower, (*Sarat Havih*) the knowledge of intuition and trance.

The knowledge of the pleasant and that what is pleasant is evil to man is repeated in the Katha Upanishad. The sages went about advising, exhorting and teaching. They still thought of the possibility of retrieval of the worst Rakshasas. They separated the people into groups of good and bad and took the better people along with them to separate parts of the globe. For their teachings were not found enough and men, the bad men of the Rakshasas had to be killed in spite of themselves, so that the utterly degraded could drop out of human evolution and the remainder reincarnating might never be taught the knowledge that is power, the time had indeed come when earth and man joined in the destruction of the bad race. The destruction is rarely touched at even in the later epics and beyond vague hints we have not complete information though we can easily guess that deluges and volcanic eruptions, avalanches and earthquakes helped the Devas very much.

Saptasyasan Paridhayah Trissapta Samidhahkritah Deva Yadyajnam Tanvanah Abadhnan Purusham Pasum
—VII.

This sloka tells us of the destruction slightly. The bad men were completely cut off from the rest of the hu-

man race, and each subdivision of them were separately dealt with.

Tam Yajnam Barhishi Prowshan Purusham Jatamugratah Tena Deva Ayajanta Sadhya Rishayascha Yai—VIII.

The worst among the Rakshasas being destroyed the rest merged into the Aryan race and formed one with them. This intermixture boded no good, as the Mahabharata tells us. The cumulative tendencies towards evil still remained in spite of reincarnation and fights on smaller scale ensued between the later races. But I am anticipating.

Tasmad Yajnad Sarva hutah Sambhoritam Prishad Ajyam.
Pasumstan Chakrai Vayavyan Aranyan Gramyascha yai—IX

From this universal destruction (*Sarvahutah*) were saved the best races of humanity. They had retired into forests, high mountains '*Vayavyan Aryanyan* (*Gramyad*) and into villages and segregated from the Great Plague escaped destruction. These were the beginnings of the Aryan race, and with them intermingled the less evil Rakshasas that incarnated.

Tasmad yagnsd sarva hutah-Ritchah Samani Jagnarai—
Chandamsi Jagnarai Tasmad yajustasmat Agayata ro (Veda)

After the reformation, even knowledge (*Veda*) which had once been common property was kept within bounds of secrecy. To satisfy the popular mind however, Richs, Samas, Chandas and Yajus arose.

It had satisfied the Masters, the Rishis, that knowledge ought not be given promiscuously to man and that man should be saved from himself. The universality of knowledge, the knowledge of the immense potentiality

of man had been free among the Deva races and had been imparted to the Asuras and Rakshasas. The last had however degenerated and used that knowledge for selfish ends, and brought about their own destruction. The direction of human affairs by the Rishis had owing to increasing materiality of human evolution become imposible. So what was done by them was to separate him from the legacy of knowledge, from one generation to another from these sciences that taught of the higher secrets. But they left such verses that taught of the basic truths, such verses that taught of the nature of evolution and the necessity for forcing involution. These verses, rather this knowledge was imbibed by the first Aryan races who reduced it into their inflectional language, gave each department of thought a name, for the sages having retired from active personal intercourse with humanity it had to look up to itself alone for its salvation.

This verse helps us very much in giving the true key to the age and character of the Vedas. The Vedas were compilations of verses written down at various intervals, in various places by various thinkers among the Aryans after their advent into India, from the thoughts left by an earlier race. The existence of lofty language denotes the predominence of thoughts over expression; the inflectional nature of the language denotes Sanskritic Indian composition; the division into texts and chapters denotes collectivity long after compilation.

P. PARAMESVARA AIYAR.

(To be continued)

NOTES AND THOUGHTS.

ELSEWHERE we publish an appeal from the Ramakrishna Mission at Entally for funds to commemorate the heroic death of Nafar Chander and to give some help to the family of the young man. "He lives truly who lives for others" said the Swami Vivekananda. The social value of an individual's life is measured by this standard. In the degree in which a man lives for the good of his fellowmen, in that degree his life becomes more valuable as a national asset. Its beneficient influence and power extends not merely to the generation in which the man lived but reaches even remote generations of the future. The ethics of such a life is variously explained by the religions of the world. But why man should act in this self-denying manner has not been explained in any rational way except by the Vedantin, who says the whole objective world is simply the projection of his own self. The two are one and the same. Love therefore is its nature. It is the ignorance of this fact that has created an apparent duality and has bred a fear of knowledge and freedom. To conquer and remove this fear which is *mayic*, we have to set before the people the examples of heroic characters. It is thus our duty in this world to keep alive the memory of such men. Shall we show faint heartedness by not supporting this appeal and responding to it ?

* * * * *

"It is not the creed that makes the man, it is man that justifies the creed."

* * * * *

The problem of theology is to relate the facts and experiences of life and thought and emotion as we know them to the eternal realities that lie behind them.

What we need from our masters of theology is some practical guidance towards a lucid and convincing spiritual interpretation of the facts of life and experience of to-day.

We look to-day for some great thinker, who, bringing the wisdom gathered from the wise and great of the past, with a keen intellectual training, a logical alert and practical mind, an eye for reality, a sympathetic heart, will step down into the arena of the world's life and teach men how to resolve the experiences of their daily life, how to read their own thought, how to penetrate through the veil of the seen and temporal that presses too closely upon them and see the things which are eternal; how to win the vision of God as they walk along the highways of life.

BENJAMIN A. MILLARD,

* * * * *

This method to win the vision of God as they walk along the highways of life is the dominant note in the message of the Gita. It is the very essence of the teachings of Sri Ramakrishna as interpreted by his great disciple Swami Vivekananda. Protestant Europe in emancipating the Christian conscience from the shackles of unnatural authority, destroyed even the elements of sublimity in the catholic consciousness. Protestantism discarded all pure emotions and failed to rebuild an enduring religious structure even as she has built a democratic social polity by pulling down the theory of divine right of Kings. A true democracy of struggling souls is impossible in a society that does not believe in the innate perfection of human character. This ideal is supplied by the Vedanta.

* * * * *

While a man's sense and conscience, aided by revelation are always enough, if earnestly directed, to enable to discern what is right, neither his sense, nor conscience, nor feeling, is ever enough, because they are not intended

to dernine for him what is possible. He knows neither his own strength, nor that of his fellows, neither the exact dependance to be placed on his allies nor resistance to be expected from his opponents. These are questions respecting which passion may warp his conclusion and ignorance must limit them; but it is his own fault if either interfere with the apprehension of duty or the acknowledgment of right. And, as far as I have taken cognizance of the causes of the many failures to which the efforts of intelligent men are liable, more especially in matters political, they seem to me more largely to spring from the single error than from all others, that the inquiry into the doubtful, and in some sort inexplicable, relations of capability, chance, resistance and inconvenience, invariabley precedes, even if it do not altogether supersede, the determination of what is absolutely desirable and just. Nor is it any wonder that sometimes the too cold calculation of our powers should reconcile us too easily to our shortcomings and even lead us into the fatal error of supposing that our conjectural utmost is in itself well or in other words that the necessity of offences renders them inoffensive. (*Ruskin*).

In connection with the present state of affairs in India we commend the above pregnant aphorism to our readers.

* * * * *

It is not by thinking and theorising, it is not by cold calculation, that we can realise our ideals, individual or national. Ages of reasoning does not take us a whit nearer the goal. It is only in a religious spasm of the soul, in a fit of passion, when we collect our whole being and swing it into a single act of sacrifice that we tear the veil, and realise our Self. For this, we must first gather strength by an act of self-determination. This is the Bhakti of the Gopis.

THE VEDANTA WORK.

Mr. A. C. Mitter, the Secretary of the Ramakrishna Mission, Entally sends us this appreciatory note about this heroic Nafar Chunder.

On Sunday morning, the 12th May last, a Municipal cooly entered a manhole of the sewer in Chuckerbere Road, North, Bhowanipore, Calcutta, to repair the underground drainage system of the Calcutta Corporation. As it was full of Carbonic Gas the man fell backward unconscious. Another cooly, his companion, who was waiting on the Road hurried into the same to see the state of affairs. He too became similarly insensible by the poisonous gas. So a great crowd appeared on the spot to know what the matter was about. Every one heard of the thing that had happened but none ventured to go down the manhole to save the two poor coolies from the death-trap. In the meantime the above named Srijut Nafar Chunder Kundu was passing the Road on some urgent business. He was informed of the sad case and notwithstanding the warning of the bystanders he threw away his boots from his feet and immediately descended into the manhole to rescue the two poor souls underneath. The spontaneous outburst of love so much affected this young man's heart that he could neither hear other men's dissuation from getting into the dangerous manhole nor bear any time to spare to tie a rope of help round his waist as suggested by the people present there in case he be unable to come up. He cried out in emotion. "It will be very late, My dear, in tying a rope around my waist as in the meantime the poor will die. Let me go in." But alas he also succumbed to death on a pure motive of saving others by inhaling the noxious gas. The public

should learn by his death how to live for others and how glorious it is to sacrifice one's self for the poor who have no one to look after them, which is the principle teaching of our Great Teacher Swami Vivekananda whose life always troubled with love for the poor. Now, the said young man aged 26 years at the instance of the Ramakrishna Mission Entally Branch used to collect rice on Sunday mornings by begging from door to door to distribute among the poor at the end of every month. He was a sober, intelligent and a good Vedantin with a strong physique and large eyes. He would pass hours later in the nights in deep discussion and meditation about Vedanta and co-operated is every good work which the Ramakrishna Mission required. He was full of wisdom and charity and worked for work's sake only. Another noble incident in his life is given below. One day a cooly with a heavy load on his head was passing along a street when suddenly he received a wound in his feet. Bleeding began and Srijut Nafar Chunder who happened to reach the place immediately tore off his wearing cloth to make a bandage for the cooly's feet and at last carried the load himself to the cooly's destination. Such beings are rare indeed and although some of them may come before our eyes we care very little for them. We record this as a token of his blessed memory and pray to God that we may follow his example in sacrificing our transient lives at the alter of serving the poor which is the true Vedanta work. It is clearly understood that owing to his connection with the Ramakrishna Mission his heart was so much elevated and moved for the relief of the poor and it is undoubtedly a glory to all the Ramakrishna Missions in India. To realize one's self through others is most difficult but every one of us should attempt at least to do so as far as possible in future. Then this miserable world will be transformed into Heaven with eternal bliss. It should be noted here that this young

man has left behind him a widow and a child; the Calcutta English Newspapers are all trying their best to raise subscriptions to help his family and to commemorate the noble and heroic deed in a public way as that hero died not ordinarily but like a martyr. We should draw the attention of the kindhearted readers of this tragic event to help the bereaved family by sending in their subscriptions however small to the Editor of this journal who will acknowledge them in his paper and forward it to the Secretary Entally Ramakrishna Mission, 20, Puddopuker Lane, Entally Calcutta.

AN APPEAL TO THE PUBLIC.

BRETHERN,—You all know how Nafar Chander Kundu of Bocool Bagan 2nd Lane, Bhowanipore, a young man of six and twenty, laid down his life in a gallant attempt to save the lives of two sewer-coolies. Eminently of a religious turn of mind, a zealous worker in the cause of humanity, Nafar was the very embodiment of all that is noble and virtuous. He was a member of the Entally Ram Krishna Mission and was always foremost in rushing to help those whom he thought he might help in any way. "Go thou; do good to others, for *that* is thy mission on earth," so said his spiritual preceptor, the venerable founder fo the Entally Ramkrishna Mission. A worthy diciple of a worthy preceptor, Nafar carried out the behest to the very letter was "faithful even unto death."

Nafar has well discharged his duty to his fellow-beings. It remains for us to do our duty by him. Let us have a memorial,—be it a modest one—a pillar or simple tablet bearing an inscription of the heroic deed that cost the youth his life, put up somewhere in the vicinity of the place that witnessed the close of his earthly career. The sight of such a memorial will stimulate the spirit of self-sacrifice in our

young men while passers-by will pay it the tribute of a sigh.

Nor is this all. We must not forget the family consisting of an aged father, a window and her little infant who looked up to him and him alone for their maintenance. Something should be done to save the family from sheer starvation.

To you, the generous public, we earnestly appeal for funds to enable us to accomplish the objects we have in view. You all love Nafar for what he has done; you sympathise with his bereaved family. Do then come forward to perpetuate the memory of the youth and his noble deed and save the unfortunate family from starvation and ruin.

We are, Brethern,
Your ever obedient Servants,

20, PUDDPOOKER LANE,
ENTALLY, *17th May 1907.*

The Members of the
Entally Ram Krishna Misson.

———o———

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"That which exists is one : sages call it variously."
—*Rig. veda*, I. 164-46.

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SWAMI VIVEKANANDA IN LONDON.

IMPRESSIONS

III

A voice, sounded in far-away Chicago. had, with notable eloquence, acclaimed the ancient philosophy and religion embodied in Vedanta. That voice, pulsating with the might of its message, aroused world-wide interest. It issued from the lips of the most powerful, perhaps the most purposeful of the representatives assembled at the congress of religions. Great Britain desired to hear for herself what America was privileged to hear. On his arrival in London, Swami Vivekananda, the owner and employer of that voice, was welcomed in the quiet, thoughtful, semi-calculating way to which Londoners generally habituate themselves. Perhaps the Missionary, everywhere, is met by an atmosphere not exactly antagonistic but, at the best, doubtful. That Swamiji recognised

this element of doubt and of wonderment is certain and it is certain, too, that his winning personality cleared a way through it and found glad welcome in many hearts.

Clubs, societies, drawing-rooms, opened their doors to this Eastern Seer who brought with him a clue to life and death and life beyond the barrier. He spoke, literally, as one having authority. His Gospel was the Gospel of conviction. His hearers, once hearing, longed to hear further. Sets of students grouped together in this quarter and that, and, at appointed intervals, the Swami came to them unfolding the grand old gospel which India had recognised and clung to through the fading centuries.

Our third impression relates to a time when, at the close of his address, a white-haired and well-known philosopher said to the Swami. "You have spoken splendidly, Sir, and I thank you heartily, but you have told us nothing new." The lecturer's sonorous tones rang through the room in reply, "Sir, I have told you The Truth. That, The Truth, is as old as the immemorial hills, as old as humanity, as old as the creation, as old as the Great God. If I have told it in such words as will make you think, make you live up to your thinking, do I not well in telling it?" The murmur of "Hear! Hear!" and the louder clapping of hands showed how completely the Swami had carried his audience with him. One lady, present on that occasion and on many more, said to the writer "I have attended church services regularly all my life. Their monotony and lack of vitality had made them barren and distasteful. I went to them because others went and one hates to be peculiar. Since I heard the Swami, light has flooded into religion. It is real; it lives; it has a new glad meaning and is altogether transformed for me."

What this lady expressed might be echoed by a vast number of the Swami's hearers. It was as if he moved

about with him an inextinguishable torch, shedding light upon the darkest corners of anxious minds; minds longing for the consolation of religion but daunted by the crystallisation in which creeds had become embedded.

"I will tell you how *I* came to know The Truth," continued the Swami, and, in the telling, we learned something of the earth-life of Sri Rama Krishna; the sublime simplicity of his character; his indefatigable search for the truth in this religious phase and that; his discovery, and his fine proclamation of it:—"Where I am, There The Truth Is."

"He found Truth," said the Swami, "He found Truth, because he had it in his heart already. Do not deceive yourselves. Do not imagine you will find it in one creed or in another creed. It is within you. Your creed will not give it to you, *you* must give it to your creed. Men and Priests give it various names. They bid you believe one thing and another thing. Listen:—You have it within yourself, this pearl of great price. That which exists is one. Listen:—'Thou art That'!"

From first to last of this most memorable address he dwelt upon the message of his master, Sri Rama Krishna. He had, he said, not one little word of his own to utter, not one infinitesimal thought of his own to unfold. Everything, every single thing, all he was himself, all he could be to us, all he might be to the world, came from that single source; from the pure soul, from the inimitable inspiration who seated "there, in my beloved India" had solved the tremendous secret and bestowed the solution broad-cast, ungrudgingly, with divine prodigality.

Nothing more beautiful, nothing more directly touching head and heart alike, fell from Swamiji's lips, as his unqualified joy in his master and his master's teaching.

His joy in his pupil and disciple, referred to in our second impression, was as water unto wine, when in passages of exquisite eloquence, he dilated upon Sri Rama Krishna. Self was utterly forgotten, altogether ignored. "I am what I am and what I am is always due to him, whatever in me or in my words is good and true and eternal came to me from his mouth, his heart, his soul. Sri Rama Krishna is the spring of this phase of the earth's religious life, of its impulses and its activities. If I can show the world one glimpse of my master I shall not live in vain."

ERIC HAMMOND.

THE BHAGAVAD GITA

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER IX.

(Concluded from page 307.)

THUS after having expounded the mode of life of the great-minded *jnānins* whose only enjoyment is direct perception of the Lord, next, in order to point out the superiority of these alone (over others), the mode of life of the ignorant who hanker after worldly pleasures is pointed out :—

20. They who are devoted to the three *Vedas*, who are the drinkers of the *Soma* juice and are purified from sin, worshipping by offering sacrifices pray for the attainment of *Svarga*. These after attaining to the meritorious world of the lord of gods, enjoy in (this) heaven the divine pleasures of the gods.

21. These men having enjoyed this vast world of *Svarga*, when their merit is exhausted enter (again) into the world of mortal beings. Following thus, the doctrines (*dharma*) of the three *Vedas* and coveting objects of worldly desire, they obtain going and coming.

The three Vedas are the three *Vidyas* (or the lower sciences) in the form of *Rig*, *Yajus* and *Sāman*. Those that pursue the teachings of these three *Vidyās* are they who are devoted to (the lower teachings of) the three *Vedas* only, but not devoted to the end of the *Vedas* (or the higher science of the *Vedantic Upanishads*). The great-minded men, who are devoted to the end of the *Vedas*, by knowing Me alone in the aforesaid manner, as

what aught to be (ultimately) realised from the whole of the *Vedas* and obtaining Me only by the uttering of names and doing such other devotional acts forced to indulge in through excess of love and devotion (*Bhakti*) for Me, and by offering the sacrifice of knowledge, do, indeed, worship Me alone. But those who are devoted to the three *Vidyas*, drinking the *Soma* juice which forms the residual of sacrifices offered purely to Indra and such other gods dealt with in the Vedas and becoming purified from sins, that is purified from such sins as are inimical to the attainment of *Svarga*, though in reality they by means of the sacrifices taught in the *Vedas* in conformity with the worship of Indra and such other gods alone, offer to Me who am in their forms, yet not knowing Me as existent in their forms,—(these) pray for the attainment of *Svarga* These after attaining to the world of the lord of gods which is, meritious, that is, free from the suffering of sins, enjoy the various divine pleasures of the gods.

These men having enjoyed this vast world of *Svarga*, enter again into the world of mortal men when the meritorious *Karma* which forms the cause of that enjoyment is exhausted. Thus, those that are bereft of the knowledge sanctified by the end of the *Vedas* and who desire *Svarga* and such other worldly objects of enjoyment—these following the doctrines of the three Vedas, obtain going and coming; that is, after enjoying the petty transcient pleasures of *Svarga* and such other worlds return over and again.

Now by pointing out that the great-minded men who pursue meditation on Me in the form of surpassing love do not return again after attaining Me who am infinite and of unsurpassed love, the superiority of these is taught:—

22 These men who meditating on Me with no other object wholly worship Me,—to these that are ever-absorbed in Me I bring attainment (*Yoga*) and security (*Keshma*).

Those great-minded men who with no other object, no other purpose to gain, that is, who, since it is not possible for them to find the means of self-sustenance without meditating on Me, make meditation itself as their one only object, wholly worship Me;—Me who am endowed with all the auspicious qualities and possessed of every lordly power, these worship in every way, that is, worship without deficiency,—to these who are ever absorbed in Me, who are ever-hankering after eternal union with Me, I bring attainment (*Yoga*) which is in the form of the acquisition of Me and security (*kshema*) which is of the form of not returning again (to birth).

23. But those who, being devoted to other gods, worship them imbued with faith,—even they worship Me alone, son of Kunti! (though) not according to ordinance.

But those who being devoted to Indra and such other gods, depending merely (on the verbal teaching of) the *Vedas*, worship Indra and such other gods alone imbued with faith,—even these worship Me alone in reality, because as per aforesaid reasons all things constitute my body and hence all names, such as Indra and others are discriptive of Me alone on account of their having Me for their *Atman* (internal Self); but yet they do not do so in accordance with ordinance thereof. The relation of Indra and such other gods as objects to be propitiated with reference to works is as laid down in the *Vedantic* text :—"Wherein, (in the *Atman*) the four kinds of sacrifices attain their accomplishment of the desired objects by means of gods, &c."; and these do not

worship according to the above injunction. For, all the Vedanta texts, in enjoining the worshippability of Indra and such other gods who are existent as forming the body of the Supreme Person (*Paramapurusha*), directly enjoin only the worshippability of *Paramapurusha* who constitutes the *Atman* of these. It is only when the *Paramātman* exists as their *Atman*, that the four kinds of sacrifices, such as, *Agnihotra*, *Darsapurnamāsa* and other rituals, reach accomplishment of their results through Indra and such other gods who constitute His body. The meaning is that these rites (*Karmas*) which are in the form of worship offered to Indra and such other gods reach Me who am the object desired to be (ultimately) accomplished.

24. For I am the enjoyer as also the Lord of all sacrifices; but these men do not know Me in truth, and therefore they fall.

Therefore (means), because those that are devoted to the three *Vidyās*, do not know that these *Karmas* are the worship offered to *Paramapurusha* whose body Indra and such other gods are, and that He alone is what aught to be worshipped; and in consequence they become the sharers of limited fruition and subject to fall therefore, — it is said that "I am also the Lord." The meaning is that in every one of the *Karmas* (rituals) I alone am also the bestower of the result.

If it be said that how greatly strange is this, that by the mere change of intention some among those who are all engaged in one and the same *Karma* become the sharers of transcient result and susceptible to fall, while others become the enjoyers of fruition in the form of the attainment of *Paramapurusha* who is characterised by unbounded and surpassing bliss, it is stated (in reply):

25. They who resolve to propitiate the gods go to

the gods; they who resolve to propitiate the manes—(*Pitris*) go to the manes; they who worship the *Bhūtas* (malignant spirits) go to the *Bhūtas*; and they who worship Me also come to Me.

The word *Vrata* (resolution to propitiate) signifies *Sankalpa* (will or resolve). They who resolve to propitiate the gods, that is, whose resolution is for the propitiation of Indra and such other gods by saying. "Let us offer to Indra and such other gods by *Darsapurnamāsa* and such other rites," go to Indra and such other gods. They whose resolution is for the propitiation of the ancestral manes by means of sacrifices to the *Pitris* and such other rites, go to the the ancestral manes. And they whose resolution is for the worship of the *Bhūtas*, by saying. "Let us worship Yakshas, *Rakshas*, *Pisachas* and such other kinds of malignant spirits," go to the *Bhūtas*. But they who worship Me by the very same sacrifices resolving. "Let us worship the Supreme *Atman*, the Lord Vasudeva, who is endowed with the body, composed of the gods, the manes and the *Bhūtas*," these worshippers of Me go to Me alone. The meaning is that those who resolve to propitiate the gods and such other deities attain the gods and such other deities and after enjoying with them their limited pleasures, also become destroyed with them at the time of their dissolution. But the worshippers of Me attain Me who am without beginning and end, omniscient and of eternal will, and who am the ocean of multitudes of unbounded, surpassing, innumerable auspicious qualities and am of the nature of unbounded and surpassing bliss, and do not return to birth.

It is (here) pointed out that to My worshippers there is also this special distinction :—

26. Who ever offers to Me, through love and devotion, a leaf, a flower, fruit or water, I enjoy this offering

with love and devotion of him whose mind is purified by devotion.

Either a leaf easily securable by all, or a flower, or fruit, or water who ever offers to Me through love and devotion (*Bhakti*), that is, being unable to find the means to sustain himself without the offering of these through excessive love for Me and consequently holding such an offering as his one purpose, whosoever offers to Me, a leaf, &c , this offering with such a kind of love and devotion of him whose mind is purified by *(prayatātman)*, whose mind is imbued with purity by having for his one purpose the offering of these, I enjoy ;—I, the Lord of all, whose sport is creation, maintenance and dissolution of the universe, all of whose desires are fulfilled, whose will is eternal, and who am endowed with a multitude of unbounded, inestimable and countless good qualities,—I, even though I remain in the enjoyment of My own natural, unbounded and inestimable bliss, enjoy these as if I obtained a beloved object which lies far beyond the path of My desire. In the *Mokshadharma-parva* it is said thus : " Whatever rites are employed with all their richness as directed, to one end, all these the Lord Himself receives on His Head." [*Mahābhārata*].

It is said that, for whatever reason the above characteristic which is beyond the range of speech and mind forms the special feature of the great-minded *Jnānins* for that same reason you also become a *Jnānin* and with your mind and your faculties bent by the weight of *Bhakti*, (love and devotion) of the aforesaid description, always employed in uttering (My) names, doing persistant service, worshipping Me, offering homage and doing such other acts of devotion and perform your secular duties, as also the religious *Karmas*, obligatory and occasional, in the following manner :—

27. Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give (in charity), whatever austerity you practise, do (all) this, Kunteya! as an offering to Me.

Whatever secular acts subservient to bodily sustenance you do, whatever you eat for nourishing the body whatever religious (*Vaidkia*) rites, obligatory and occasional, such as, the offering of sacrifice, the giving of gifts, and the practice of austerities and the like, you perform, all this you do as an offering to Me. *Arpana* (offering) is what is offered. (The meaning is), perform them in such a way that your claim to being the doer, the enjoyer and the worshipped with reference to all the secular and religious *Karmas* (work) is resigned to Me.

This is what is said : The doer and the enjoyer of the *Karmas* relating to the gods who are the well-known objects of worship in sacrifices, gifts and such other observances, as well as your own self exist only as Mine ; and these have their nature, disposition and activity dependent upon Me. Hence to Me alone who am the Supreme Owner and the Supreme Doer, you offer yourself, the doer, the enjoyer, the worshipper, the host of gods who are the worshipped, the multitudinous rites which constitute the worship and all. Endowed with excessive love, think of your having, for your only pleasure, your subserviency to Me which arises from being placed entirely at My disposal, and of the worshipped and such others as also constituted of this same nature.

28. Thus endowed with mind intent on the *Yoga* of of self-resignation you shall be freed from the bounds of *Karma* composed of good and evil fruits ; and becoming freed you shall come to Me.

Thus endowed with mind intent on the *Yoga* called *Sannyāsa* or self-resignation, that is, meditating on your-

self whose sole delight lies in being subservient to Me and disposable by Me,—and on the works which constitute the worship of Me, and performing secular and religious works, you shall be freed from the bonds called the bondage of previous *Karma* which are made of good and evil fruits and which stand in the way of attaining Me; and becoming freed from them you shall come to Me alone.

Listen to this supreme and transcendent nature of Mine :—

29. I am the same in all beings; to Me there is none hateful and none dear. But whosoever worship Me with love and devotion they are in Me and I also am in them.

In all beings that are situated in the forms of gods, lower animals, men, and inanimate things and the distinctions of class, form, nature and knowledge from which are differentiated the extremely high or low in character, I am the same as capable of being taken refuge with. There is none hateful to Me in taking refuge with on the ground that he is by class, form, nature and knowledge and such other distinctions, low. There is none to be rejected as an object to be shrunk from. So also through the superior excellence in the character of a refugee by becoming specially attached to him on the ground that by class and such other distinctions this man is very much superior, there is none dear to Me in taking refuge. None is looked upon with favour. But on the other hand whosoever worships Me having the worshipping of Me alone as their one only aim and on account of their being possessed of excessive love for Me not being able to obtain their maintenance without worshipping Me, they, whether they be high or low by class and such other distinctions, remain in Me alone as it suits them as if

they are My equal in quality, and I also remain in them as if in my superiors.

Never-the-less :—

30. Even though one is given to exceedingly offensive practices, if he worships Me with exclusive devotion, he is, indeed, a virtuous man worthy of esteem, for he is engaged in a right pursuit.

Whatever practices are either to be followed or to be avoided by persons born in any one particular caste, even though one transgresses all these, yet if he worships Me in the aforesaid manner with exclusive devotion having worship itself as his single purpose, he is, indeed, a virtuous man, is indeed the foremost among the devotees of Vishnu, and he is worthy of esteem, is to be honoured with esteem, that is, is equal to those *Jnānins* mentioned before. For what reasons is this so? For, he is engaged in a right pursuit, that is, because his employment is good. Understanding that, "The Lord who forms the sole cause of the whole universe, who is the *Parabrahman*, *Nārāyana*, the Lord of moving and non-moving things and the master. is my *Guru* (Teacher), my friend, my Supreme object of enjoyment," this enjoyment which is hard to obtain for all is undertaken by him, and the incessant worship without any other purpose resulting form it, exist to him. Therefore, he is, indeed, a virtuous man and is worthy of esteem. When this undertaking and the worship in the aforesaid manner resulting thereform are accomplished he is not to be disregarded on the simple ground that the transgression made in his practices is a small defect in him.

If it be said that the transgression of customary observances as taught in, "But one who has not turned away from offensive practices, who is not tranquil, who is not subdued, and whose mind is not at rest, he can never

obtain this *Atman* by the knowledge." [*Kath. Up. II—24*], and other *srutis*, completely obstructs the further rise and flow of worship, it is here replied :—

31. Speedily does he become devotional-minded and attain to perpetual peace. Do you affirm, O son of Kunti! that My devotee does not perish.

Having shaken off all sins by worshipping Me with other purpose to gain, being prompted to it by the love cherished for Me, and having, in consequence of this alone, the *Gunas* of *Rajas* and *Tamas* completely rooted out, he speedily becomes devotional minded, that is, speedily becomes possessed of a mind which is devoted solely to the worshipping of Me with all its auxiliary means (of purification) and is feeed from the opposing (sins). Such a kind of worship alone is what was mentioned at the beginning by the word *Dharma*, by saying. "In this *Dharma* (devotion with love), O Parantapa!" [IX—3]. Does he attain to perpetual peace, that is, he attains to desistance from the (sinful) practices that are opposed to the attaining of Me which is perpetual, that is, not characterised by return again (to worldly) life. O son of Kunti! do you yourself give affirmation in this matter. He who is advanced in love and devotion to Me, even though he is associated with obstructive practices, does not perish. But, on the other hand, by the force of the greatness of his devotion to Me, after destroying the whole brood of obstacles and obtaining to perpetual desistance from impeding sins, he speedily becomes completely filled with love and devotion :—

32. Women, *Vaisyās* as well as *Sūdrs*, even though they be of sinful birth, by having recourse to Me, O son of Pritha! they too attain to the supreme state of existence.

33. How much more so shall the virtuous born

Brāhmanas and royal sages who are established in love and devotion (to Me). Do you who have come into this impermanent and joyless world, worship Me.

Women, *Vaisyās* and *Sūdras*, even though they be of sinful birth, by having recourse to Me attain to the Supreme state of existence. How much more so shall the virtuous born *Brāhmanas* and royal sages who are established in love and devotion to Me: Therefore, do you who are a royal sage, and who live having come into this world which is impermanent and joyless on account of its being over come with the threefold miseries of life, worship Me.

The nature of *Bhakti* is described :—

34. Have your mind (always) fixed on Me; be lovingly devoted to Me; be an offer to Me in sacrifice; do obeisance to Me. Having Me as the supreme goal and thus attaining a mind capable (of realising Me), you shall come to Me alone.

Have your mind (always) fixed on Me; that is, have your mind concentrated on Me in an unbroken flow like a stream of oil,—on Me who am the Lord of all, who am the opposite of all that is evil, and am the sole seat of auspicious qualities, who am endowed with omniscience and eternal will, who am the sole cause of the whole universe, who am the *Para Brahman*, the Supreme *Purusha*, with eyes bright and large like a white-lotus-leaf, (with bodily lustre) resembling the clear blue cloud, with brilliancy like that of thousands of Suns risen stimultaneously; who am the great ocean of the water of grace, who am endowed with four arms proportionately long and stout, clad in extremely bright yellow garment and adorned with faultless diadem, dragon-earrings, necklace, bracelets and wristlets, who am the ocean of unbounded mercy, goodness, beauty, delicacy, grace, generosity,

affection, who am the refuge of all beings, without taking into consideration their differences, and who am the master of all.

This same disposition of mind is again defined: Be lovingly devoted to Me; that is, have your mind intent on Me by meditating upon Me with excess of love. Be an offerer to Me in sacrifice; that is, become intent on offering sacrifice to Me prompted by your enjoyment of Me which is characterised by undounded and unsurpassed love. *Yajna* or offering in sacrifice means complete subserviency of conduct. Sacrifice verily consists in offering all the objects of enjoyment, such as, the articles of decoration *(aupachārika)*, articles of sweet smearing *(sāmsparsika)*, and articles of food *(abhyavahārika)*. What is taught is: have your mind devoted to Me in such a way that you become intent on offering sacrifice to Me prompted by unbounded and unsurpassed love produced by the enjoyment of Me. Again the same is further defined. Do obeisance to Me; that is, not stopping with all the acts of subserviency which are exceedingly dear to Me and are engendered by the enjoyment of Me which is of the nature of unbounded and unsurpassed love, and becoming extremely submissive towards Me who am the internal *Atman*, perform your acts.

Having Me as the Supreme Goal :—He who has Me alone as the Supreme Goal, is the person who has Me for the supreme place of resort The meaning is, that as it is impossible to get the sustenance of his mind without Me he has Me for his (sole) refuge Attaining a mind thus capable :—You in this manner having Me as the supreme goal and attaining by means of unbounded and unsurpassed love, a mind quite capable of enjoying Me, shall come to Me alone. The meaning is that by means of such a mind having meditated upon Me, having enjoyed Me,

having offered to Me in sacrifice, having done obeisance to Me, and having Me as the supreme goal. you shall attain to Me alone.

Then, in this manner, you shall perform the worldly acts which are for the purpose of sustaining the body, and the Vedic rites, such as, the obligatory and occasional *Karmas*, with the object of pleasing Me, and having your sole delight in subserviency to Me, and knowing that they are caused to be done by Me alone. You shall always be engaged in the uttering of My names, striving to do My services, the making of obeisant prostration and the performance of such other acts with love. You shall constantly remember that the whole of this world is under My control and meditate upon My attribute of transcendent love. By offering to Me thus, this worship of the aforesaid description, you shall attain to Me alone.

Thus ends the IX Chapter of Srimad Gita with the Commentary Bhagavad Ramanuja, entitled, *Akshara-Para Brahma Yoga* or the realisation of the imperishable and the Supreme *Brahman*.

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THE APHORISMS OF NARADA ON DEVOTION.

THE devotion that is expounded herein is of the kind commonly known as *bhakti* and is peculiar to the East. There is at times a close approach to it discernible in the West, as, for instance, in "the Imitation of Christ," but, generally speaking, it may be safely affirmed that there is no *bhakti*, as we understand the term, among the Westerners, and the highest manifestation of devotion in their minds is not half so intense or far-reaching as the *bhakti* that fills and illuminates and inspires the heart of the Oriental. The reason for this difference is not far to seek. To most men in the West, religion is only an inevitable article of intellectual faith. With some it is a profession, with some a fashion, and with others, a recreation. It is oftentimes donned like a garb and put off as frequently, as it suits the wearer's will. In the East, on the other hand, religion has a different significance altogether. It is pre-eminently and inseparably related to practice. It is primarily a rule of conduct, and, only secondarily, a metaphysical, ethical, psychological, intellectual or social study. There are various paths along which the religious aspirant may advance, but each path is fundamentally a systematic course of stern practice in actual life, to which the theory of the path is entirely subordinate. Theory never gets the upper hand of practice in Eastern religion. That is why each of the several paths is called a *Yoga* or 'union,' *i.e.*, the union of theory and practice, which is the *sine qua non* of practical realisation. We have, thus, *Karma-Yoga*, the path of action, *Jnâna-Yoga*, the path of knowledge, *Bhakti-Yoga*, the path of devotion, and so on, all leading to the same

ultimate goal. There is no distinct line of demarcation between these several paths, since, by their very nature, one must, at several places, run into the other. When therefore it is stated that one of these paths is chosen, it should be understood to mean that the particular aspect of the path is given special predominance not to the exclusion of, but in preference to and in conjunction with, the other paths. The *Bhakti-yoga*, for example, which is delineated in the twelfth chapter of the Bhagavad Gita is of a class that largely overlaps both *Karma*-and *Jnâna-yoga*. The *bhakti* of Nârada's aphorisms is of a somewhat different type. What exactly it is, the reader will be left to judge for himself from a study of the following.

1. Now, then, we shall expound Devotion.

2. It is of the nature of highest love towards Him (the Lord).

The highest love that can subsist on earth between one human being and another, or between men and things, is as nothing before the love that is known as *bhakti*, and can at best serve the purpose of mere similitude, since great things can only be explained by comparison with the small. This is why the highest kind of love on earth, the love between man and woman, based on an inborn instinct of humanity, is frequently brought in by way of comparison and allegory. In the "Song of Solomon", for instance, the Church is described as a woman pouring out her love to Christ in terms glowing with the ardour of passion. In the Veda, devotion to the Lord is required to be as intense as the love of "a woman to her beloved paramour." In the story of Nanda, the pariah-saint, he addresses his mind as a maid, by reason of its devotional attachment to God Siva. This, again, is the real explanation underlying such fine allegories as the Rubaiyat of Omar Khayyam and the story of Krishna's

amour with the cowherd damsels. Of this, however, later on, in another connection.

3. It is also of an undying nature.

The love between husband and wife, or even pure Platonic love, is often upset by an unforeseen friction. Devotion is made of better stuff. If any external circumstances, however powerful or unavoidable, can put an end to it or affect it adversely in any manner whatsoever, then, that devotion is not worth the name of *bhakti*. True devotion becomes part and parcel of the devotee's very nature, and he can no more dispense with it than with his physical body or his faculty of reason. Therefore is it described as 'undying.' To the Hindu mind, this epithet will also imply that *bhakti*, once acquired, does not die with the body of flesh, but will continue to exist and grow more and more to perfection in the many lives yet in store for the re-incarnating soul.

4. Gaining it, man becomes perfect, immortal, (or divine), and contented.

By 'perfect' is meant that there is no other purpose to accomplish. By 'immortal (or divine)' is meant that he becomes superhuman, *i. e.*, far above the average man of the world, and capable, by virtue of his devotion, of many noble things impossible for the latter, in the same way as the soldier, fired by the enthusiasm of battle, manifests feats of strength and courage that are entirely beyond possibility in times of peace. Having thus accomplished the highest aim of his life and moving in a sphere far exalted above that of ordinary mortals, he is 'contented,' *i. e.* he is not the slave of tempestuous passions and surreptitious desires, and lives for ever in an atmosphere of sweet contentment which is the sure

precursor of spiritual unfoldment, but which, however, should not be confounded with pessimism or passivity.

5. Attaining it, one desires not anything, does not grieve or hate or rejoice, nor does he put forth effort.

This is the natural consequence of the devotee's complete mastery over passions and desires. The meaning is, of course, not that he is so very inhuman as to be incapable of a laughter or a tear, or so devoid of effort as to be absolutely inactive. What is meant is that success does not blind him nor does failure drive him to despair, that his love towards fellow-beings is never marred by hatred or jealousy of individual idiosyncrasies, and that he is not a victim, like others, to the evanescent enthusiasm of the hour which often hurls one impetuously into the madness of vehement effort, uncontrolled, ill-directed, aimless, and reprehensible in its final results. Compare *Bhagavad Gita*, XII. 13—19.

6. Understanding it, one becomes intoxicated, stupified, and self-contained.

An attempt is herein made to describe, in a few graphic words, the fervid and all-engrossing influence produced by genuine devotion on both mind and body. *Ātma-ārāma*, which is here translated as 'self-contained', means, literally, one who delights in one's self. It does not mean a highly selfish person, but one who realises that he is the architect of his own fortune, that spiritual enlightenment depends much more on one's own self than on such extraneous aids as books or teachers.

7. It is not attachment, because it is of the nature of restraint.

One may ask, "Is not devotion, after all, a particular kind of attachment, and is it not, therefore, opposed to

the doctrine of non-attachment so frequently taught in the Vedanta Philosophy?" The answer is that such a question is founded on a gross mistake. The fact is that we are fondly attached to things which are unreal, transient and illusory, mistaking them for ultimate, eternal reality. It is to the attainment of such reality and to the proper understanding thereof that all our endeavours should be pointed. We may, if we please, call it an attachment, but it is the attachment to the ultimate goal of all evolution, and is the only attachment that is proper and permissible. To this end all other attachments have to be subordinated and eventually overcome; for, when devotion fills the yearning heart, there is no room therein for sordid worldly attachments of any sort. It is therefore seen that devotion, the highest, noblest, purest attachment, if we must call it so, is, in truth, the freedom from, and the restraint of, all other attachments, and does not therefore contradict the Vedantic doctrine of non-attachment. This is more fully explained in the following four aphorisms.

8. Restraint means renunciation in respect of secular and religious activity.

It will not be correct to translate *loka-veda-vyâpâra-nyâsa* as "abandonment of all secular and religious activity," for, it will then be inconsistent with aphorisms 14 and 62 *infra*. The renunciation ordained by this aphorism is that of all selfish action and of attachment to the fruits of action,—a teaching with which the student of the *Bhagavad Gita* is so familiar. In worldly life, the devotee should scrupulously avoid all that enormous waste of precious energy which is shaped into an indispensable habit by the thousand and one fashions and fancies of modern civilised society. The vain pursuit of pleasure to kill time and for the mere sake of tickling the animal in man, is a massive barrier to the onward march of the

bhakta. As regards religious activity, only Vedic rituals are here asked to be renounced. Vedic rites fall under three classes: *Kāmya*, rites with particular objects, such as the soma-sacrifice for attaining *Svarga*; *Naimittika*, occasional rites, like expiatory ceremonies; and *Nitya* or regularly prescribed rites like the *Sandhyā-vandana*. Of these, the first two classes of rites should necessarily be given up by the devotee, since the goal of his ambition is too high to be encompassed by their performance. The *Nitya* rites, however, he should continue to practise until a very advanced stage of his progress. The above should not be understood as derogatory of the whole Veda, but only to some extent of its *Karma-kaṇḍa* or ritual-portion. Parts of the Veda which are helpful for the furtherance of devotion, such as hymns of praise and prayer, cannot well be overlooked by the earnest devotee. Compare, in this conection, *Bhagavad Gita*, II. 42—46, and aphorism 11 below.

9. It (the restraint) also means unswervingness in respect of Him and indifference to all that condradicts Him.

10. Unswervingness means the abandonment of everything that has any other (than Him) for its object.

The word rendered here as 'unswervingness' is *ananyatā*, literally, 'the not having another.' This means that one should cherish a single-minded devotion to the object of his adoration. To all but the rarest few, the conception of an impersonal and attributeless Essence is at best an intellectual possibility. To the majority of us, and especially to those who tread the devotion-path, some particular form of the Godhead is absolutely essential for constant and systematic meditation.

This aphorism enjoins that, having chosen a particular form, one should stick to it and not fritter away his attention by the contemplation, side by side, of other forms of deity. No advantage can be derived by thinking of Siva, Vishnu, Christ, Buddha and Allah in the same breath. *Ananyatâ* may also mean the abandonment of everything that impedes or is inconsistent with the steady progress of devotion That the above admonition is far different from inculcating hatred or intolerance of sects and doctrines other than one's own, will be distinctly apparent from the following aphorism.

11. **Indifference to all that contradicts Him means the performance of all that is conformable to Him both in the secular and in the religious world.**

This is a pointed prohibition against hatred, jealousy and intolerance in spiritual matters. The devotee should not attack or abuse those of other sects, nor should he think or say that he actively avoids them. Single-minded devotion is all that is demanded of him, and, if a natural result of this is his aloofness from other sects, it is no matter for his serious consideration.

12. **Let the protection of scripture come after the confirmation of conviction;**

13. **As. otherwise, there is the suspicion of heterodoxy.**

This is in answer to the objection that, scripture being the basis of all that is sacred, its authority should be preserved in tact at all costs by the due performance of all the rites prescribed therein. The answer is that these rites are only for those that have a firm belief in their efficacy to produce the results that they long for. Faith is the foremost essential of all activity, and this is

true for the scientist as well as the student of religion, for the devotee as well as the performer of ritual. Mere external activity uninspired by faith is an empty show, and one carrying on such activity is as good as a renegade or a heretic, who is at least consistent in that he neither believes in the authority of the precept nor performs the ritual enjoined by that precept. To the devotee, therefore, whose aim is far higher than the transient joys of heaven that are alone guaranteed by rites, their performance is not only unnecessary but postively degrading, since he does not believe in their being an efficacious means to the end he has in view.

14. Even secular activity is only so far; but such acts as eating etc. should continue as long as the body subsists.

The same argument applies to ordinary worldly activity as to the performance of ritual. For one who does not believe in the fruitfulness of fashionable social life, there can arise no inclination at all in that direction; only so long as one believes wholly in its utility will he hanker after such a manner of existence. This restriction does not however imply a justification of fasting and other processes of self-mortification. Compare *Bhagavad Gita* VI. 16, 17.

S. VENKATARAMANAN.

(To be continued).

An English Translation of Prof. Deussen's "Das System des Vedanta" (1906).

(Continued from page 316.)

I. The Samhitā of each Veda is, as the name implies, a "collection" of mantras appertaining to it, which are either verses (*ric*), songs (*sāman*), or sacrifical dicta (*yajus*). Thus the *Rigveda-samhitā* consists of 1017 hymns in 10580 verses from which the Hotar has to compile the invocation of praise (*çastram*) suitable for the object on hand; the *Samaveda-samhitā* contains a collection of 1549 (or including repetitions 1810) verses, selected, if not from the Rigveda-samhitā, at any rate from its basic material, all of which, with the exception of 78, are also found in the Rigveda, and which are profoundly modified in a variety of ways to subserve the purpose of singing (*sāman*); the samhitā of the White *Yajurveda* contains partly sacrificial decrees (*yajus*) in prose, and partly verses, which last likewise draw for the most part on the materials of the Rigveda-samhita; the *Atharvaveda-samhita* consists, on the contrary, of 760 hymns of which only about a sixth is common to it and the Rigveda, while the remainder occupies an independent, and in many respects quite a unique, position in the whole body of the Vedic Mantra-Literature, of which more in the sequel. Each of these four samhitās has come down to us, in accordance, always, with the *Śākhas* or schools in which it was read, in a variety of recensions which, however, do not, as a rule, differ from one another to any considerable extent. But it is otherwise with the second division of the Vedic Literature, as will be shown presently.

II. The Brāhmaṇam whose most immediate vocation in general is to teach the practical employment of the material found in the Samhitā, departs considerably from that proximate function, by reason of its far too elaborate groundwork, and drags into its scope, various kinds of topics which may (following Madhusūdana) be marshalled under three categories, *vidhi*, *arthavāda* and *vedānta*. (1) As *vidhi* (*i.e.*, prescription) the Brāhmaṇam enjoins the ceremony, discusses its occasion as well as the means to its performance, and finally describes the course of the sacred act itself. (2) Hereon follow under the name *arthavāda* (*i.e.*, explanation) the most diverse discussions which have to substantiate the meaning of the prescription, exegetically, polemically, mythologically, dogmatically and so forth. (3) This leads up, now, to a reflection upon thoughts of a philosophic character which, by reason of their appearing mostly towards the end of the Brāhmaṇas, are called *vedānta* (*i.e.*, the conclusion of the veda). They form the principal contents of the supplements to the Brāhmaṇas, which are designated *Āraṇyakas*, whose primary object——though not strictly carried out——seems to have been to offer in connexion with the life in the forest (*araṇyam*), to which the Brahman had to resort in his old age, a substitute for the religious ceremony which, if not wholly omitted, was at least, in the main, curtailed. Be that as it may, the fact remains that we encounter in them in a number of ways a marvellous spiritualization of the sacrificial worship. The place of the practical performance of the rite is taken up by the meditation thereon, and with it, by the bestowal of a novel symbological interpretation which leads up, afterwards, to the most sublime thoughts.* The most important portions of these

* For an example, may serve the Introduction (intended for the Adhvaryu) of the *Bṛhadāraṇyakam*, where the horse-sacrifice is dealt with :

Āraṇyakas were, under the appellation 'Upanishad,' subsequently picked out of them, and made up into a whole from out of the different Vedas. But, as we should admit, every school of the Veda had originally its own *ritualistic*, and also a more or less full *dogmatical* text-book, and if, as the Muktikā-Upanishad (Ind. Stud. III, 324) declares, there had really existed, 21+1000+109+50=1180 Śākhas, then should there also have been, as it infers from it, 1180 Upanishads. Nevertheless, the case appears in reality much simpler, in so far as the number of çākhas which we actually know narrows itself down, in the case of each Veda, to

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"Om!—The dawn verily is *the head of the sacrificial horse*, the Sun his "eye, the wind his breath, his jaws the all-pervading fire, the year is the body "of the sacrificial horse; the sky is his back, the air-filled space his belly, the "earth his foot-stool (Śank). The poles are his haunches, the inter-poles "his ribs, the seasons his limbs, months and half-months his joints, day and "night his feet, the stars his bones, the clouds his flesh. The sandy deserts "are the fodder which he digests, the rivers his bowels, his liver and lungs "the mountains, herbs and trees his hairs; the rising Sun is his front, the "setting his hind-part; what he yawns that is lightning, what he neighs is "thunder, what he waters, rain; his voice is discourse. The day surely ori-"ginated after the horse, as the sacrificial bowl which stands in front of him: "its cradle is in the ocean eastwards; the night originated after him, as the "sacrificial bowl which stands behind him: its cradle is in the ocean west-"wards; these two bowls began to encompass the horse. As racer did he "draw the gods, as champion the Gandharvas, as charger the demons, as horse "the human beings. The ocean is his comrade, the ocean his cradle."

Here, the universe takes the place of the horse to be sacrified, perhaps already with the underlying idea that the ascetic should eschew the world (cf. Brih. 3, 5, 1. 4, 4, 22), as the father of the family does the real sacrificial offering. In the same vein, teaches the *Chāndogya-Upanishad* (1. 1), intended for the Udgātar, that the syllable "*om*" is the true *udgītha*, a symbol of Brahman *(paramātma-pratikam)*, to comprehend and to venerate: and to like novel interpretations is the *uktham* (hymn) appertaining to the Hotar subjected in the course of the *Aitareya-Āraṇyakam* (2, 1, 2)———Cf. Brahmasūtra 3, 3, 55–56, where it is made out that such symbological conceptions *(pratīva)* are valid not only within the Śākhā in which they occur, but universally.

some few the text-books of which present the same ritualistic and dogmatic material under different arrangement, treatment and execution. Thus, do we know more intimately only two Śākhas in the RIGVEDA, that of the *Aitareyins* and that of the *Kaushītakins*, each of which possesses a *Brāhmaṇam* and an *Āraṇyakam*, the latter including the Upanishad of the school.———For the Brāhmaṇa-section of the SĀMAVEDA we know, up till now, only one Śākha minutely and completely, that of the *Tāṇḍins*, to which the following compositions trace themselves ; (a) the *Pañcaviṃśabrāhmaṇam*: (b) the *Shaḍviṃśabrāhmaṇam* which shows itself to be a supplement to the former, judging by the name ; (c) also, the less thoroughly known *Chāndogyabrāhmaṇam*, we might perhaps assign to the school of the Tāṇḍins, in so far as Śaṅkara, p. 892, 9, 1, quotes under their name a passage which, according to Rajendralāla Mitra (The Chāndogya-Up., Introduction, p. 17, Note) forms the beginning of the Chāndogya-brāhmaṇam ; finally, Śaṅkara quotes repeatedly the *Chāndogya-upanishad* as that of the Tāṇḍins; thus, Chānd. 3, 16 (quoted p. 889, 10. 890, 8); 8, 13, 1 (p. 899, 3. 907, 7. 908 5); 6, 8, 7 (p. 923, 8).———A second independent ritualistic book in the Sāma-veda is perhaps the *Talavakāra-brāhmaṇam* of the Jaiminīya-Śākha (cf. the observations of Śaṅkara in the Kena-Up., p. 28, and of Burnell in Müller, Upanishads I, p. xc), in five adhyāyas according to Burnell, of which the penultimate one contains the familiar, small *Kena-Upanishad* (quoted p. 70, 1. 4. 10. 163, 3. 808, 10), while the last comprises the *Ārsheya-brāhmaṇam* (quoted p. 301, 8). The four remaining Brāhmaṇas of the Sāmaveda (*Sāmavidhāna*, *Vaṅśa*, *Devatādhyāya*, *Saṃhitopanishad*) cannot lay any claim to the name of independent text-books of schools.———In the YAJURVEDA we have two sorts to distinguish, the Black (*i.e.*, the unclassified), and the

White (the classified) Yajurveda. Each contains, in the Samhitā, the brāhmaṇa-like material commingled already with the Mantras; in such a form, the schools of the *Taittiriyakas* (whose Brāhmaṇam and Āraṇyakam are mere continuations of the Samhitā), the *Kaṭhas* and the *Maitrāyaṇiyas*, have handed down the Yajurveda to us. The Taittirīya-āraṇyakam contains, at the end, two Upanishads, the *Taittiriya-upanishad* (books VII, VIII, IX) and the *Nārāyaṇiya-upanishad* (book X). To the school of the Kaṭhas belongs the *Kāṭhaka-Upanishad* which exists at the present day only in one Atharva recension, whilst it seems to have formed, even in Sankara's time, a complete whole along with the remaining texts of the Kaṭhas, about which more in the sequel; under the name *Maitri-Upanishad* is preserved for us a later product of an extremely apocryphal character †; a metrically composed Upanishad of secondary origin, which is, nevertheless, frequently quoted by Śankara as "*Śvetāśvatarāṇām mantropanishad*" (p. 110, 5, cf. 416, 1. 920, 4), and apparently already also by Bādarāyaṇa (1, 1, 11. 1, 4, 8. 2, 3, 22), bears the name of a fourth Śākha of the Black Yajurveda, the *Śvetāsvatara*.———In contrast to the Śākhas of the Black Yajurveda, the *Vājasaneyins*, the leading school of the White Yajurveda, have, after the fashion of the other Vedas, separated the Mantras from the Brāhmaṇas; the former are collected into the Vājasaneyi-samhitā, while the latter form the contents of the *Śathapatha-brāhmaṇam* the terminal portion of which (book XIV) embodying the largest and most beautiful of all the Upanishads, the *Bṛihad-āraṇyakam*. A piece almost resembling the Vājasaneyīsamhita is (solely, perhaps, in consideration of its metrical form) appended to it as

† Śankara quotes this nowhere at all (*Maitreyi-brāhmaṇam* p. 385. S. 1006, 5 signifies the section of Brih. 2, 4 = 4, 5); nor does the term *Sushumnā* (Maitr. 6, 21) occur yet either, in the Commentary on the Brahmasūtras.

book XL, and named, after its opening word, the *Içā-upanishad*; in the canon of Anquetil Duperron, four other pieces of the same Samhitā, *Satarudriyam* (B. XVI), *Purushasūktam* (XXXI), *Tadeva* (XXXII), and *Śivasankalpa* (XXXIV) are exhibited in addition. Besides the Vājasaneyins, çañkara quotes, thirteen times, another school of the White Yajurveda, the *Jābālas*. Nine of these quotations (p. 222, 8. 223, 1. 417, 11. 988, 8=991, 4. 999, 6. 1000, 1. 3. 1025, 8.) are found back again, with considerable variations of reading, in that *Jābāla-upanishad* which is inserted, at the present day, amongst the Atharva-upanishads, while four others (924, 7=1059, 1. 931, 4=933, 4) are not, so that, as is apparent, a more complete work of this school was available to Śañkara. But whether Bādarāyaṇa quotes the same school (1, 2, 32. 4, 1, 3.), is open to doubt.‡ ——— To the ATHARVAVEDA belongs the *Gopatha-brāhmaṇam*, a work of a preponderantly compilatory character, and without any closer relationship with the Atharva-samhitā. In Śañkara we do not meet with any quotation from the same; on the contrary, the circumstance that he does not, at 3, 3, 24, p. 889 *seq.*, take into consideration even Gopatha-br. II, 5, 4, renders it, perhaps, presumble that he might have, either been ignorant of, or ignored, that work. Finally, a long series of mostly short Upanishads, many of which bear a wholly apocryphal character, and are nothing else than the text-books of later Indian sects, have joined themselves on to the Atharvaveda which could not, in the same degree, perhaps, as the other Vedas, be guarded, by competent sur-

‡ Śankara understands by 1, 2, 32 the Jābālopanishad 2, p. 439, and by 4, 1, 3, a text of that school, not known to us. But, neither, 1, 2, 32, according to the *Vedāntasūtra-çaṅkara-bhāshyam* (Pandit, June 1872 p. 19), nor 4, 1, 3, according to the *Vedānta-kaustubha-prabhā* (Pandit, August 1874, p. 55), refers to the Jābālas.

veillance, against fresh intruders. Two Upanishads of the Atharvan are of paramount importance to the Vedānta, the *Mundaka-upanishad* and the *Praçna-upanishad*, both of which are frequently quoted by Bādarāyaṇa and Śaṅkara, whilst, surprisingly enough, we do not come across any authentic quotation from the *Māṇḍūkya-Upanishad*, so plentifully utilized by the Vedāntasāra.

III. A third and last stage of the Vedic-Literature is constituted by the Sutras, likewise diversified in accordance with the Vedas and Śākhas (the relations of which appear, however, variously topsy-turvied), which, for the purpose of practical use, bring together, by curtailment, systematization and integration, the substance of the Brāhmaṇas on which they are founded, in the briefest form, and in a pithy style which is in many ways wholly obscure without a commentary, and to which, also the grammatical and, as we shall presently see, the philosophical literature of India converged. The Vedic Sūtras are of three classes : (1) the *Śrauta-Sūtras* which regulate the public ceremonial, (2) the *Gṛihya-Sūtras*, regulating the domestic rites (during birth, marriage, disposal of the dead), and (3) the *Dharma-Sūtras*, in which the duties of the Castes and Āçramas are explained, and from which the later law-books of Manu and the rest, evolved. As the Śrauta-Sūtras are founded upon the *Śruti* (*i.e.*, divine revelation), so are the two other classes, founded upon the *Smṛiti* (*i.e.*, tradition) and the *Ācāra* (*i.e.*, custom). The significance of these expressions in the terminology of the Vedānta will form, further down, the subject of a discourse.

(c) *On the origin of the Veda.*

The hymns of the Rigveda form the oldest monument in this extensive province of literature (and, for that reason, perhaps, the oldest literary monument of mankind in

general) in so far as they, to judge by their main character, point back to a time when the Indians had not yet settled down in the Ganges-Valley, but lived only in the Indus-Bed, had not yet known of castes, of any privileged form of worship, of any brahmanical regulation of polity and life, but united themselves into small clans under mostly heriditary kings, and led a simple and gay life, tilling their ground, grazing their flock, and entering into mutual conflict amongst themselves. Of all these conditions, the hymns of the Rigveda reveal a self-evident picture §, but especially we can, throughout, follow in them, the origin of the natural religion of Ancient India, in its varied phases, partly from that very moment forward, when its gods, in the hand of the bard, mould themselves out of the natural phenomena, up to the time when the faith in them, for the thinking section of the nation, begins to fade,¶ and finds its substitute in the first impulse of philosophical speculation, the latter, especially in the later hymns occurring, for the most part, in the last Maṇḍalam, of which several, as, e.g., the Puruṣha-hymn, Ṛigv. 10, 90 (VS. 31. AS. 19, 6. TĀ. 3, 12), presume already the immigration into

§ Cf. with reference to the above the following works which are mutually supplementary: Zimmer, Altindisches Leben, Berlin 1879; Ludwig, Die Mantra-Literatur und das alte Indien (in the third volume of Ludwig's *Ṛig*-veda), Prag, 1878; Kaegi, Der *Ṛig*veda. Leipzig, 1881; Oldenberg, Die Religion des Veda, Berlin, 1894.

¶ There are hymns in the *Ṛig*veda, which treat the Religion with open ridicule. Thus, among other things (e. g. *Ṛ*gv. 7, 103), also the hymn. Rigveda 9, 112, which, not without humour, develops the idea that, like men, the God Indra too, attends, as a egoist, to his advantage; which is attained in an extremely effective fashion by means of the ever-recurring refrain "*indrāya mado parisrava*," borrowed, by parodying, from a religious hymn. Grassmann has, surely, expunged this refrain in which the point of the whole thing lies. ——To similar motives also, the "DOGS' LITURGY" (*śauva udgītha*) Chānd. 1, 12, seems to owe its origin.

the Ganges-Valley together with its concomitant, the development of the caste-organisation and of the brahmanical hierarchy.

In other words, after the Indians had gained a permanent footing in the delicious Gangetic plain between the Himālayas and the Vindhya, through numerous fights and jostlings, their regulation of life assumed, by reason of the altered external circumstances, an aspect materially different from that of the past: Above all, an insurmountable barrier was set up between the *Sudras*, the aboriginal population that was driven back, and the immigrating Āryans: but high over the *Vaigyas, i.e.*, the total bulk of the Aryan stock, assumed superiority, on the one hand, the *Kshatryas*, the military nobility headed by the kings, as the owners of material power, and on the other, the descendents, real or fancied, of the families of the early vedic bards, who were called *Brāhmans* (those who pray, priests) and who knew to fashion, by degrees, into a monopoly of spiritual guardianship as also of national training, the heriditary possession, in their families, of the Vedic hymns and of the religious ceremony bound up with them. Of course, all members of the three upper castes, in so far as they were *Dvijas* ("Twice-born," reborn, as it were, by the sacrament of the *Upanayanam*, of the admission into the Brahmanical Church), could manage, and, in part, also perform, sacrifices, but only the Brāhmans could partake of the sacrificial offering, drink the Soma, and receive the sacrificial present *(dakshiṇā)* without which the sacrifice was not efficacious; consequently, they alone could be *Ritvijs* (sacrificers for another in return for recompense) and *Purohitas* (permanently engaged domestic chaplains of kings). Of these privileges of their caste the Brāhmans knew how to make a use extending more and more with time. In proportion to the increased well-

being of the kings and the people through the consolidation of the external circumstances, there was also a rise in the outward ostentation of the religious rites: the number of priests occupied therewith, increased, the names Brahmán, Hotar, Adhvaryu, Udgātar which we first see appearing in the Rigveda, sporadically and without strict differentiation, linked themselves up into the system, and each of these Ritvijs had, in a bigger sacrifice, a multitude of assistants.

But the more complicated the divine service, the more did it render necessary a special preparatory schooling, and this practical necessity became a standard for the *modelling* of the Vedic literature,———if indeed we might use *such an expression* regarding a process, when no written record whatever can, by any means, be thought of ‖. Step by step a fixed tradition shaped itself about the verses and dicta with which the Adhvaryu had to accompany his manipulations (*Yajurveda*), as also about the songs which the Udgātar would chant during the holy performance (*Sāmaveda*). At last, the Hotar also could no longer rest content with the knowledge of the hymns heriditary to his own family; the isolated treasures of hymns were combined into cycles (*maṇḍalam*), and the cycles again into a whole (*Rigveda*) which thereafter remained, thoroughout a certain period longer, open to productions that had newly

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‖ Still, the Upanishads appear originally to have been handed down only by the mouth: on the one hand, we come across passages in them which become intelligible only by presuming gesticulation (e. g. Brih., 1, 4 6: *atha ati bhyamanthat*; 2, 2, 4: *imau eva* [the ears] *Gautama-Bharadvājau, ayam eva Gautamo, 'yam Bharadvājaḥ*, etc.), on the other hand are treated, for example, *satyam* as three-syllabled in Chānd. 8, 3, 5, *bhūmir antarikṣham dyauḥ* and *prāṇo 'pāno vyānaḥ* as eight-syllabled in Brih. 5, 14, 1, and 5, 14, 3, respectively.———For the rest, the question relating to the age of scriptory recording has not that importance for Indians which we, in accordance with our standards, are inclined to attribute to it.

come into prominence.———Not all the ancient hymns have found admission into this canon ; a few might have been shut out, as their contents were found to be offensive or otherwise unsuitable, and others, because they had a popular origin and were not recommend by the authority of any reputed family of bards. To such discarded hymns went on adding themselves, fresh flowers which the stem of the vedic lyric poetry put forth during the Brāhmana-period, and which distinctly indicate the altered notions of the time. Out of these materials, which, outside the schools, circulated, for a time, through the lips of the people (of which their manifold, and especially metrical, spoiling bears evidence), came into being, after a long while, a fourth collection *(Atharvaveda)* which had to keep up a protracted fight before it won a recognition, still conditional.

Meanwhile, those older collections had become the basis of a certain school-instruction which, in course of time, always assumed a rigidly ordered form. Originally it was the father who instructed the son into the heriditary sacred lore of the family, and well as he was able to do it (Bṛih. 6, 2, 4. Chānd. 5, 3, 5), this however could not, before long, be any more adequate, in the face of an increasing difficulty in understanding the ancient texts, of a ritual ever taking on complicated shapes, of a province of studies expanding wider and wider ; classical authorities had to be sought for whatsoever of the theories *(vidvā)* to be learnt, roving pupils *(caraka)* travelled about far and wide (Brih. 3, 3, 1), reputed itinerant teachers moved from place to place (Kaush. 4, 1), and to many a teacher would the pupils flock "as water to the depth" (Taitt. 1, 4, 3). Later on, it rendered the practice necessary that every Ārya stopped in the house of a preceptor for a number of years (at least twelve, according to Apast.

dharma-Sūtra 1, 1, 2, 16), the Brāhmaṇas, in view to equipping themselves for their future calling, the Kshatriyas and Vaiçyas, in view to receiving the influences that would assign a standard for their subsequent thought and conduct. We must admit (cf. Manu 2, 241 Śaṅk. in Bṛih. p. 345, 13 *seq.*) that the imparting of this instruction became, in course of time, the exclusive privilege of the Brahmans. Thus only, can we explain the unparalleled influence which the Brahmans knew to gain and hold, over the life of the Indian people. As the outer dress, so might also have the instruction for pupils of different castes been a varied one (cf. Ait. ār. 3, 2, 6, 9: *na apravaktre*). As recompense therefor did the pupils perform the teacher's domestic and agricultural work; they attended upon the sacred fires (Chānd. 4, 10, 1), tended the teacher's cattle (Chānd. 4, 4, 5), collected for him the customary charitable gifts in the village, and brought to him presents, at the end of the course of instruction. The Veda was studied by them during the time left unoccupied by the manifold duties (*guroḥ karma-atiçeshena*, Chānd. 8, 15). On the whole it would less be an apprenticeship than, as the name *Āçrama* leads one to believe, a "period of discipline" intended for the training in obedience to the teacher (of which extravagant instances have been handed down to us), and in intense self-denying exertion. It lay in the genius of Brahmanism to fashion the whole life into such an *Āçrama*. Not all did proceed to establish a family, after finishing their apprenticeship: some remained at the teacher's house till the end of their lives (*naishṭhika*); others went into the forest to give themselves up to privations and mortifications; yet others, disdaining even this form of an ordered existence, flung away everything from themselves (*saṃnyāsin*) in order to roam abroad (*parivrājaka*) as beggars (*bhikshu*). Later on, the diverse sorts of

"*Āçrama*" or "Religious Discipline" were linked up together into a whole in which it———what in St. Matthew 19, 21 comes forward as an abrupt demand———appears expanded into a magnificent system embracing the entire life. Accordingly, the life of every Brāhmaṇa and indeed, properly speaking, of every Dvija*, had to be passed in four disciplinary stages or *Āçramas*; he should (1), as *Brahmacārin*, live in a teacher's house, then (2), as *Grihastha*, comply with the duty of rearing a family, thereafter (3), abandon it in old age, in view to more and more applying himself, as *Vānaprastha* (hermit in the forest), to increasing mortifications of the flesh, and finally (4), towards the end of his life, in view to, as *Samnyāsin* (*Bhikshu*, *Parivrājaka*), wandering abroad freed from all earthly fetters, and living by alms.———We are at a loss to know to what extent the actual state of things has corresponded to the above ideal claims.

While thus the Brahmanical system of instruction and rule of conduct wove round the life of the Indian people an ever tightening net-work, we see ripening in the very bosom of Brahminism a conception of the universe, which cleaving thereto to all outward appearance, is, in spirit, radically opposed to it.———Already in the Rigveda, strong emotions of an undoubtedly philosophical bent, find expression. We discover a peculiar searching and asking after the Oneness which ultimately underlies all plurality, we see how various attempts are made, for solving the riddle of the creation, for laying hold of the ultimate immaterial principle of every form throughout the versi-coloured change of the phenomenal universe, right throughout the ever

* A restriction touching the Brāhmaṇas appears in Manu VI which cannot be followed with certainty. Cf. v. 38. 70. 97 *brāhmaṇa*. v. 29. 32. 93 *vipra*: on the contrary, v. 2. *grihasthas tu* etc.; v. 40. 85. 91. 94 *dvija*.

richly expanding variety of the Vedic Pantheon,———till, at last, the soul finds and apprehends the Oneness there, where alone it is to be found, NAMELY IN THE SOUL ITSELF. Here, in the mysterious depth of his own bosom, the contemplator who had been lifted out of his own individuality by the devotion of prayer (*brâhman*), discovered a Power which he felt to be superior to all other powers of the creation, a divine Force which, as he sensed, resides as the inward ruling principle (*antaryâmin*) of all existence, earthly and spiritual, on which all the worlds and gods depend, for fear of which the fire burns, the Sun shines, the thunderstorm, tempest and death perform their work (Kâṭh. 6, 3), and without which no blade of straw will be burnt by Agni or blown by Vâyu (Kena 3, 19. 23). Now, the same form-giving tendency of poetry, which had endued Agni, Indra and Vâyu with personality, precisely the same was it which later on raised that Power of devotion, 'unfolding itself in trivial smallness on all sides, waxing "in might as the gladdener of the great [gods], as God, "reaching up to the far-off gods and embracing this uni-"verse" (Rigv. 2, 24, 11), first, in a readily transparent personification (as *Bṛihaspati, Brahmaṇaspati*), but next, truly, boldly and philosophically, as the *Brâhman* (Prayer), the *Âtman* (Self), high above all gods, and made these with the rest of the whole universe proceed out of It in innumerably varied plays of fancy.———In time, we may hope to be able to follow, step by step, amongst the wealth of texts preserved in the Ṛigveda, the Atharvaveda and the Brâhmaṇas, how the sparks of philosophical light, struck in the Ṛigveda, glow brighter and brighter till, at last, they burst forth in the Upanishads into that brilliant flame which, to this very day, has the power to shed on us light and warmth.

Numerous indications point to the fact that the real

guardian of these thoughts was originally not so much the priestly caste satisfied with ritual as, rather on the contrary, that of the Kshatriyas. Over and over again, do we meet in the Upanishads with the situation that the Brahman requests the Kshatriya for instruction which the latter imparts to the former, after diverse observations on the impropriety of such a procedure (cf. Bṛih. 2, 1. Kaush. 4, 1. Bṛih. 6, 2. Chānd. 5, 3. Chānd. 5, 11. Kaush. 1, 1).——— Be that as it may, the Brahmans made this new theory of Bráhman and its identity with Ātman their own, and combined it, as well as it would succeed, with their system of the justification of works, in a fashion with which we will, further down, get more intimately acquainted. Both the systems, the ritualistic and the philosophic alike, propagated themselves into the Vedic seminaries, and were, within and without the school (during public festivals, at the courts of kings and so forth), the subject of eager discussions, and not infrequently of violent polemics, both underwent from wrangle and mutual exchange, diverse transformations and improvements till, at last, as the precipitate of this abundant intellectual activity in individual schools, the *Brāhmaṇas* together with the *Upanishads* in which they terminate, moulded themselves into a form in which we still possess them, and were eventually (probably not till after their practical value had for a long time already devolved upon the Sūtras) reduced to writing. It is to be hoped that we might in time succeed in reconstructing out of them the course of development, although not right into all the minutiae wherein it found its termination.

We have already seen, how to the older Upanishads which are the philosophical text-books of individual Śākhas, a long series of more recent productions of that name attached themselves, within which the further refinement

of the religious conceptions, and side by side with it, the development of a peculiar endeavour to realise even in the present life the union with the Universal Spirit, by means of a certain practical preparation (called *Yoga*), can be pursued into the very period of the Indian Sectarian activity, and which, as it would appear, were joined on quite exteriorly to the Atharva-veda.

V. V. RAMANAN, M.A.

(To be continued).

BRAHMACHARYA.

II

The Brahmacharin goes engaged in duty : he is the one limb of the gods. Through him Brihaspaty obtained his wife.

The gods, the men, the truthful kings gave back Brahmajaya to him.

Giving back Brahmajaya, making her sinless with the aid of the gods, they shared the fulness of the earth, and won themselves extended sway—Rigveda (X-109).

Character-building is a divine art. No nation has spent so much of its energy on the sacred science of man-making as the Hindu. It is the transcendental genius of Brahmanism that fashioned the whole life into a series of self-denying exertions or Asramas. Brahmacharya, Grihasta and Vanaprasta and Sannyasa form a magnificent system of discipline embracing the entire life of man.

The asramas are a flight of steps connecting God and man, says the Mahabharata. Man becomes God by the expansion of the soul. In every nation there is an unsophisticated understanding of the meaning of life which directs the movements of the individuals of the nation, an understanding that defines the goal at which the society aims. This is the real religion of the nation. The asramas help the forward movement of humanity towards unity and perfection, by systematising this religious preception of the race and bringing it within the reach of all.

The first of these asramas is Brahmacharya, the foundation of national training. Brahmacharya is essential to every *dvija* who has received the sacrament

of *Upanayana*. This institution is based on a perfect analysis of man, on the universal laws of development, on a clear perception of what is fundamental and permanent and what is ephemeral and dependant in him.

What then are the fundamental principles of this religio-national institution? Simplicity, purity, memory, truth, goodness and beauty these are some of the essential principles in which the student is reared. Man-making and character building is the whole aim and method of education; even the study of the Vedas is secondary. At the same time, Brahmacharya connotes an obedient and receptive attitude of mind on the part of the pupil.

When life was simple and natural it was the patriarch of the family that initiated the student into the sacred lore. With the greater complexity of life, a special class of men performed this function of education. Pupils travelled about and flocked near reputed teachers for knowledge. Later on it became necessary that every pupil must stay in the house of a teacher for at least twelve years to equip himself for his future calling, and to possess a rule of conduct for his entire future life.

The pupils performed the teachers domestic and agricultural work, tended the sacred fires, tended the teachers cattle, and collected the charitable gifts for him and the Veda was studied only during the time left unoccupied by these manifold duties. (Upanishads).

"In days of yore, the divine Brahman, for benefitting the world, and for the protection of righteousness, indicated the four modes of life. Amongst them Brahmacharya is the first. He who is in this mode of life should have his soul cleansed by purity of conduct, by Vedic rites and by restraints and vows and humility. He should cast off procrastination and idleness, practise con-

centration and meditation three times a day; he should lead a life of celebate existence, attend to the sacred fire, daily go out on a round of mendicancy. Willingly accomplishing everything that the commands of his precepter may indicate, he should receive such Vedic instruction as his precepter may give him as a favor. Such a Brahmacharin obtains the fruition of all his desires." (*Mahabharata.*)

The Hindu has never believed in the efficacy of school-instruction and book-learning. Soul-culture is the one thing needful. The teacher is to live the life and the student is to develop his nature under the magnetic influence of his personality. It is character speaking to character, the soul rousing the soul. It is teaching by *contagion*. The profound nature of the guru, even in its silence, awakens in the disciple a sense of power and beauty, a perception of the basic oneness through all its meshes. It is not the acquisition of book learning, or of manual skill but a diving into the very depths of life and character that has the power of awakening other souls into activity. "It is life kindling life, thought kindling thought." Bhagavan Sri Ramakrishna the latest embodiment of Sanatana Dharma says, "The teacher can only be a help. The spiritual awakening is very much a question of time. The teacher must possess sufficient force of character derived from God and realisation. He must be a person armed with credentials. He must be strong in spirit." "Though the universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to till." We earn knowledge to make it our own. Imitation is suicide. In every man there is the universal sense. The human soul is perfect and possess the whole realm of knowledge in itself; by awakening the dormant

soul buried in man, he realises all knowledge within himself. Thus Arjuna hearing the whole Gita expounded to him by Sri Krishna says "Delusion has disappeared; remembrance of everything has come." Thus education has been defined as the "manifestation of the perfection that is already in man."

No man can rise at once to the sanctum of the soul. Our first efforts must be to resist temptations and act according to the eternal law within. Brahmacharya therefore is the conquest of the lower self. It is freedom from the duality of joy and sorrow, love and hate. It is control of the senses, and mind. It is self denial for the sake of self-discipline; an abandonment of things loved to answer an inner call. As Tapas or sacrifice is an act of self-determination for the public good so Brahmacharya is self-determination for self-expansion and self-realisation. Such a control gives man the power and strength to achieve the aim of life. Life is a manifestation of power, the 'plus energy' or affirmative force as Emerson puts it. Thus through Brahmacharya we attain Brahmajaya or Brahman Kinetic, of which all our activities are but broken parts. The whole of nature helps man in 'infilling' his activities with Brahman which furnishes the wisdom to know and will to act. Through concentration and control of the senses the soul yields to each pupil its whole treasure. The function of a teacher is only to discipline the lower self and inspire his soul; everything else the student will have to work out for himself. Nothing that is not organic, nothing that is not our own can ever help us in the sublime acts of life. This is the canon of educational science which the Vedic Rishis fully recognised.

'Of the truth Upakosala son of Kamala abided by Satyakama son of Jabala as a Brahmacharin and for years

carefully attended his house-hold fires. The tutor granted leave to his other pupils to return home but refused that indulgence to him.

'To the tutor said his wife: "The Brahmacharin has successfully attended the house-hold fires, let not the fires upbraid thee: explain to him what he wants." The tutor without condescending to grant the explanation went out on his pilgrimage.

'The disciple fell ill and abstained from food Unto him said the wife of the tutor. "Brahmacharin take food: why abstain from sustenance?" He replied: "Many and variously disposed are my desires: I am full of diseases and shall take no food.

Next verily the fires said. "This exhausted Brahmacharin has carefully attened us. We well explain unto him what he wants," and then continued:

'The five fires together taught him that the Prana the sun, the moon, earth, sky, stars, lightning, everything is Brahman, every thing is bliss. They taught him the knowledge relating to themselves and the soul, and said that your tutor will explain to you the fruit of that knowledge.

'At this time the teacher returned from his pilgrimage and addressed his pupil saying: "O Upakosala, child, your appearance shines like that of the knowers of Brahman; who has given thee instruction?" He replied: who will instruct me, Sir? And then pointing to the fires said, these verily that are thus, were otherwise." Did they, child, speak unto you? inquired the tutor.

'"Even so" responded the pupil. The tutor said, "child they have spoken to you about the regions, I too will speak to you about them; even as water attacheth not unto the leaf of the lotus, so doth sin attacheth not unto him who understands them."

'The teacher then helps the student in the complete realisation of the truth. He teaches him thus:

'That being who is seen with in the eyes, is verily the soul. He is deathless and fearless, He is Brahman. He is called Sanyadvama; All adorable objects merge into him; all adorable objects merge into him who knoweth this. It is verily refulgent, Oh! he is verily the great Receptacle &c. This is the Devayana; this is the Brahmayana. Those who betake to this path return not, verily return not, to this mortal sphere.'

There are similar passages in the Vedas where the students learn from earth, air, fire, water and the sky &c., The function of the teacher is only to train and control the mortal part of man; to remove the obstacles that stand in the way of the soul, and obstruct its expansion. No man can go against his nature. The relation between the soul and God is so pure and simple that it is profane to interpose artificial helps. When a direct communion is established, in its childlike simplicity the divine wisdom is received. Child like simplicity and docility and Śraddha are the cardinal necessities of all high education and nature is its true minister.

The commercial civilization of Modern Europe has completely ignored the power of nature in the building up of man. 'Man is a broken giant, and, in all his weakness, both his body and his mind are invigorated by conversation with nature,' says the American Vedantist. Modern education teaches us to build machines, to write histories and criticism. But the Ancient Brahmacharin beheld God and nature face to face. Why should not we have a poetry and philosophy of insight, and not of tradition, and a religion by revelation to us, and not the history of theirs? asks Emerson.

Hinduism is pre-eminently a religion of Mukti. Free-

dom from the three miseries—Individual, Social and Natural which are the dominant notes of the Vedanta. The gladness of liberty is the end of all existence. Hence a pupil is taken out of the environment in which he is born, is emancipated from all formal cults and conventions which crystallise his intellectual and moral being and is brought face to face with nature. Nature is a great discipline. She strengthens the tone of our body and mind; she educates our understanding and reason, deepens our emotion by her beauties and sublimities; purifies the will and builds our character. A constant conversation with nature gives us an access to that centre of all moral being, perfect knowledge and power. More than all, God and nature conspire to give us the secret of idealism and emancipate us. A child-like docility and simpilicity are required of every Brahmacharin. Our best thoughts are the reflections of divine simpilicity. In our easy and spontaneous actions we express our true spiritual nature.

These are some of the elements in the life of a Brahmacharin which bring greatness within the possibility of everyone. The utilitarian culture of modern education, with its absolute ignorance of the essential nature of man and his destiny is affecting even India. Concentration and renunciation, controlling the senses and preventing the dissipation of our physical and moral being are the essential equipments with which alone a science of life can be built. Whatever may be our ideal, physical or moral, whatever achievement we may aim at, the acquisition of wealth or power or spirituality, these two—concentration and renunciation are essential to success.

To-day there is an attempt to nationalise Indian Education. We hope they will not forget the basic principles of education of whose power and utility the past

Indian culture is a witness. It is a pity that in this land of Buddha, Sankara, Ramanuja, the land in which prince of tyagis lived and moved, the virtue of Brahmacharya is being forgotten. Early marriage is sapping very much of the national edifice—an edifice reared with so much labor and skill by Gods on earth. Some of our countrymen, who ought to know better, seem to believe that the discipline of Brahmacharya is intended only for students. We read in the Upanishads, that even old men took the vow of Brahmachrya. There is only one Asrama that is Brahmacharya says the Upanishad. As Bhagavan Sri Ramakrishna said, everyman and woman must go into solitude, and meditate on Brahman for at least three days in the month Solitude is retirement from society and books. We must enjoy with the freedom, spontaneity, simplicity and purity of a child the sublime in man and nature. Every hour spent with nature adds to the sum total of the national strength. It is a national asset which we cannot afford to ignore.

"Narayana is the ideal *Brahmacharin*; even the puissant Brahman, lives alone, observant of the vow of *Brahmacharya*." Let us adore this ethical God Brahmacharya, the God of the religion of healthy-mindedness; our national redemption—social, political and spiritual can be easily achieved, and humanity will receive a fresh impetus for enlightenment and moral progress.

The Devas and Asuras commenced their respective sacrifices vying with each other to go to heaven. The Asuras strove and acted hurriedly. But the Devas acted with Brahmacharya, godliness and Tapas, contemplation. The Asuras were vanquished. The Devas went to heaven by means of their *prasrita* extended sacrifice. Taitt. Aranyaka (II, 1, 1.)

CORRESPONDENCE.

OUR IMPRESSIONS OF THE JAGADGURU SRI SANKARACHRAYA OF SRINGAGIRI.

THE world is apt to look at others with a glass tainted with their own characteristics. The Srivaishnava in general was being blamed by their *Smārtha* brethren for being exclusive and narrowly sectarian, though the latter failed to set an example to the blamed during the several opportunities which presented themselves in the past. In these the former may in a sense be justly said to see only the followers of the many begotted sects which got subsequently merged into that founded by Sri Sankara but not the followers of the broad and universal principles laid down by that great Acharya. The fact that is generally ignored by all is that even in the teachings of a sectarian religion, there always lurks an undercurrent of the broad principle of universality when they are interpreted from the highest point of the goal to be realised by that religion. No sect, however narrow its teachings may appear at the outset, can be said to be devoid of an element of universality, if by that sect is meant the union of a number of individuals for a common religious purpose.

As a sort of protest against the common charge of sectarian begotry some of the leading members of the Mandayam Sri Vaishnavas at Bangalore made up their minds to pay thier homage to the great *Smārtha Sannyāsin* of the age by whose presence the city of Bangalore was hallowed for a time. One afternoon these were graciously granted a private interview by the Swamin, for more than an hour and half, and I am proud to say that my humble self formed one of the group that were present on the occasion.

Great as the Swami's position was as the head of one of the leading religious institution in India, he with a smiling countenance was seated only on a shred of *garua* cloth spread on the floor, one small piece tied round his loins and another negligently thrown over the body to keep it covered. All of us prostrated before the scerene figure of the swami and after an informal introduction were asked by him in a sweet and gentle voice to be seated. He lifted his large, brilliant and enquiring eyes at each one of us as we took our seats; and with an expression of approval said that we were welcome.

He then, with dreamy eyes which bore red marks of recent absorption in deep meditation, spoke as if he was roused and brought back to the consciousness of the occasion from somewhere else. He casually made a few remarks about his own mission in undertaking his present tour. So far as he himself was concerned he preferred dwelling under a tree in a forest in meditation and throwing away this mortal appendage of body. This busy life of work-a-day world was becoming too much for him. But the position has fallen upon him as the head of a religious institution and made it incumbent on him not to shun society altogether. He was bound to meet them and to serve them in the best way in which he could possibly do. Of late one idea entered his mind, that it was his foremost duty to serve the great Master whose discipleship he claimed. His Master did so much to the cause of religion, his country and his fellow beings, that nothing was done hitherto by any of his followers to perpetuate his memory in some manner tangible to the ordinary run of people. The very place of his birth was sunk in oblivion in the hands of foreigners without any token of recognition. If he could obtain possession of the land and get a temple built on the very place of his birth wherein regular worships is offered to the *Āchārya*, he

would then justify his discipleship by this *Gurukānika.* The Malabar Government had already acquired the necessary plot and he hoped that he would soon be in a position to see his objects fulfilled.

He then launched into a pathetic appeal urging the necessity for all of us forgetting our differences and joining hands in upholding our common religion and protecting it from the aggressions of foreigners. Do not our benigh rulers whose avowed motto is religions neutrality indirectly support their own co-religionists, the Christian Missionaries? Have not the followers of the ancient Vedic religion whose very breath watted toleration and universality something to learn from these foreigners? Do we not see that the *Sanātana Dharma* of this traditional land is gradually losing ground on account of our ignorance and want of co-operation. *Vaishnavas* have no business to hate the *Saivas.* The Sastras teach that Vishnu exists in all as their *Antaryāmin.* Why then should Siva who is also an embodiment of the same Vishnu be hated by the Vaishnavas? Would a Vaishnava worship the feet of Vishnu and discord the other members? The Swami was telling the same thing to the followers of Siva as well as other forms of God and was asking them not to hate the other sects. Sharers that we inevitably are in the destiny of our race we are bound in the same ship. Owners that we are of a glorious heritage we must stand strong and united to protect it. So far as he was concerned he saw no differences. All are followers of the same method and practices of religion taught by the *Sāstras.* What matters it if one prefers a particular state of realisation as the highest? The *Sāstras* mention four states of realisation—*Sālokya, Sāmipya, Sārūpya* and *Sāyujya.* If I say that my stage is beyond every other should I be hated for it? To one who has realised the truth there can be no quarrel and nothing wrong to hate.

The Swami justified his teachings by quotations largely from the Bhagavad Gita and other scriptural texts. He then expounded the meaning of the *Mimāmsa Sūtra* of Jaimini regarding the repudiation of other's doctrines which are opposed to one's own. According to Jaimini the condemnation of an opponent's doctrines does not mean the hating of others. The object of criticising others is to infuse faith in the followers of one's own teachings. Whatever may be the ideal, faith is what is essential for the realisation of that ideal. Reason is only a lower state of it and is serviceable as leading to this faith. Faith, should therefore be possessed by every one in the religion in which he is born or which he has come to avow; but no one should make this the ground for hating others. Our attitude towards each other should be like that between that Pandavas and the Kauravas as said by Dharmaraja. Suddenly looking at us he said. "When their is quarrel amongst ourselves we are five and they are hundred. But as against a stranger we are one hundred and five. Remember that." In protecting the life of their ancient and great nation, in furthering and defending the cause of true religion against others we should feel that we are all one. Irrespective of sect and sectarianism the Swami was ready to help every moment in the cause of religion and education for the advancement of his country.

Turning to the President and Secretary of the *Ubhaya-vedānta-pravartana* Sabha of Mysore the Swami said that they need not think that the little help (*viz*, Rs. 50 per annum) that is now being given from the mutt to the *Sabha* will end here. As the Sabha expands and increases its scope of usefulness to his countrymen further help will be ungrudgingly given to them; for, the work that is being done by the Sabha is also his work. He himself was trying to maintain an educational institution at Sringeri for young men to prevent their present tendency to get more and

more denationalised under foreign influence. But owing to the out of the way situation of the place the institation is not well attended and as useful as he would wish it to be. If circumstances are favourable he intends opening it at Bangalore; where he hopes this work will be better appreciated. India is pre-eminently the land of religion. All its present evils are due to its neglecting the true spirit of religion. If the followers of the various religious sects of India join their forces and work in a friendly spirit for the melioration of their country, all else will come. We need not care for minor things, they will take care of themselves.

After this short discourse from the Swami, a Sanskrit address composed of some 15 stanzas was read by Pandit Asurai Anandalwar. The address contained a side reference to the work of the original Sankaracharya as the founder of the Vedic Religion back and the unifier and reestablisher of the six religious sects that existed in his time in their pristine purity. This the Swami appreciated very much. As it was time for the Swami's *ahannika*, we had to take leave of him.

From the little we had of the Swami, we can say that he showed that he was not behind any other in understanding and appreciating the spirit of the times. He is undoubtedly a man of realisation and power. Only if he could condescend and bestow some attention to the worldly welfare of his countrymen, he will be able to do a good deal. From the way in which he held his brilliant eyes and spoke I was forced to think that the Swami, when he chooses is a visionary who finds greater pleasure in his own hyperconscious visions and spiritual communion than in the ordinary affairs of the world. Whenever he spoke to us he tried to do so with an effort by bringing himself down to the level of his hearers. He seemed to have passed beyond all cares and calmly awaiting the natural dissolution of his body over

which he had obtained complete control. I pray to God that He may preserve this holy tabernacle of His for at least some time more till the Swami sees the accomplishment of the grand schemes which he has thought of for the welfare of his religion and country and which he so ardently advocated to his mute listeners.

MUMUKSHU.

———o———

NOTES AND THOUGHTS.

Extract from a letter from Swami VIVEKANANDA to one of his Americal friends written from Almora on 9th July 1898.

"The way is long, the time is short, evening is approaching. I have to go home soon. I have no time to give my manners finish. I cannot find time enough to deliver my message. You are mistaken if you think I have a work as Mrs.————thinks. I have no work under or beyond the sun. I have a message. I will give it after my fashion, I will neither Hinduize my message nor Christianize nor make it any 'ize in the world. I will only my-ize it. That is all. Liberty—**Mukti** is my religion and everything that tries to curb it, I will avoid by fight or flight. What are men? What do I care about what they talk? The babies they do not know any better. What, I who have realized the Spirit and the Vanity of all earthly nonsense to be moved from my path by earthly nonsense, to be moved from my

path by babies' prattle ? I feel my task is done. At least three or four years more of life is left. I will sleep without caring, what will be next and may I be born again and again and suffer thousands of miseries so that I may worship the only God that exists, the only God I believe, the sum total of all souls and above all my God the wicked, my God the miserable, my God the poor of all races, of all species is the special object of my worship.

Aye fools, neglecting the living God and His Infinite reflections with which the world is full and running after imaginary shadows leading to quarrels and fights. Him worship—the only visible—and break all other idols."

* * * * *

Babu Bupendra Nath Dutt, Editor of the *Yugantar*, a Bengali Journal, was sentenced to one year's rigorous imprisonment and hard labour under Section 124 A of the Indian Penal Code which relate to the offence of sedition, the defence being that the action complained of was done in the discharge of his duty by the country. Babu Bupendra Nath Dutt is the youngest brother of the late Swami Vivekananda and is not even 25 years old. He refused to marry and settle down in life but resolved to dedicate his life to his *Matribhumi*. He started this vernacular weekly immediately after the partition of Bengal and was conducting it on national lines until he was taken away from his work on Wednesday. The old mother and the still older grandmother have had their lives chastened by long suffering and will we are sure bear up the calamity with perfect resignation to the Divine Will especially as patriotism has been in the blood of that family. When it surged up once before this, it gave Vedanta to the West and focussed modern Indian thought towards "the one central truth in

our religion—the common heritage of the Hindus, the Buddhists, and Jains alike—the spirit of man, the Atman of man, the immortal birthless, all-pervading, eternal soul of man, whose glories the vedas cannot themselves express; before whose majesty, the universe with its galaxy upon galaxy of suns and stars and rebulae is as a drop." "Every man or woman," said the Swami, "nay from the highest Devas to the worm that crawls under your feet is such a spirit evoluted or involuted."

* * * * *

Addressing the young men of Bengal in that memorable letter from Chicago the Swamiji exhorted him thus:—India will be raised—not with the power of the flesh, but with the power of the spirit.....Say not that you are weak, the spirit is omnipotent. Call up the divinity within you which will enable you to bear hunger and thirst, heat and cold. Sitting in luxurious homes surrounded with all the comforts of life, and doling out a little amateur religion may be good for other lands, but India has a truer instinct. She intuitively detects the mask. You must give up. Be great. No great work can be done without sacrifice. The Purusha Himself sacrificed Himself to create this world. Lay down your pleasures, your names, fame or position, nay even your lives, and make the bridge of human chains over which millions will cross this ocean of life. Bring all the forces of good together. Do not care under what banner you march. Do not care what be your colour green, blue, or red, but mix all the colors up and produce that intense glow of white, the colour of love. Ours is to work. The results will take care of themselves. If any social institution stands in the way of your becoming God, it will give way before the power of spirit. I do not see into the future; nor do I care to see. But one vision I see

clear as life before me, that the ancient mother has awakened once more, and is sitting on her throne, rejuvenated, more glorious than ever. Proclaim her to all the world with the voice of peace and benediction.

God is one and the same, and is pleased or displeased by the same things for ever, although one part of His pleasure may be expressed at one time rather than another, although the mode in which His pleasure is to be consulted may be by Him graciously modified to the circumstances of men.—*John Ruskin.*

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"एकं सत् विप्रा बहुधावदन्ति"

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GOSPEL OF SRI RAMAKRISHNA.

Sri Ramakrishna at Cossipore garden with Narendra (Vivekananda), Rakhal, M., Girish and other disciples.

CHAPTER I.

DIVINE INCARNATION FOR THE SAKE OF THOSE THAT LOVE THE LORD.

Sri Ramakrishna is staying with his disciples in the garden at Cossipore. He is lying very ill in the large room upstairs.

It is evening. Narendra (Vivekananda) and Rakhal are gently stroking His feet with the hand. Mani is also seated near the Master who beckons unto Him to join in the service. Mani relieveth one of the two others and gently stroketh the feet of the Master.

It is Sunday, 14th March 1886 ; second Chaitra, the ninth day of the light fortnight of Falgun. It is the Sunday after the birthday anniversary which came off on the preceding Sunday at the garden. Last year the

anniversary was celebrated with great rejoicing at the Temple at Dakshineswar. This year the Master is very ill and His disciples are sorely troubled in spirit. God indeed was worshipped as usual on that day and the usual offerings were made to Him. But there was no feast made in which the public could take part.

The disciples are all present in the garden watching and nursing their beloved Master. Our Holy Mother is also here,—night and day is she engaged in the blessed service of Her Lord. Most of the younger disciples are here. They have practically left their homes and have thrown themselves heart and soul into this noble work—that of serving Him—of whom they have learnt the true meaning of their life in this enigmatic world.

The older disciples, many of whom entered the world come to see the Master almost every day, some of them will come here to stay for two or three days together at a time.

He is very ill to-day. It is midnight. The garden and the house have bathed in the moonlight but the heart of the disciples knoweth no peace, for it is feared that He, who hath solved the Problem of Life for them, is about to leave this world.

It is perfect silence on all sides. All nature is still—save for the murmuring sound of the leaves which slightly move in the gentle breeze of spring that bloweth from the south. In the midst of this stillness is the Master, lying down in His chamber upstairs restless, sleepless! One or two disciples are seated near, watching. At times He seemeth to fall asleep. Or is it that he hath passed into that blessed state of communion[1] in which the mind remaineth unmoved in the midst of the greatest sorrow and sufferings?

---

1 Yoga

M. is seated by His side speechless, bewildered at the sight of sufferings unspeakable,—a sight which will rend the heart of the most hard-hearted. At the bidding of the Master, he cometh still nearer. He saith to M., in broken words, "Lest thou and thy brothers here shall go about weeping I do suffer so much!—if you all say 'Thy sufferings of the flesh are terrible—let the body be given up'—if you will say it—then this body may be laid aside."

M. is speechless and looketh bewildered!

It is the moment of agony with the disciples; their heart is rent asunder. He who is their Father, their Mother, their Leader, their Protector, their Master, their All, speaketh these words! What are they to say in reply? Is this another crucifixion? Thinketh one of them to himself. Another sacrifice for the sake of mankind and specially for the sake of those who in the absence of their shepherd will be like so many scattered sheep!

* * * * *

It is the dead of night. The Master getteth worse! Is there no help?

A message is sent to Calcutta friends. Doctor Upendra and Kaviraj Navagopal come up with Girish from Calcutta at that dead of night.

The disciples are with the Master who seemeth a little better.

He saith, "The sufferings are of the flesh; that is as it should be—for the body is made of the five elements, from matter.

Turning to Girish, He saith--"What dost thou think I always see in this state? Well, it is the spiritual Forms of the Lord. Many and various are those Forms! Amongst them do I behold that Form here in which too the Lord has manifested Himself.

(By 'this Form' the Master meaneth His own Form).

CHAPTER II.

It is between 7 and 8 the following morning; Monday 15th March. The Master hath rallied a little. Softly talketh He with the disciples. He is seated reclining on pillows. At times He expresseth His thoughts by means of signs.

Narendra, Rakhal, M., Latoo, Sasi, Gopal, (senior) are seated before Him.

The disciples sit mute; their heart knoweth no peace. They bring to their remembrances the state of the Master overnight and look grave.

[GOD VISION BY SRI RAMAKRISHNA.]

GOD MANIFESTS HIMSELF AS MAN AND NATURE.

Master to M: Knowest thou what I see! I see Him as All. Man and other creatures,—they appear as veritable figures skin-bound,—with the Lord within shaking the head or moving the hands and feet."

"I had once a like perception:—One substance I felt had taken the forms of the cosmos with all living creatures! like a house of wax, with gardens, roads, men, cows and the rest all made of wax and nothing but wax?

"I see, I realise that all the three come of once substance,—the victim to be sacrificed, the block for sacrifice and he who cutteth down the victim for sacrifice."

Does the Master say that He offereth Himself as a sacrifice for the sake of Mankind and that it is the Lord that manifesteth Himself as the victim for sacrifice.

Saying this the Master crieth out in a feeble voice. Ah me! Ah me! What a vision!

The state of God-consciousness once more! The Master has departed from the sense-world! The state of Ecstasy is not good for Him; so think disciples. But they know not what to do.

He has again come to world-consciousness. He saith; now I am free from suffering of any kind. I am as well as ever. The disciples see that He hath passed into a state which is beyond joy and grief, happiness and misery.

Latoo hangeth down his head which resteth on the palm of his hand, as he watcheth the Master with a sorrowful heart.

The Master lifteth up His eyes and looketh on the disciples. His heart overfloweth with the unspeakable love that he beareth towards His darlings—a love that the world cannot give !—A love that passeth all human understanding.

Rakhal and Narendra ! How He doth fondle them ! He stroketh their face and caresseth them as if they were children five years old !

A short while after He saith to M. in a sad tone,—

"Were it given to this body to stay on in this world for a few days more, the souls of many people would have been waked up !"

With these words He remaineth so but for a time. He continueth, saying,—

"BUT IT HATH BEEN ORDAINED OTHERWISE !" The disciples wait for His next words. The Master saith again,—

"Yes, such is not the will of the Lord ; here is One in whom their is not guile, one that knoweth not letters and people may take advantage. He may give away God's best gifts to those that are not worthy and know not the value of devotional exercises, in this money-getting sense-loving age. Doth the Master mean that the son of God, the Divine Incarnation, is the embodiment of God's Love for Mankind and that the world cannot be kept going if every human being that liveth and will beget children knoweth God and accepteth His Son ?

Rakhal (affectionately) : Do speak to the Lord, Sir, so that thy body may abide in this world for sometime.

Sri Ramakrishna : The Lord shall do His Will.

Narendra : Thine will hath become one with the will of the Lord.

The Master holdeth his peace as if thinking within himself.

Sri Ramakrishna (to Narendra, Rakhal and others) : "Well, nothing cometh of my speaking to the Lord about it. His Will shall be done."

"I now see that I and my Divine Mother have become one once for all. Radha said to Krishna 'O Beloved, abide thou within my heart and appear not any longer in thy human form. But she soon yearned to see Krishna in human form. Her heart struggled and panted after the Beloved. But the Lord's Will must be done and Krishna did not appear in human form for a long time.

Rakhal (aside to the disciples) : Master speaketh of *Chaitanya*.

M. (to himself) : One with his Divine Mother ! One with the undifferentiated ! Now it is so hard for him to continue as a separate Personality ! The son merged into the Mother ! Is this the meaning of the Master ?

CHAPTER III.

A MESSAGE FROM THE BEYOND.

The Disciples sit still. The Master looketh on them with affection. He putteth his hands upon his heart and will speak.

Sri Ramakrishna (to Narendra and other disciples) : Here (*i.e.*, within myself) there are two Persons. One is the Divine Mother—

The disciples wait for the rest of his words He continueth--

'One is the Divine Mother, the other Person is His devotee. It is the second Person who once broke his arm. It is, also, the second Person who hath been now taken ill. Do ye understand this ?

"The disciples sit still and do not utter a single word.

Sri Ramakrishna : Alas ! To whom shall I speak all this ? And who is there to understand me !

A short while and the Master continueth. "The Lord cometh with his disciples as a Divine Incarnation. He taketh a human body. His disciples go back with Him to the Divine Mother.

Rakhal : Therefore, thou must not go before us and leave us behind.

The Master smileth--with Love unspeakable, beaming from His eyes ! He saith on—

'A band of *Bâûls* cometh into a house all on a sudden ;—They chant the name of the Lord and dance with joy ! That done, they leave the house at once ! As abrupt in going as in coming ! And the people know them not !

The Master and the disciples smile. *Bâûls* are a sect of Hindus who renounce the world and are filled with the madness of Divine Love.

The Master continueth—

"Taking a human body one cannot avoid suffering."

"I sometimes say to myself "May the Lord grant that I may not be sent unto this world any more."

"But there is one thing to be taken into account. The rice and *dal* to be had in one's home ceaseth to interest one if one cometh to be called to the Lord's Feast."

M. (to himself). Doth the Master mean that the son of God (*Avatar*) who is the Embodiment of God's Love is ever fond of abiding with His own, *viz.*, those that love the Lord, the Lord alone. The Ambrosia that He

distributeth at His Feast, is it not the Love of the Lord !)

Master : He taketh the human body for the sake of the pure souls that love the Lord alone.

[THE MASTER TEACHETH NARENDRA THE PATH TO KNOWLEDGE[1] AND TO THE LOVE[2] OF GOD.]

The Master looketh on Narendra with ineffable tenderness.

Master (to Narendra): A pariah[3] was carrying the flesh of slaughtered animals in baskets suspended on each side of the yoke fitted to his shoulders, when he met Sankaracharya (the Hindu Saint and reformer) passing by after bathing in the holy waters of the Ganges. It chanced that he touched the person of the holy man. Sankara got offended and cried out " Thou hast touched Me, Sirrah !" He replied ' Lord, neither have I touched thee, nor hast thou touched me ! Do thou reason with me and say whether thy true Self is the body or the mind or the determinative faculty[4] and tell me what thou art truly. Thou knowest that the true Self is not attached to any of the three ingredients with which the cosmos is made *viz.*

I. Love[5], Renunciation, etc., which lead to God.

II. The principle[6] of activity which leadeth to action.

III. Ignorance[7] which turneth one away from God.

The Absolute,—dost thou know what it is like ? It is like the air, which carrieth the odours be they good or bad, but remaineth unattached to the ordours'.

Narendra. " That is indeed true, Sir.

Master. " The Absoulte is beyond all attributes — beyond whatever is connected with the world system[8].

" The world system either leadeth Godward or away

---

1 Jnan. 2 Bhakti. 3 Chandal. 4 Buddhi. 5 Sattva. 6 Rajas 7 Tamas. 8 Maya.

from God[9]. Woman and Gold lead us away from God. Knowledge, Renunciation, Devotion lead to God. Sankara never parted with the latter. He kept on the *Ego of the preceptor!* Thou and the others here feel concern for me; —this concern cometh out of the latter and it leadeth to God.

"If one taketh the help of that part of the world system which leadeth to God, one may realise the Absolute[10]. Reaching the roof some like to go up and down the staircase;—They retain the Love of Personal God after realisation of the Absolute. They do so for giving an example of themselves to mankind; and also for enjoying the sweetness of Divine Love and the company of those that love the Lord.

Narendra and other disciples do not say any word but sit still.

Doth the Master think of and point to Himself as He teacheth Narendra.

[NARENDRA AND RENUNCIATION.]

Narendra: There are people who get very annoyed with me, as I point out the need for Renunciation.

Master (softly): One must renounce--give up the world for the sake of the Lord."

The Master looketh grave—gently toucheth His own person and draweth the attention of Narendra and other disciples, saying, suppose, there are two things in a line one after the other, in such a way that you cannot get at the second object without putting the first and more distant object on one side. In that case if you want to take the second and more distant object must you not put the first object on one side.

Narendra: Precisely so, Sir!

9 Vidya and Avidya. 10 Bramajnan.

Master (softly to Narendra): When thou seest everything as the manifestation of the Lord, canst thou see anything but the Lord. Is there any world[1] or family left standing by itself ?

Narendra : Assuredly not, *The world must be renounced.*

Master : If thou seest the Lord alone, surely thou canst not see anything else- -one's family and kinsmen and so forth.

But one needeth to give up from the mind. Those that come here,—none of them is of the world.

(Smiling): some amongst them chanced to have a fancy for women. (*Rakhal, M.*, and others smile) : That is all. They are in the world but not of the world. Their desire to enjoy the company of women hath been fulfilled and they can now give their whole mind to God.

The disciples all smile.

* * * * *

[NARENDRA AND HIS HEROIC SPIRIT]

Tenderly doth the Master look upon Narendra. He is filled with joy as He casteth His eyes upon him. He turneth upon His disciples and saith ' It is a marvel ' !

Narendra (smiling to Master) : ' What is a marvel, Sir ! '

Master (smiling) : ' The progress that is being made towards Renunciation.'

[THE MASTER MEANETH THE RENUNCIATION BY NARENDRA.]

Narendra and other disciples hold their peace and look on the Master.

Here Rakhal speaketh.

---

1 Samsar.

Rakhal smiling to Master : Narendra is now beginning to understand thee well

The Master smileth and saith,—

"Yes, that is so. What is more, I see there are many more here who are beginning to understand. (To M.) Is it not the case ?

M. Yes sir, that is indeed quite true.

The Master looketh for a time on Narendra and M. He beckons to Rakhal and other disciples, pointing to them : First He pointeth to Narendra and then to M.

Rakhal seeth His meaning and speaketh.

Rakhal (smiling to Master) : Thou meanest, Sir, that Narendra hath the spirit of a hero, while M. hath the spirit of a *Sakhi* (a lady friend). *Laughter.*

(By *Sakhi* Rakhal means one who like the *Gopis* of Brindavan worshippeth the Lord of the Universe as 'thy Bridegroom.')

The Master smileth.

Narendra (smiling) : M. here is a man of few words —and shy ; is it thus that thou callest him a *Sakhi.*

Master (smiling to Narendra) : Well, what thinkest thou is the nature of my feelings ?

Narendra : Why, Sir, thou art everything ! A hero who hath cut His way to the Reality with the sword of Discrimination and with a strength which the world cannot give ! Thou hast the feelings of a *Sakhi* too—love unspeakable, the ecstasy of Divine Love which is called up by the Divine Lover alone. Thou art a hero, *Sakhi*—and everything else in thy yearning for the Lord !

A Revelation.

The Master hath all His feelings stirred up. He layeth his hand upon the heart and speaketh.

Master (to Narendra and other disciples) : I SEE—I

REALISE—THAT ALL THINGS—EVERY CONCEIVABLE THING COMETH OUT OF THIS !

He asketh Narendra by signs, 'what dost thou understand ?'

Narendra: (Every conceivable thing *i.e.*,) all created objects come out of Thee !

Master (rejoicing ; to Rakhal): Seest thou how he understandeth ?

He asketh Narendra to sing. Narendra will renounce the world and is filled with the spirit of Renunciation. He singeth—

SONG.

Transitory is Human Life like the drops of water that have found their way into the petals of the Lotus.
Hence the need for the company of holy men that have renounced the world.
One instant spent in their company
Doeth duty as a boat with which to go across the sea of this world.

Here the Master interrupteth Narendra, saying what is it that thou singest ? These are common place—and meant only for the beginner.

Narendra now singeth of the Lord as the Divine Lover whom the devotee longeth to see.

SONG.

1. O my friend ! whither is gone the Divine Lover of *Braja*[1] ? Dost thou not see that separation from Him will kill me ?

2. Plain daughter of a milkman that I am, He has forgotten me and hath made the acquaintance of others more handsome than myself ! who did know, my dear

1 Brindaban.

friend, that a Lover so tender, so Divine, would go about in quest of personal charms !

3. Fool was I to have forgotten myself at the sight of His heavenly beauty and to have held his feet fast to my (throbbing) bosom, O now I must consign this body to a watery grave in the Jamuna ! or do thou get me poison and let me thus put an end to a miserable existence !

4. Or let me have some creeper from the woods to fasten round my neck ; let me thus die by hanging to a young Tamal tree (dark brown like Him) ;

Failing all this let me repeat night and day the sweet name of the Beloved, *Syam*[2] *Syam, Syam, Syam,* and stop not until this miserable body ceaseth to exist.

The Master as well as his disciples are all deeply touched with the sweetness of the Song. Tears of Love Divine stand on the eyes of the Master and of Rakhal.

Narendra is filled with ecstasy, places him in the position of a *Gopi* of Brindavan (a female lover of the Lord) and singeth again.

SONG.

O My Beloved ! O Beloved Mine !
What do I say to Thee, O what do I say,
(Foolish woman that I am and never a favourite of Fortune.)
Thou art the Mirror to be held by my hands. Thou art the Flower for my head !
O I shall make Thee a Flower, wear Thee among my hairs !
I shall hide Thee, hide Thee, O my Beloved, under the braided hair :
Worn under the hair, no one shall find Thee !
O Thou art the cooling Collyrium for the eye,

2 Sree Krishna.

Thou art the betel leaf (chewed with nuts and sweet, fragrant spices) for the mouth :
I shall make Thee, O my Beloved, my *Syam* Collyrium for the eyes and thus wear Thee !
They shall think I have painted my eyes with the dark-brown pigment and shall not find Thee !
Thou art the (cool fragrant Sandal paste for the body and the Necklace for the neck !
I shall cool, O my Beloved, my body, mind and soul with Thee, my dark-brown Sandal paste !
And I shall make Thee my Necklace and wear Thee round my neck and on my bosom and next to my heart.
To the body Thou art the life ! To the house
Thou art the One thing that one cannot do without.
To me, O my Beloved, Thou art much as wings are for the bird, much as water is for the fish!

—o—

TATVA JNANA—THE REAL KNOWLEDGE.

ALL the Vedantic Scriptures unanimously declare that *Tatva Jnana* or Real Knowledge is the only means by which the highest bliss of *Moksha* can be attained. From real knowledge comes salvation says one of the authoritative books on the Vedanta Philosophy. No art or science is considered noble or even worthy of man's attention unless it is directly or indirectly conducive to the attainment of the highest object of human pursuit—his liberation from the bondage of *Samsara* or forced bodily existence under the shackles of what is known as the *Karmic* Law. Says the Vishnupurana, 'That is action which helps to overcome the bondage of Karma, and all the rest is waste of labour; and that is science which leads to *Mukti* and all the rest is but a useless exhibition of human skill.' Such being the case it is no wonder that the ancient sages of India set so much store on *Atmavidya* or the science of the soul. What is man's highest destiny? and how is it possible of attainment? are the questions for the solution of which they devoted all their time and thought, and the results of their experiences and speculation are embodied in the system of philosophy and religion known as the Vedanta. Now, according to the Vedanta philosophy there are two kinds of knowledge, the real or *Paramarthika*, and the phenomenal or *Vyavaharika*. A careful analysis of human nature and of the cosmos, leads us to infer that behind the apparent and ever-changing phenomenal process there is the noumenal world of spiritual realities. Behind the apparent man there is the real man. Behind this becoming there is the Being. Man has a dual nature like the world in which he lives and moves, while his outer nature partakes

of the nature of the physical world around him, there is the inner man, the eternal spiritual being who is in essential, intimate relation to the Universal Spirit, that underlies the whole world of phenomena. Everything in this world, every human action, therefore, may be judged from the two standpoints—the standpoint of the Absolute and that of the relative. Knowledge in its relation to this apparent world of human experience is *Vyavaharika* or phenomenal while that which relates to the essential nature of man and his relation to the ultimate spiritual source of all existence is said to be *Paramarthika* or real.

Thus the *Vyavaharika* comprises the whole field of phenomenal knowledge, in fact, all the sciences and arts are included in it—*apara vidya*. But such knowledge, being only phenomenal, has reference only to the apparent man, and not to the real man, the spiritual and eternal being as he is and consequently from its very nature cannot contribute anything to the progress of the Soul. It is only by the actual experience of the metaphysical realities that underlie the phenomenal universe that real progress and salvation of the soul can be secured. Hence is the importance of metaphysics, theoretical and practical, for the real progress of a human being and consequently the Vedantins call the science of metaphysics the only real science worthy of glory and while the rest of the sciences are relegated to the field of *Avidya* or Nescience. We know that every human being aspires for freedom. But the only real freedom is that of the soul, which in the state of *Samsara* is fettered by one thousand and one limitations which do not belong to its real nature but which are self-imposed on it by our misconceptions about the nature of soul and God. Metaphysics in its theoretical and practical aspects attempts to remove the misconceptions and free the human soul from all such super-imposed

limitations in life. The Vedanta and practical *Yoga* have for their object the teaching of man about the real nature of the spiritual soul and also prescribe a course of training for its actual realisation in life.

It must be clearly remembered what the Vedantins call *Tatva Jnana* or real knowledge is a living experience of the mind and not a mere speculative idea. It does not arise from mere study of metaphysical works or speculation about spiritual entities. The most essential thing for the production of actual spiritual experience is a course of purificatory training of the mind in all its aspects. Certain tendencies of the human mind which are antagonistic to spiritual experience should first be rooted out before the light of the spirit can be experienced in the human soul. Says one of the Sastras, "It is only after the body and mind have been prepared by a course of purificatory action that real spiritual knowledge arises." Says also Sri Vyasa, in his commentary on the Yoga Sutras of Patanjali, "Yoga the only means to the attainment of spiritual knowledge is impossible unless one practices Tapas (the purificatory rites)." All these means of purification both bodily and mental are comprised in the well-known *Sadhana Chatushtaya* the fourfold qualification of the Vedanta—which Sri Sankara regards as essential to the study and practice of the Vedanta Religion.

The modern world, in its mad pursuit after wealth, enjoyment and secular knowledge is in danger of losing the real meaning of life and its ultimate goal. Ignorant of the real nature of man and his higher destiny it has begun to wallow in the nasty mire of materialism, without any hope of getting out of it. The only corrective for this materialistic tendency of the modern age is to turn the eyes of people to the real significance of life

and the bliss of spiritual life and experience. This the Vedanta alone can do. Free from any kind of sectarianism, unfettered by any considerations of caste, colour or creed, it holds out before one and all the torch of *Tatva Jnana* or real spiritual knowledge which alone can lead to the salvation of the individual and of the universe as well. The spiritual power, the power consequent on spiritual freedom is the only highest power that man, as a spiritual being can aspire to, and before which all temporal power and glory sinks into insignificance. The glory of the saint is the highest glory, and the conqueror of the spirit casts into the shade all the mighty conquerors of the world. For India, at least, sainthood has been the only highest ideal and in spite of the destructive tendencies of the modern materialistic civilisation, it will continue to be so as long as the nation endures.

Tatva Jnana or the spiritual knowledge arises when the mind, indifferent to the lesser ideals of life, shakes itself of all its lower modifications and becomes conscious of the spiritual origin and the underlying unity of phenomena. The normal condition of the human mind is such that it cannot allow even a ray of spiritual light to enter it. Forced by impulses external and internal it is always weaving the network of *karmic* experiences in which it gets itself entangled. The state of mind called the *Samadhi Parinama*, suitable for spiritual experiences is unknown or occurs rarely. It is the state in which the mind enjoys perfect tranquillity holding in check all impulses internal and external, which tend to disturb its equilibrium. The real object of the Vedantic training in all its phases is the establishment of this as the normal condition of the mind so that even in the active life of business and struggle the Samadhi state may endure unperturbed. According to the scriptures it is the condi-

tion of the mind, in which the *Satva* quality completely overcomes the *Rajas* and *Tamas* and establishes its permanent control over the human mind. This is self-conquest, conquest of the lower by the higher mind, which the sages of ancient India have considered as an indispensible requisite for the attainment of spiritual knowledge and salvation. As long as the state of mind is not attained by the yoga discipline so long is it idle to speak of the reality of spirit or of spiritual knowledge.

India is the only country which has understood the superiority of spiritual knowledge to everything else. All glory to the ancient Rishis who have instilled into the hearts of this ancient people the real greatness of the spirit. It is only in India, poverty is worshipped, that saints are adored and worshipped in preference to kings and wealthy lords. It is in India only that the man who has given up the world and all its concerns and succeeded in acquiring the permanent spiritual condition of the mind is called a *Mahatma* or a great soul. He only is considered as the greatest actor in the theatre of Samsara, and to him alone all respect is due as one who has established himself in this highest condition. Surya Gita (chapter V) says,—

"Hear now the characteristic of the greatest actor in the drama of life, of the man who has developed the finest form of mental power. And having achieved this, nothing more remains to tell in life."

This greatest of actors in this drama of life is said to regard his body, with its emotions, and sensations, in the same way as an ordinary man would regard his household furniture."

"His mind is no longer swayed by restless and wandering thought, for mind, thought, judgment and

egotism are in equipoise. The vital current are also under control."

This man who had theoritical knowledge and who had in addition lived in the higher state of consciousness, and who has acquired the power to do this by practical concentration, is said to be the greatest actor in the drama of life, worshipped by the greatest among men, by demons, by demigods and by Gods.

THE BHAGAVAD GITA

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER X.

THE *Bhakti yoga* with its preparatory means has been taught. Now for the purpose of bringing about the rise of *Bhakti* and its development, the infinite nature of the multitude of good qualities of the Lord, such as, the unfettered Lordly power, &c., and on account of the whole universe forming His body, the existence of it as founded on Him by having Him for its *Atmân* are elucidated :—

The Bhagavan said :—

1. Listen again, O mighty armed ! to My (further) words pertaining to the Highest which, from a desire for your good, I will speak to you who cherish love (for Me).

To you who by litsening to My greatness cherish love for Me, I will, from a desire for your good, in the shape of the rise and development of love and devotion for Me,

speak words pertaining to the Highest which concern the further elucidation of my greatness. Listen to these with concentrated attention.

2. The host of gods (*Suras*) know not My glory, nor the great *Rishis* ; for I am the origin of all the gods and the great *Rishis* in every respect.

The hosts of gods and the great *Rishis*, even though they are the seers of things beyond the senses and are endowed with higher knowledge, know not My glory that is, dignity. They do not know My name, work, constitution, nature and other characteristics. Because I am the origin in every respect of these gods and great *Rishis*, that is, I am the origin of their very nature, their knowledge power and other attributes; their knowledge given by Me to them in accordance with their good *Karmas* which form the cause of their existence as gods, the divine *Rishis*, and such other beings, is limited ; and therefore these who are possessed of finite knowledge do not know exactly My real nature and other characteristics.

Herein is taught this (higher) knowledge relating to My real nature which is conceivable by the gods and such other beings,—knowledge which is the means for obtaining release from sins (*Pāpa*) which are opposed to the rise of *Bhakti* (love and devotion to the Lord .

3. Among the mortals devoid of misapprehension (*Moha*), whoever knows Me as the Lord of the lords of worlds, he is freed from all sins.

He who is not born is the birthless (*Aja*) ; by this is here taught the state of being different in species both from insentient material things which is subject to change and from the sentient soul which is embodied in it and undergoes birth and death ; for to the intelligent (embodied) soul which undergoes birth and death, birth is the association with non-intelligent matter caused by *Karma*.

By the word beginningless (*Anādi*) is taught, the state of being different in species from the freed soul which is birthless but has a beginning, because this birthlessness of a freed soul has a beginning. Since in the case of this soul its association with despicable matter is a previous event, there arises to it a fitness for being characterised as having had a beginning. Hence by the characterisation as *Anādi* (beginningless), the states of the Lord as being opposed to the above on account of His unfitness for being qualified as such, is taught. The same is taught by the following and such other *Srutis* : "*He is blameless.*" Thus, Me who on account of My nature being opposed to association with despicable matter, am unfit for such a state of existence and who am the Lord of the lords of worlds, whoever among mortals devoid of misapprehension knows,—misapprehension is the mistaken notion arising from identifying Me with others through apprehending Me to be of the same kind as these others ; and being without this wrong notion is being devoid of misapprehension ;—(whoever knows Me as such), he is freed from all sins which are opposed to the rise of *Bhakti* (love and devotion) for Me.

This is what is said : In this world the lord of men is also a man belonging to the same species as other men who by some *Karma* of his has attained to this state of lordship. In the same manner is the lord of gods also. Similarly, even the lord of the mundane egg belongs to the same species as others who are subject to brith and death (*Samsārins*), because even this lord is included within the threefold conceptions of wordly beings (*Bhāvanātraya*), as declared by the Sruti,—"*He who creates the* Brahma, &c." The same is the case with those others also who have attained such superhuman powers as that of becoming small like an atom, and the like. But He,

the Lord, is the Lord of the lords of worlds (*Lokamahesvara*). Whoever knows Me devoid of the misapprehension of Me as belonging to the same species as others, through knowing Me as distinct in species from the insentient things which are in the conditions of cause and effect and from the sentient souls, bound or freed, and from all such as are capable of being lorded over, on account of His being the sole seat of unbounded, unsurpassed and countless auspicious qualities which are opposed to all that is fit to be set aside as evil, and on account of His own intrinsic nature whose sole characteristic is that of controlling (all),--(whoever knows Me as such), he is free from all sins.

Thus after the ridding of sins which impede the rising of *Bhakti* by meditating on His true nature, and the growth of *Bhakti* which, as a matter of course, would take place by reason of this divestation of impediments, are expounded, next, the method of maturing this *Bhakti* by meditating on the manifestation of His Lordly power and on His possession of manifold auspicious qualities, is taught :—

4. Understanding, discrimination absence of illusion, tranquillity, veracity, restraint, (of the senses), self-possession, pleasure, pain, rise, decline, and fear as well as fearlessness ;

5. Non-injury (to beings), equanimity, feeling of delight, religious austerity, beneficence, fame and notoriety ; —(these) various forms of mental disposition of beings arise from Me alone.

Understanding (*Buddhi*) is the mental power of apprehension. Discrimination (*Jnāna*) is the ascertainment in regard to the distinctions of intelligent soul and non-intelligent matter. Absence of illusion (*asammoha*) is being free from the perception of specific alliedness in the

mother of pearl and such other things which are different in kind from silver and such other objects previously perceived. Tranquillity (*Kshama*) is the state of being unruffled in mind when there is cause for agitation of mind. Veracity (*Satya*) is the mentioning of a thing just as it is seen, which is characterised by the good of beings. Here the disposition of the mind which is in accordance with this is meant, because the subject treated is the disposition of mind. Restraint of the senses (*Dama*) is the restraining of the organs of external perception and action from evil objects. Self-possession (*S'ama*) is restraint in the same way of the organ of internal perception (*antahkarana*). Pleasure (*sukha*) is the experiencing of what is agreeable to one's self. Pain (*duhkha*) is the experience of what is disagreeable. Rise (*Bhāva*) is the exhaultant state, the joyous disposition of the mind arising from an agreeable experience. Fear (*Bhaya*) is the feeling of unpleasantness arising from the apprehension of the cause of a coming evil. Fearlessness (*Abhaya*) is being free from such a feeling.

Non-injury to beings (*Ahimsa*) is not becoming the cause of injury to others. Equanimity (*Samata*) is evenness of mind, both in good and bad, possessed alike towards one's self, friends and foes. Feeling of delight (*tushti*) is the natural disposition to feel pleased with everything seen. Religious austerity (*tapas*) is the mortification of body in the form of the diminution of enjoyments sanctioned by the *Sāstras*. Beneficence *Dāna* is the giving to others objects of one's own enjoyment. Fame (*Yasas*) is reason for being possessed of good qualities. Notoriety (*Ayasas*) is renown for being devoid of good qualities. The peculiar disposition of the mind which are in accordance with renown and ill-repute are alone so described, because these disposition of the mind

are what are treated in this context. It is the same in the case of religious austerity and beneficence. These and such other mental dispositions of all beings which are the causes of worldly activity and the mental renunciation of it, arise from Me alone, that is, are dependent on My will.

It is (next) taught that even those who conduct the creation and sustentation of all classes of being have their activity only as dependent on My will :—

6. At the beginning the seven great *Rishis* as well as the four *Manus*, possessing My mental disposition, were born from My mind ; in the world of their progeny (are born) these creatures.

At the beginning the seven great *Rishis*, that is, in the period of the past Manu the seven great *Rishis* headed by Bhrigu, were born from the mind of Brahma for the purpose of carrying on the work of eternal creation ; so also the four Manus know as the sons of Savarnā existed for the purpose of carrying on the work of eternal sustentation. They, in the world composed of whose progemy are born all these creatures, became the generators of progeny, as as also their sustainers. These, Bhrigu and other Rishis as also the Manus have My mental disposition ; that is, whatever mental attitude is Mine the same is also their mental attitude; hence they are of My mental disposition, they subsist on My mind, that is, they follow My will.

7. He, who knows in reality this supreme state (*Vibhuti*) and manifestation of Lordly power (*Yoga*) of Mine is endowed with unassailable devotion (for Me) : Of this there is no doubt.

Vibhuti or Supreme state means *Aiswarya* or the state of the supreme Sovereign. He who knows in reality this supreme state of Mine which is characterised by all beings having their origin, stay and activity, as dependent upon Me and the manifestation of the Lordly power of Mine

which is of the nature of auspicious qualities that are opposed to despicable material qualities,—he is endowed with unassailable *Yoga*, that is, *Bhaktiyoga* or the *Yoga* of love and devotion which is unshakable from its purpose: there is no doubt of this. The purport is that you will see for yourself that the knowledge pertaining to My supreme state and to My auspicious qualities is the fosterer of *Bhaktiyoga.*

The growth of *Bhakti* which is in the form of the development of the knowledge of supreme state is pointed out:—

8. I am the source of all things; from Me the whole (universe) goes forth; thus thinking the enlightened worship Me, becoming endowed with loving disposition.

I am the source, that is, the cause of the origin of all things,—of the universe composed of the various kinds of intelligent and non-intelligent things; all this universe goes forth from Me alone: thus thinking of My natural and unobstructed Lordly state and of the manifestation of a multitude of auspicious qualities, such as, grace, beauty, affection and the like, enlightened (*Jnānins*) becoming endowed with a loving disposition (*Bhāva*) worship Me who am possessed of all auspicious qualities. *Bhāva* or loving disposition is the particular attitude of the mind. The meaning is, becoming eager for (attaining) Me, these *Jnanins* worship Me.

How ?—

9. With mind absorbed in Me, with their life resting on Me, enlightening each other and telling of Me, they are ever contented and delighted.

With mind absorbed in Me, that is, with mind fixed in Me; with life rested in Me, with life centered in Me, that is, not being able to obtain their self-sustenance without Me; enlightening each other with all these qualities

of Mine which have been enjoyed by each one of them ; and telling (each other) the divine and pleasing deeds of Mine ; these are contented and delighted, that is, the tellers become contented by their telling these things with no other purpose in view and the hearers become delighted by their hearing of those with unbounded and unsurpassed love.

10. To these who are desirous of eternal union (with Me) and accordingly worship Me, I give with love that devotional disposition of the mind by which they come to Me.

To these who are desirous of eternal union with Me, who desire eternal absortion in Me and who, accordingly, worship Me, I give with love that devotional attitude of the mind which alone has attained the stage of maturity and by which they come to Me.

Besides :—

11. Out of compassion for them alone, abiding in their mental dispositions, I destroy the darkness born of ignorance by the radiant lamp of knowledge.

Out of kidness for them alone, I abiding in their mental dispositions, that is, dwelling in their mental states as the object of thought and manifesting My multitudinous auspicious qualities, by means of the radiant lamps, known as the knowledge relating to Me I dispel the darkness of ignorance which is in the form of the previous *Karma* opposed to knowledge and which consists in devotedness to objects other than Myself and which was previously practised.

Thus, after having heard of the glorious sovereign state (of Mine) and My multitude of auspicious qualities and of the vastness of supreme sovereignty which are distinct in kind from all others and which are exclusively those of the Lord of all, and which are capable of produc-

ing unsurpassed bliss in the hearers, and becoming (thereby) desirous of hearing the same in extenso, Arjuna spoke (as follows) :—

Arjuna said :—

12. The Supreme *Brahman*, the Supreme Light, the Supreme Purifier, are (you) My Lord. As the eternal, Divine *Purusha*, the Primal God, the Unborn and the All-pervading.

13. All the *Rishis* proclaim you (alone) ; so also (declare) the divine sages Narada, and Asita, Devala and Vyasa ; You Yourself also tell Me (so).

He whom the *Srutis* declare as the Supreme *Brahman*, the Supreme Light, and the Supreme Purifier and the *Purusha* is My Lord, thus : "That from whence all these beings are born, that by which those that are born live, that into which those that die enter, desire to know That ; That is *Brahman*." [*Taitt. Up.* III-i—1.] ; "He who knows the *Brahman*, attains the Highest." [*Ibd.* II-i—1.] ; "He who knows that supreme *Brahman* becomes the *Brahman* Himself." [*Mund. Up.* II-ii—9.]. So also the Supreme Light (is He) : Here the *Dhāma* is indicative of *Jyotis* (light) ; and hence *Paramdhāma* means Supreme Light, (as declared in) :—"Now that Divine Light shines supreme." [*Chh. Up.* III-13—7.] ; "After having reached the highest Light, (that serene being) appears in its true form." [*Chh. Up.* VIII-3—4.]; "Him, Light of lights, the gods, &c." So also (He is) the Supreme Purifier, that is, the Supreme Sanctifier, the destroyer of all contamination from the sins in the meditator. To this effect the *Srutis* teach (as follows):—"As water does not cling to a lotus leaf, so no evil *Karma* clings to one who knows it thus." [*Chh. Up.* IV-14—3] ; "As the soft fibres of *Ishika* reed, thrown into the fire, are burnt completely, thus all the sins of him are burnt.

[*Chh. Up.* V-24—3]; "Narayana is the Supreme *Brahman*; Narayana is the highest truth; Narayana is the Supreme Light; Narayana is the Supreme *Ātman*." [*Nar.* II].

All the *Rishis* who know the real nature of the truth which is both high and low, proclaim you alone as the eternal, Divine *Purusha*, as the Primal God, the unborn and All-pervading; in the same way also declare the divine Rishis Narada, Asita, Devala and Vyasa: "This Narayana, the consort of *Sri*, whose dwelling is the milky ocean, leaving His serpent couch has verily come to the city of Madhura." [*Hari* 123—62]; "Where Madhusudhana lives, there lies the holy Dvaravati. This Madhusudana is the God Himself, the Ancient; He is indeed, the eternal *Dharma* (religion). The sages who know the *Vedas*, and those men who know the science of the (Supreme) *Atman*,—these declare the Supreme Being Krishna, to be eternal *Dharma*. Of all the purifiers Govinda is verily the highest purifier; the Holiest of all the holy objects is He; the auspicious of all the auspicious things. Wherever the Lord of the three worlds, the lotus-eyed, the God of gods, the Primeval, Hari of inscruitable nature dwells, there alone is Madhusudhana." [*Mahabh. Ar.* 88, 25-28.]

So also (it is said):—"Where the eternal, Supreme Self, God Narayana (remains) there the whole world is the holy places and temples, That is holiness (itself), That is the Supreme *Brahman*, That is the sacred place, That is the Hermitage and therein are the divine *Rishis*, the *Siddhas*, or perfected beings as also all those whose wealth is asceticism, wherein the Primal God, the Great *Yogin*, Madhusudhana dwells. It is the holy of all holy things; let there be no doubt in this to you. For Krishna Himself is the origin of all the worlds as also their dissolution,

for on account of Krishna this whole universe of animate and inanimate beings, has come to existence.

So also you yourself tell Me, in the teaching beginning from, "Earth, water, fire, air, ether, the *Manas*, and also the *Buddhi* and *Ahankāra*,—thus this *Prakriti* of Mine is divided into the eight parts." [VII—4], &c., and ending with, "I am the source of all things; from Me the universe proceeds." [X—8].

14. All this that you tell Me, Kesava! I believe to be true; for, neither the Devas nor the Danavas, Lord! Know your mode of manifestation.

Therefore, all this I believe to be the description of things as they really exist and not intended as an eulogy, —all this whatever you tell Me of your exclusive, infinite, and surpassing, innate Lordly powers and endless auspicious qualities. Hence, O Lord, who is the store house of unsurpassed knowledge, power, strength, glory, valour, and brilliancy! Your mode of manifestation, the manner of becoming visible, neither the gods, nor their rivals, the the *Dānavas*, who are posseessd of limited knowledge, are aware of.

(*To be continued*).

An English Translation of Prof. Deussen's "Das System des Vedanta" (1906.)

(*Continued from page 395.*)

3. The Philosophical Systems.

Parallel to these improvements in the Vedic doctrine, arose, a good while early, in India, out of the germs contained in the Brāhmaṇas and the older Upanishads, a whole series of philosophical systems, side by side, which stand to the Veda as well as to one another in varied, partly inter-dependent, and partly antagonistic, relation, and in which we might follow up every shade of a philosophic conception of the universe from the gross and cynical materialism of the Cārvâkas on to the orthodox faith in the Vedic Scripture. Six among them managed to gain the esteem of being orthodox, *i.e.*, of having their doctrines in harmony with the Vedic belief, or the semblance thereof; the rest, including Buddhism passed for being heterodox and heretical. The six orthodox systems (a name to which, in a complete sense, only the two Mīmāṁsas can lay claim) are as follows :—

(1) the *Sāṅkhyam* of *Kapila*, which serves, as it is admitted, the purpose of a basis to Buddhism, is an extremely ingenious theory of the evolution of the universe, having for its object the knowledge of the Self, and the deliverance resulting therefrom which stops short, however, at an unsurmounted dualism between the expanding primal matter (*prakṛiti*, *prādhanam*), and an original plurality of individual minds (*purusha*) ;

(2) the *Yoga* of *Patañjali* which giving thestically a novel interpretation to the Sāṅkhya-System, undertakes to show the way for the attainment of Union with God,

whilst it treats* in four parts, 1. of the contemplation (*samādhi*), 2. of the means to its attainment (*sādhanam*), 3. of the mastery over Nature attained thereby (*vibhūti*), 4. of the condition of the Absoluteness (*kaivalyam*) ;

(3) the *Nyâya* of *Gotama*, a system of logic which, however, draws into its scope and treats under its sixteen categories (*pramāṇam* proof, *prameyam* what is to be proved, *saṃçaya* doubt, and so forth), all topics of Indian thought;

(4) the *Vaiçeshikam* of *Kaṇāda*, often interwoven into a whole with the Nyāya (*e.g.*, in Bhāshāpariccheda, in Tarkabhāshā), which teaches the formation of the universe from out of atoms (*paramāṇu*), and attempts a physico-scientific classification of being under the six categories of Substance, Quality, Action, Identity, Difference and Inherence (*dravyam, guṇa, karman, sāmānyam, viçesha, samavāya*).

The gradual growth in extent and importance of these and other systems would have stimulated the strict adherents of the Veda, also in their turn, to a scientific, systematic enquiry (*mīmāṅsa*) into the meaning of the Veda, whence arose,

(5) the *Karma-mīmāṅsa, Purva-mīmāṅsa*, the doctrine of *Jaimini* usually designated simply *Mīmāṅsa*, as a system of worship by works, which examines the duty (*dharma*) bidden by the Veda along with the reward (*phalam*) connected therewith, and

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* The relation of this doctrine to the Yoga-Upanishads has yet to be investigated ; in Saṃkshepa-Çankara-Jaya. 21–27 (Gildemeister, Anthologia 3rd Edition p. 88) three parts of the Veda are distinguished, the *karmakāṇḍa, jñāna-kāṇḍa and yoga-kāṇḍā*, which refer to the three systems of Jaimini, Bādarāyaṇa and Patañjali ; the last appears v. 23.24 as an incarnation of Çesha (whence the observation of Cowell in Colebrooke's Miscell. Essays, 3rd edition, p. 247, Note 2, is confirmed.)

(6) the *Çārīraka-mīmāṅsā*, *Uttara-mīmāṅsa*, the tenet of *Bādarāyaṇa*, mostly termed V e d â n t a in accordance with its source, which unites the contents of the Upanishads into a theologico-philosophical system.

Both Mīmāṅsās may have originated simultaneously, in so far as Jaimini and Bādarāyaṇa quote each other, often in assent, often in dissent, both systems are mutually complementary in the peculiar feature that, when combined together, they represent the sum-total of Vedic theology, just for the reason that as in particular the Vedānta quite adheres to the Karmamīmāṅsa's system of requital (Cf. 2, 3, 42. 3, 1, 25. 3, 2, 9 and p. 1076, 13), and both stand in radical opposition as regards principle, which has its foundation in the Veda itself. In other words, this is divisible, according to the Vedântic view, into two parts Çaṅkara works out in Bṛih. p. 4 *seq.*) which reveal a profound analogy to the Old and New Testament, a Work-part (*karma-kāṇḍa*) which treats generally of the Mantras and Brāhmaṇas and a Knowledge-part (*jñāna-kāṇḍa*) which treats of the Upanishads and whatever appertains to them (*e.g*, the Agnirahasyam, Çatap. Brāh. X, with which is to be compared 3, 3, 44-52, p. 943-952). The former ordains the works, *i.e.*, sacrifice and other ceremonies, and while, like the Old Testament,it promises reward and threatens punishment it avoids, for the most part, conflict with experience, only by removal of the same to the next world; the investigation of these conditions, of the religious works, and of the merit established thereby which as a "novel momentum" (*apūrvam*) enters into man's totality of deeds requiring an ulterior recompense, constitutes the leading contents of Jaimini's Karmamīmāṅsā; it precedes the Vedânta in order rather than in time, and is frequently quoted by Çaṅkara as "the first part," "the first manual," in his commentary on the

Vedānta-Sūtras (*e.g.*, p. 848, 6. 897,1. 919, 9. 944,4. 951, 3. 1011,12). Besides, as we shall see (Chap. IV, 3), a knowledge of it is not necessary for the study of the Vedānta which rests solely on the knowledge-part of the Veda *i.e.*, on the Upanishads. To these the work of Bādarāyaṇa is related as the Christian Dogmatics to the New Testament : it investigates their theories concerning God, the Universe, and the Soul in Its states of migration and deliverance, explains away their seeming contradictions, brings them systematically together, and, above all, seeks to defend them against the attacks of adversaries. As such are looked upon not only the heterodox philosophers, the Buddhists (whose doctrine, 2, 2, 18-32 is tested in its several forms, and completely condemned as an offspring of hatred against mankind, p. 581, 2), the Jainas (2, 2, 33-36), the Pâçupatas (2, 2, 37-41), and the Pâncarâtras (2, 2, 42-45), but also the adherents of the remaining orthodox systems, exactly as Bādarāyaṇa 2, 1, 11 declares himself, on principle, against any possibility of getting to the bottom of the Truth, by way of reflection (*tarka*). The details concerning these appear in Chap. V, 2.———To determine the chronology of Bādarāyaṇa it is important to pay attention to how he handles the four non-Vedic systems ; the *Nyāya* is not at all noticed by Bādarāyaṇa, and is only quoted by Çañkara a few times incidentally (p. 67, 6. 594, 1), though with recognition, since, perhaps, it offered no broad hold for polemics (cf., however, at Bṛih. p 801, 8); the *Yoga*, so far as known to us (1, 1, 19 implies the language of something else) occurs, saving 4, 2, 21 (where, however, "*Yoginaḥ*" refers principally to Bhag. Gīta, 8, 23), again only at 2, 1, 3 where it is snubbed with the remark that whatever was said regarding Sānkhyam would also be true of itself ; the *Vaiçeshika*-teaching 2, 2, 11-17

is refuted with the observation that not even the least consideration need be shown towards it since none indeed will, embrace it (*2, 2, 17* : *aparigrahāc ca atyantam anapekshā*) a proof that in the day or the country of Bādarāyaṇa, the doctrine of Kaṇāda was obsolete. Conversely, we are obliged, from the manner in which he handles the Sānkhyam, to conclude that that system (commended by authorities like Manu and the Mahābhāratam) stood in his time in high esteem. On every occasion he reverts to it, partly in lengthier circumstantial accounts (for instance, 1, 1, 5-11. 1, 4, 1-13. 2, 1, 1-12. 2, 2, 1-10), partly in detached references (1, 1, 18. 1, 2, 19. 1, 2, 22. 1, 3, 3. 1, 3, 11. 1, 4, 28. 2, 1, 29. 2, 3, 51. 4, 2, 21) wherein other systems are occasionally included with it (the Yoga in 2, 1, 3 and 4, 2, 21, the Vaiçeshikam in 2, 1, 29 and 2, 3, 51, the reflective systems in general in 2, 1, 4-11), and the remark is repeatedly made that, along with the Sāñkhya-System, all the remaining systems may also be discussed.† It is noteworthy that Bādarāyana calls none of the other systems (except the Yoga 2, 1, 3 and the Yogins 4, 2, 21 who stand already nearer to the Veda) nor any of their authors, by their names, nay, even avoids using the customary

† Cf. Çaṅkara on 1, 4, 28, p. 403 : "From *'ikshater na açabdam'* (1. 1, 5) "forward, has the teaching concerning Pradhānam (primal matter of the "Sāñkhyas) as the cause of the universe, been over and over again examined "and refuted, also by the Sūtras [not merely in the Commentary] ; for, this "averment finds support in certain Vedānta-[Upanishad]-passages which for "all appearance speak for it, and these might, at first sight, deceive the unskil-"led. The aforesaid teaching also approaches the Vedānta-doctrine in that it "takes for granted the identity of cause and effect and has, for that reason, "been admitted as true by Devala and some other authors of *Dharmasūtras*, "in their writings ; on that account have so much more pains been bestowed "upon its refutation, than upon the refutation of Atomism [of Kaṇāda] and "other theories."———Cf. p. 440, 6 : "Nor have the Atomic theory and the "rest (in contrast to Sāñkhyam) been partially accepted either, by men of "erudition like Manu and Vyāsa."

designations when referring to their basic tenets, since indeed in lieu of *pradhānam* (primal matter of the Sāṅkhyas), he speaks rather of *smārtam* (1, 2, 19), *anumānam* (1, 1, 18. 1, 3, 3), *ānumānikam* (1, 4, 1), "what is handed down", "what is inferred", while *pradhānam* signifies Brahman to him 3, 3, 11. But the more is he keen on letting the names of opponents to fall into neglect, so much the more repeatedly does he refer by name, mostly while discussing the smaller differences between them, to the teachers of the two Mimāṅsa-schools. As such teachers, appear, in Bādarāyaṇa: *Bādarāyaṇa* (1,3,26. 1,3,33. 3,2,41. 3,4 1. 3,4,8. 3,4,19. 4,3,15. 4,4,7. 4,4,12), *Jaimini* (1,2,28. 1,2,31. 1, 3, 31. 1, 4, 18. 3, 2, 40. 3, 4, 2. 3, 4, 18. 3, 4, 40. 4, 3, 12. 4, 4, 5. 4, 4, 11), *Bādari* (1 ,2, 30. 3, 1, 11. 4, 3, 7. 4, 4, 10), *Audulomi* (1, 4, 21. 3, 4, 45. 4, 4, 6), *Açmarathya* (1, 2, 29. 1, 4, 20), *Kāçakṛitsna* (1, 4, 22), *Kārshṅājini* (3,1,9), and *Ātreya* (3,4,44).———On the whole, these are, save two exceptions (1, 1, 30. 1, 3, 35), the only proper names which occur in the Sūtras of Bādarāyaṇa.

As sources of knowledge, for our Author, serve the Çruti, and next in rank, for the sake of corroboration and without obligatory validity the Smṛiti in which he, in a very strange fashion, invests with a novel interpretation those names, as his own, which, in other systems, serve to designate genuine sources of knowledge, so that, repeatedly in Bādārāyaṇa, *pratyaksham* (perception) is used for Çruti, and *anumānam* (inference), for Smṛiti (1, 3, 28. 3, 2, 24. 4, 4 20.), and that, as Çaṅkara explains, while the latter may require a basis of knowledge (*prāmāṇyam*), the former, on the contrary, may not. By Çruti (Revelation, Holy Writ) Bādarāyana means not only the older Upanishads, Bṛihadāraṇyaka, Chândogya, Kāṭhaka, Kaushītaki (2, 3 41), Aitareya (1, 1, 5,), Taittirīya (1, 1, 15), and others,

but also certain Upanishads of the Atharvaveda, especially, for instance, the oft-quoted Muṇḍaka and Praçna, nay, what is more, productions of such late origin as the Çvetāçvatara- (1, 1, 11. 1, 4, 8. 2, 3, 22) and possibly even the Jābāla-Upanishad (1, 2, 32. 4, 1, 3); to an unknown Upanishad of the Atharvan, 3, 3, 25 refers. Besides, it deserves to be noticed that the Sūtram 2, 3, 43 alludes to a verse of the Atharva-Veda, which is not forthcoming in the printed recension of the same. By *Smṛiti* (tradition) our Author, according to Çaṅkara on whose explanations we are wholly dependent in the case of all quotations, means the Sāṅkhya- and Yoga-System (4, 2, 21), the Mahābhāratam, particularly the episode thereof called the Bhagavadgīta, the law-book of Manu, and probably others besides (cf. 4, 3, 11). By the side of it appears 3,4,43 the traditional custom (*ācāra*; Cf. 3,4,3. 3, 3,3). Those recensions of the above-mentioned Çruti-composition which are diverse in accordance with the Vedic schools (*Çākhās*), have acquired a great reputation for being complete; thus Bādarāyaṇa respects especially the agreement and dissimilarity in the Kāṇva-and Mādhyandian-recension ‡ of the Bṛihadâraṇyaka-Upanishad (1, 2, 20, *ubhaye*; 1,4,13 *asati anne*), as indeed the oft-occurring "unanimous" (*eke*) refers for the most part to the dissimilarities in the schools of the Veda (1, 4,9. 3, 2, 2. 3, 2, 13. 4, 1, 17, and so *anye* 3, 3, 27), though now and then also signifying sundry scriptural passages (4, 2, 13. 2, 3, 43) and Mīmāṅsā-doctors (3, 4,15. 3, 4, 43), and once (3,3,53), even something totally different, viz., the materialists.———Our author quotes his own work by the words "*tad uktam*" (thereof has

‡ Both are differentiated by Çaṅkara p. 1068, 14 as distinct Çākhās, while on the contrary Bṛih. 5, 6, 1, according to the Kāṇva-recension, and Çatap. Br. 10, 6, 3 ,2 according to the Mādhyandina-recension (probably identical with the Kāṇva-recension ?), are quoted at p. 882,6, as belonging to the same Çākhā of the Vājasanyins

been spoken) by which he refers back to 1, 2, 7at 1, 3, 21, further, to 2, 1, 27 at 2, 1, 31, and to 3, 3, 7 at 3, 3, 8, as likewise by the synonymous" *tad vyākhyātām*" to 1, 3,31 at 1, 4, 17.———But again the same formula "*tad uktam*" serves frequently to refer to the Karma-sûtras of Jaimini, thus 3, 3, 33 (Jaim. 3, 3, 9), 3, 4, 42 (Jaim. 1, 3, 8–9), 3, 3, 26 (p. 903, 9: *dvādaçalakshaṇyām*), 3, 3, 43 (p. 942, 5: *saṅkarshe*), 3, 3, 44 *tadapi* (Jaim. 3, 3, 14), 3, 3, 50 (p. 951, 3: *prathame kāṇḍe*), whence one feels probably authorised to conclude that the works of Jaimini and Bâdarāyaṇa, each of whom indeed quotes also as much his own self as the other, may have been revised by a later editor in the tenor of a unitary whole, and furnished with additions, specified and others. With one such,¶ the name of the author Vyâsa (the arranger)

¶ At this juncture, the work of Jaimini and Bādarāyaṇa seems to have been annotated by Upavarsha on whose labour the commentaries of Çabarasvāmin and Çañkara may be founded: Cf. p. 953, 2: "We proceed now to enquire into the immortality of the Soul in view of the "system of instruction concerning Its bondage and release. For should the "Soul not last beyond the body, then the precepts that promise reward in "another world would be objectionable, and much less yet could it admit "of showing that the Soul is identical with Brahman. But has not the con- "tinuance of the Soul beyond the body, and Its enjoyment of the fruit pro- "mised by the scriptural ordinance, been already discussed at the commence- "ment of the Treatise, in the first Pāda [*viz.*, in Jaim. 1, 1, 5]?———Of "course, though only by the commentator (*bhāshyakṛit*), but no Sūtram "occurs in that very place concerning the persistence of the Soul. Here, "on the other hand, Its persistence is established, after a previous recital of "objections, by the author of Sūtras (*sūtrakṛit*) himself. From here alone "has the teacher Çabarasvāmin borrowed it, and set forth in Pramāṇalaksha- "ṇam [the first book of Jaimini and that at 1, 1, 5 p. 18–24]. For that rea- "son also the venerable Upavarsha refers to it in the first Treatise where he "makes a pronouncement on the persistence of the Soul, whilst he says, 'In "Çārīrakam [*i.e.* in the Brahmasūtras] we will explain it.' And thus, then, "the persistence of the Soul is here taken into consideration, after an enquiry "into the adorations founded on precept, for the purpose of demonstrating "that this teaching appertains to the complete doctrinal canon."

which occurs (according to Colebrooke, Miscell. Essays, 3d. Edn. p. 352) alongside of Bâdarâyaṇa, might admirably square, and the same could very well be the Vyâsa who is the father of Çuka who is the teacher of Gauḍapâda who is the teacher of Govinda who is the teacher of Çañkara, and thereby be 200—300 years older than his commentator Çañkara (Windischmann, Sanc. p. 85), though perhaps Çañkara means by Vyâsa, in all passages where that name occurs (p. 313, 9. 440, 6. 690, 11. 764, 10 and *Vedavyâsa* p. 298, 5, cf. Mahâbh. XII. 7660), only the editor of the Mahâbhâratam, whilst he calls the author of the Sûtras at p. 1153, 8 as *bhagavān Bādarāyaṇa-ācārya*.

4. Form of the Brahma-Sutras; Sankara's Commentary.

From the above suggestions which may be useful to fix the period of composition of our work, possible only for the future, we turn to a consideration of its form which is extremely odd. This work as also the fundamentals of the remaining philosophical systems of India, is couched in a series of Sūtras, which word means "thread" (from *siv* = Lat. suere) and is probably understood here, in its plainest sense, as the row of threads, stretched for a web, which forms the basis of the fabric, but grows into it only by the importation of the woof,§ just as the Sûtras, into a coherent whole only by explanations that bind them up together, in oral or written discourse. For, without these, are the 555

§ Cf. p. 622, 2 : *tathā sūtrair urṇa ādibhiç ca vicitrān kambalān vitanvate.* Sūtram means "text point-blank" at Bṛih. p. 266. 5 : *sūtra-bhūtāḥ* (serve as text) *saṅkshepataḥ prakāçatvād ime mantrāḥ ;sūcayati, asūsūcat* etc. is, as a rule, spoken in reference to the author of the Sūtras.——One may compare also our "text" from *texere*, to weave, and the Chinese *king*, "warp of a fabric" (Schott, Chin. Lit., p. 3).

Sûtras consisting mostly of two to three words, in which our Author expounds the entire Vedânta system, utterly unintelligible, above all they contain not so much the watch words as rather the catch words of the system serving the purpose of a hold for the memory, which bring into prominence seldom the essential, often something totally secondary, have in many ways also a wholly general, unmeaning form that notices the most unlike particulars, and leaves everything to the commentator. Hence comes back frequently also the same Sûtram ; thus, for example, *smṛiteç ca* 1,2,6.4,3,11 ; *çruteç ca* 3,4,4.3,4,46 ; *darçayati ca* 3,3,4.3,3,22 ; *sva-paksha-doshāc ca* 2,1,10. 2,1, 29 ; *ubhayathā ca doshāt* 2,2,16. 2,2,23 ; *darçanāc ca* 3, 1, 20. 3,2,21. 3,3,48. 3,3,66. 4,3,13, so far five times, and that if we are to believe the commentator, as we indeed should, in unlike meaning, since *darçanāc ca*, as a rule, (3, 2, 21, 4, 3, 13 of. 1, 3, 30) signifies : "because the text teaches it," whereas, at 3, 1, 20. 2, 2, 15 and 4, 2, 1 : " because experience proves it " and at 3, 3, 48 : " because one perceives it (from the characteristics) ". Likewise have we the Sūtram *gauṇyasambhavāt* (2, 3, 3. 2, 4, 2), twice, and that, as Çañkara himself emphasises, (p. 706,9), in totally opposite sense. Similarly *anumānam* signifies, ordinarily "the Smṛiti " (*e.g*, 1,3,28. 3,2,24. 4.4.20), but then it is for variety's sake also a synonym of *pradhānam* (primal matter of the Sâñkhyas) in 1,3,3 ; so, signifies *itara* in 1,1,16. 2,1,21. the individual Soul, though in 2,3,21, the supreme Soul, and again in 4,1,14 "the virtuous deed " ; and *prakaraṇāt* signifies in 1,2,10 and 1,3,6, "because the matter on hand is," but in 4,4,17 "since it is entrusted therewith ". Besides, a distinct inclination for strange words and turns of expression is noticeable, whence often, a different word is chosen, to what the Upanishad-passage drawn into discussion, and, now and then indicated solely by the word in

question, presents ; thus, in 1, 1, 24, *caraṇa* instead of *pāda* (Chând. 3, 12, 16) ; 1, 3, 1 *sva* instead of *ātman*, *bhū* instead of *prithivi* (Muṇḍ. 2, 2, 5) ; 1, 3, 2 *upa-sarp* instead of *upa-i* (Muṇḍ. 3, 2, 8) ; 1, 3, 10 *ambara* instead of *ākāça* (Bṛih. 3, 8, 7) ; 1, 3, 39 *kampana* instead of *ejati* (Kâṭh. 6, 2) ; 1, 4, 24 *abhidhyā* instead of *akāmayata* (Taitt. 2, 6), *aikshata* (Chând. 6, 2, 3) ; 4, 2, 4 *upagama* instead of *abhisamayanti* (Bṛih. 4, 3, 38) ; 4, 3, 2 *abda* instead of *samvatsara* (Chând. 5, 10, 2) ; 4, 3, 3 *taḍit* instead of *vidyut* (Chând. 5, 10, 2) and so forth ‖

The above features of the Brahma-sûtra are not adequately explained either by its endeavour after brevity or by its predilection for any characteristic style of expression. On the other hand we must admit, that it or its authors intentionally sought obscurity in order to make their work dealing with the secret doctrine of the Veda, inaccessible to all those to whom it was not disclosed, by means of the explanations of a teacher. Out of such explanations, perhaps only oral at first agreeably to this intention, those written commentaries on our work evolved themselves, in time, which Colebrooke enumerates (Mis. Ess. 1st Edition

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‖ In respect of unusual words and turns of expression which are, in part, susceptible of no further verification we notice yet the following : 1, 1, 5 and 1, 3, 13 *ikshati* as substantive ; 1, 1, 25 *nigada* ; 1, 1, 31 *upāsa* instead of *upāsana* ; 1, 2, 4 *karma-kartṛi* for *prāpya-prāpaka* ; 1, 2, 7 *arbhaka*, *okas* ; 1, 2, 26 *dṛishṭi* ; 1, 1, 30 *Çāstra-dṛishṭi* ; 1, 3, 4 ; *prāṇabhṛit* "individual Soul" ; 1, 3, 34 *çuc* ; 2, 1, 16 *avaram* instead of *kāryam* (effect) ; 2, 1, 26 *kopa* shock (to the authority of the Writ) ; 2, 3, 1 *riyat* for *ākāça* ; 2, 3, 8 *mātariçvan* for *vāyu* ; 2, 3, 10 *tejas* for *agni* ; 2, 4, 9 *krivā*, organ, for *karaṇam* ; 2, 4, 20 *saṁjñā-mūrti-klṛipti* for the usual *nāma-rūpa-kalpanam* ; 3, 1, 1 *rañhati* ; 3, 1, 8 *anuçaya* "balance of work" (*bhuktaphalāt karmaṇo 'tiriktaṁ karma*, Çañk. p. 760, 5) ; 3, 1, 21 *saṁçokaja* for *svedaja* ; 3, 1, 22 *sābhāvya* ; 3, 2, 10 *mugdha* for *mūrchita* (swooning) ; 3, 3, 3 *sara* ; 3, 3, 25 *vedha* ; 3, 3, 57 *bhûman* = *samasta* ; 4, 2, 4 *adhvaksha* "individual Soul" ; 4, 2, 7 *sṛiti* way ; 4, 2, 17 *çeshi* sequal ; 4 3, 1 *prathiti* announcement ; 4, 3, 7 *kāṇḍam* for *aparam brahma*.

p. 332, 334), and of which, at present, only that of Çañkara is accessible. We are therefore obliged to abstain as yet, from keeping aloof from each other Bâdarâyaṇa's doctrine and Çañkara's exegesis thereon, so that our presentation of the Vedânta-system has strictly laid hold of only that one which is from the view-point of Çañkara. Moreover, that view-point is nowhere in disagreement with the Sûtras (unless it were at 1,1,9 of which we will treat in Chapter IX ,5 and perhaps yet at p. 870,5 where *ādhyānāya* is explained by *samyagdarçana-artham* and at p.908,12 where the commentator substitutes an *ubha-yathā-vibhāgena* for *ubhayathā*), but surely there is the note worthy circumstance at 3,1,13 p. 764,3 that, in the courseof the discussion of Kâṭh. 2, 6, Çañkara applies, along with Bâdarâyaṇa, the words *"punaḥ punar vaçam āpadyate me"* incorrectly to infernal punishment, while, in his commentary on Kâṭh. 2, 6 p. 96,14, he correctly understands the same words, as refering to a repeated becoming-born and dying. Now and then is his explanation of a Sûtram sceptical (*e.g.*, 2,4,12.3,2,33), in subsequent passages he gives (or the different diverse editors give) a two-fold explanation ; 1,1,12-19,1, 1,31,1,3,27.1,4,3. 2,2,39-40. 2,4,5-6.3,1,7. 3,2. 22. 3,2,33.3,3,16-17. 3,3,26. 3,3, 35. 3,3,64 ;at 1,1,23 he opposes (p. 141, *7seq.*,)the reference of the Sûtram to Bṛih. 4, 4, 18 Chând. 6, 8, 2 instead of to Chând. 1,10,9; at 1, 4, 26, he notes that many treat it as two Sûtras ; at 1,2,26and2,1,15 he agrees on a different reading of the Sûtram, at 2,4,2.3,3,38 and 3,3,57a different interpretation thereof ;3,2, 11-21 he considers as homogeneous, and condemns, amid very searching discussions, the opinion of those who create two sections (*adhikaraṇa*) out of them, *viz.*, 11-14 and 15-21 ; still more noteworthy, and indicative of the deep-lying differences of principle amongst the commentators is it, when Çañkara on p. 1124, 9 , calls to notice and refutes out and out in detail the opinion of others who

like to see the Siddhânta (the finally valid opinion) pronounced not in conformity with the view of Bâdarâyaṇa 4,3, 7-11, but closely with the succeeding one of Jaimini 4,3, 12-14, the opinion which appears to presume, that for them Bâdarâyaṇa was not valid as the final Author of the work, and which might be in keeping with the above-noted (p. 450 *seq. ante*) characteristics of the Karma-mîmâṁsâ as part of a special work and of its author as *Vyâsa.*

The commentary of Çaṅkara has, as we have reason to suppose, undergone manifold interpolations, particularly in the first part, where they are introduced usually by means of an *apara' âha.* A pursuit of this subject might take us too far, and hence we have mentioned only briefly here those passages in which we believe we recognise additions by a foreign hand: 1) p. 122, 9—129, 5 of which we will treat in Chapter IX, 5; 2) p. 141. 7—142, 3 appears to be a polemical addition of another, cf. 138, 12; 3) p. 150, 10—151,5, without doubt, an interpolation; 4) at p. 153, 5, —154, 2 an "apara" which took offence thereat, that Brahman may be in Heaven instead of beyond Heaven, repeats Çaṅkara's words, since in doing so it corrects them; 5) p. 163,11 succeeds with the words: "*athavā——asya ayam anyo 'rthaḥ*"; a wholly different explanation of the Sūtram, possibly from a foreign hand; 6) p, 184, 1—185, 17: an "apara" impugns the employment previously made of the verse of Muṇḍ. 3, 1, 1, and explains it in a different sense, with an appeal to the Paiṅgi-rahasya-brâhmaṇam: in this it quotes Bṛih. 4, 5, 15 after the Mâdhyandinas, while Çaṅkara is wont to quote this passage usually after the Kâṇvas (or in their stead 2,4, 14 Mâdhy.), p. 111, 4. 199,12. 393, 3. The motive for this procedure seems to be understood from p. 232, 12; this procedure is as much not taken notice of at 3, 3, 4, as the addition of p. 122, 9—

129, 5 at 3, 3, 11-13; 7) p. 228, 2-6 is manifestly the addition of an interpolator, according to whom the bridge '*setu*' in Muṇḍ. 2, 2, 5, is the knowledge of Brahman and not Brahman itself, though the expression refers to Brahman, previously at p. 227, 10 and likewise again subsequently at p. 834, 11; 8) at p. 247, 3 (perhaps only as far as 247, 7) an "apara" affirms that the *jivaghana* may not be the *jiva*, as previously interpreted, but *brahmaloka*. On a fusion of both views appears to be founded the conception, in the commentary to Praçna 3, 5, of *jivaghana* as Hiraṇyagarbha.

The quotations in Sankara's commentary.

Of especial interest is it to trace back to their origin the numerous quotations with which Çaṅkara's commentary is interlarded in all its parts, which are usually cited by a mere "*çrûyate*" "*smāryate*" etc. without a more specific mention of their sources, but which are, however for the most part literal, partly because a complete understanding of the text is rendered for the first time possible, by this means,† partly because an exact determination of the writings which Çaṅkara utilizes and not utilizes may be useful for various valuable inferences as regards the genuineness of the remaining works fathered upon Çaṅkara, as regards the possible interpolations in the commentary, as regards the intermixture of more ancient preparatives with the same, and so on.

We have, not without some pains, prepared an index of all the quotations occuring in Çaṅkara's commentary

† Thus to adduce only an example, Banerjea (Transl. p. 34) has completely mistaken the words, p. 87. 11 "*sthitha-prajñasya kā bhashā*", since he has not known that they are a quotation from Bhag. G. 2, 54, and Bruining (Transl. p. 19) makes the matter no better in that he wholly overlooks the passage in question (cf. yet, on the point, p. 395, 5. 1081, 9).

with an indication of their sources, which index is appended to the end of our book and will offer a welcome facility in the study of the Brahma-sûtras. It is however to be made use of with a certain caution : that is to say, the quotations on the one hand, exhibit occasionally important variations from their sources, and it cannot be decided with certainty in every case whether these variations had their origin in mere inaccuracy, or dissimilarity in any reading, or, finally, in the circumstance that Çañkara had before his eyes not the one adduced by us, but a parallel passage of a different Çâkhâ ; on the other hand, we are obliged to leave undetermined a (comparatively speaking, trifling) number of quotations, whether it be that they come out of works that are lost, whether it be that we have not yet sought them out in the extant works, or that we have overlooked them. We will distinguish these so much the more exactly that the conclusions which one may draw from the other facts of the case, may retain validity only so long as they are not overturned by the quotations not yet identified.

According to a calculation which is subject to certain limits (according as one separates or unites the like), we reckon in the whole commentary, all repetitions and bare references included, 2523 quotations of which 2060 are derived from the Upanishads, 150 from other Vedic writings, and 313 from extra-Vedic literature.

(a). Quotations from the Upanishads.

The Upanishads classified according to the frequency of their use, yield, in respect of quotations, the following sums; Chândogya (quoted after 8, not after 10 *prapâṭhakas*, p. 106, 1) *810* ; Brihadâraṇyaka (whose fourth Adhyâya, p. 330, 4, is quoted as *shashṭha prapâṭhaka*, and as whose beginning, p. 893, 3, is quoted Çatap. Br. XIV

1, 1, 1, consequently after the Mâdhyandinas) *567* of which eight (p. 198,8. 366,9. 385,3. 677,7. 682,12. 685,10. 893,3 1098, 13) are forthcoming only in the Mâdhyandina Recension (Satap. Br. XIV), while the rest are quoted for the most part after the Kâṇvas, but then again also after the Mâdhyandinas, without allowing, as it were, a fixed principle to be recognised*; Taittirīya (Taitt. âr. VII. VIII. IX.) *142*; Muṇḍaka *129*; Kāṭhaka *103*; Kaushītaki *88* (which correspond now with the first, and now with the second, recension in Cowell, but frequently deviate from both, as indeed for example, Kaush. 3, 3, opposed to both recensions, is quoted at p. 140, 15 and precisely likewise again at p. 299, 7, whence it follows as very probable that there was under the eye of Çaṅkara a third recension of this work quoted, comparatively speaking, seldom by him): Çvetâçvatara (quoted at p. 110, 5 as "*Çvetāç-*

* Shocking is the inequality with which the two large Upanishads Brihadâraṇyaka and Chândogya, are used. Considering the outward extent and the spiritual significance of these two works, as also the treatment which Çankara accords to them in his commentary (which, including the text, counts 1096 pages for Bṛih. and 628 pages for Chând.), one should rather look for an inverse numercial ratio in their use. This one-sided favouring of the Chānd-Up. stands in harmony with the influential rôle which it plays in the whole plan of the Brahma-Sûtras; thus, of the 28 Upanishad-passages by means of which theology is discussed in the first Adhyāya, Chānd. furnishes 12., Bṛih. 4, Kāṭh. 4, Muṇḍ. and Praçna together 4, Taitt. and Kaush. together 4 (cf. thereon Chapter VII. 2). In the case of parallel texts, as for example in the Pañchāgnividyā (Bṛih 6, 2 = Chānd. 5, 3 11), the (mostly secondary) reading of the Chānd. is as a rule specially favoured; finally, it is worthy of remark that where a passage is quoted with the mere addition "*iti brāhmaṇam*" "*tathā brāhmaṇam*", it has always to be understood as Chāndogya (p. 143, 6. 240, 11-262, 12. 367, 7. 390, 4, 906, 3 1014, 11), barring, so far as we know, two exceptions (p. 1115, 8. 1116, 11), just as if it were the Brāhmaṇam nay, at p. 106,1 is Chānd. VI quoted by the words "*shaṣṭha prahpāṭhake*" without any further addition, as if it were a matter of course that it alone could be meant.

vatarāṇām mantropanishad", cf p. 416.1. 920,4) *53*; Agnirahasya (Çatap. Br. X) *40* (to be found for the most part on p. *214-222*. 943-952); Praçna *39*; Aitareya (Ait. âr. II, 4-6) *22*; Jâbâla *13* of which nine (p. *22*,8. *223*,1. 417,11. 988,8 = 991,4. 999,6. 1000,13. 1025,8) are found in the Jâbâlopanishad, while the remaing four are not (924, 7=1059, 1. 931,4=933,4); Nârâyaṇiya (Taitt. âr. X) *9* (890,*2*.13. 891,1.5. 6.10. 892, 1. 998, *2*. 998, 4); Îçâ (Vâj. saṃh. XL) *8*. (66,4. 74,1. 395,5. 414, 1. 979, 9. 985, 12. 986, *2*. 1126, 10); Paiñgi *6* (quoted at 184, *2*.7. 185, 4. 889,10 as *Paiñgi-rahasya-brāhmaṇam*, at *232*,12 [=184,*2*] as *Paiñgy-upanishad*, undetermined at 903, 3); Kena *5* (70,1.4.10. 163, 3. 808, 10). Besides, an (unknown to me) Atharva-Upanishad (or the unknown beginning of a known one) is (probably only since the Sûtram necessitated it) quoted at p. 892, 7 with "*ātharvaṇikānām-upanishad-ārambhe*". We leave undetermined, next, the passage quoted seven times: "*ākāçavat sarvagataç ca nityaḥ*" (130,12 = 172,5 = 610.3 = 624,8 = 652.7 = 838,9 = 1124, 12), which, in accordance with the commentary on Chând., p. 409, 8, is assigned, hardly with justice, to the Kâṭhakam (by which it understands as much the Upanishad [p. 409, 6] as the Saṃhitâ [p. 139, 4]); then, the following Upanishad-like passages: 87, 9. 112, 8 (= 1047,12 = 1135,6). 113, 3. 182,7. 610,6.7. 613,4. 679,8. 717,10 (= 719,8 = 939,7). 741, 10. 832, 8 and, as specially noteworthy to be brought into prominence, 808,11 and 982,11. Apart from a consideration of those passages, that are heretofore undiscovered, it may be put down, as inference, that no other Upanishads are met with than those enumerated above; hence neither Mâṇḍûkya (69,*2*. 77, 5 are also in Bṛih.) nor Maitri, nor even the Âtharvaṇa-Upanishads, since 810, 1 is to be read surely in Brahmavindûp. *12*, will again

also be found probably in Mahâbh. XII and will whence be borrowed.

V. V. RAMANAN, M.A.

(To be continued).

REVIEW.

"*The Ashtavakra Gita,*"—By Rai Bahadur Lala Baij Nath B. A.—About three years ago we had the pleasure of reading an English translation of this beautiful philosophical poem. In the present edition the Sanskrit text also is given. The work has undergone a careful revision and editing. It need hardly be said that the notes show a very good grasp of the Vedantic teachings.

This Gita is a dialogue between the Rishi Ashtavakra and King Janaka of Mithila. To the Hindu the Idea is everything, the man who proclaims it is nothing; and it is no wonder that, as our translator says, very little is known about the author,—the Rishi Ashtavakra. Nor is there evidence to identify the author with the Ashtavakra of the Mahabharata. We are thus left in ignorance of the personality of the author. But the work is there and bears the impress of one who has seen and realized Truth, the beauty of Truth,—its peace and blessedness. There is no groping in the dark. He knows Truth and he knows his work in this life.

Na dhāvati janākirnam nāranyamupasāntadhihi yathā tathā yatra tatra sama evāvatishtate, (The man whose mind has found peace, does not run towards society, nor

towards the forest. He lives happy every where under every condition).

The teachings of such an one is of immense value to men troubled by doubts as to how to act amidst these struggles and conflicts.

The sage describes the true knower thus " To, the person for whom this ocean of world has become dried up, action of the mind becomes objectless, action of the body fruitless and action of the senses automatic " Janaka in the 2nd chapter says that he has realized the Self but the desire of life still exists. The Master observes " Wonderful it is that even to one who is unattached to objects of this world and of the next, who discriminates the eternal from the non-eternal and who is bent upon emancipation, there should be fear from that very emancipation." This is a condition of our *mayic* nature, our ignorance of our real oneness. Even when we are in search of spiritual emancipation, we labour under a fear of this very freedom when it is within our grasp. The conquest of this fear is the first step in our spiritual progress. Then the question arises, should not dharma be followed. The answer comes, Renounce even that. The desire to live a *dharmic* life gives rise to bondage again. Therefore cast it away and be unattached. With peace and wisdom secured in this wise engage yourself in action. Is this so easy? No. Even the desire to renounce creates bondage. The Release comes " when the mind wishes not, grieves not, abandons not, grasps not, feels not happy or unhappy at anything." It is a negative condition,—this non-attachment. Therefore the Rishi says " Do not take or avoid anything in life." Again one attached to the world longs for renunciation to get rid of his trouble. But one without attachment is free from sorrow and is not unhappy even by living in this world." This is the true

mental attitude of a Vedantin.

Chapter 18 describes the state known as peace. It is the highest stage. The wise man, in whom all desire is absent, who abides in his own true Self, having lost all sense of duality, who does what comes to him and is happy, who does his part in life impelled by past *karma*, whose mind does not act,—Such a man acting, does not act, is ever free in the midst of these surroundings. Referring to this freedom, the sage Says, "Through freedom one attains to happiness, through "freedom to the Supreme, through freedom to peace "and through freedom to the highest abode." It is this freedom which leads to peace, to the Supreme; it is this freedom that constitntes the mental equipment of a practical Vedantin, that our ancient Rishis manifested in their lives and that we who have been claiming descent from them and feel a just pride in the glorious heritage have become too weak to appreciate and work out in our lives.

This little book is not a treatise on the Advaita philosophy. It is a string of thoughts put in the simplest language, sublime in its subject, direct in its appeal to the heart like a hymn, lofty in its conception and tender in its treatment of our nature, strong in the power of its thought, yet full of feeling. Mr. Lala Baij Nath has done a service to Vedanta students by the publication of this gem of Vedantic literature.

—o—

Glimpses of Famine and Flood in East Bengal:* This is the title of a Booklet by Sister Nivedita of the Ramakrishna-Vivekananda. It is a collection of articles which appeared in the Modern Review (Calcutta). A glance through its pages will convince the reader that the writer

* Price As. 4.

has a genuine sympathy for the suffering millions of India. No one is better qualified than she to investigate into the conditions of the poorer classes, enter into homesteads, engage in sympethetic conversation with them and bring them such small comforts as she was able to afford. Her work among the famine stricken may not be ostentatious as the relief works that are opened by Government, at an hour when relief may be worse than useless nor so lively to fill up the pages of a Missionary Magazine announcing a rich harvest of converts. Her work has been humble, hard, real, and highly sympathetic.

East Bengal had the peculiar misfortune of the visitations of Ativrishti and Anavrishti in successive years. These are not man-made. No Government need tell us they have no control over the clouds. But what the Government can do, it is not always done well nor promptly. She records a rumour, that is hardly to the credit of our Government, to the effect that certain officials vetoed amongst the Madras people during the same period (latter half of 1906), the collection of funds for famine relief in Southern Indian, on the plea that as famine had not yet been declared by Government to exist, the originating of a fund on its behalf, was an act of sedition. And although the District Board of Backergunge was found fault with by Fuller for opening relief works without his sanction, the sturdy patriot, Asvini Kumar Datta and his followers not deterred by any of the displeasures of the Government ukase, organised relief works and distributed to the different centres, substantial help with a large heart and ready hand.

She combats the views of our ministers who in season and out of season will lay at the door of the Indian all the blame for his sufferings by pointing out to his imprudent expenditure on marriges, his utter disregard to pro-

vide for the future and his tendency to multiply himself indiscretely. She finds the ryot very simple in habits and thrifty, pinching himself to feed his wife and children and never willing to send them to orphanages nor too readily taking to relief camps, unwilling to disclose his tale of woe even to a friend who means to help him. It is often alleged that India is over populated, why there are still large tracts of country unoccupied by the people. Sister Nivedita concludes from her study of the condition of the deople in famine times that the Indian Famine is money famine.

To us in the south who under the Ryotwari system are pressed under the weight of land tax, it may probably seem that our brethren in East Bengal should be better off under the Permanent Settlement. But let us hear what Nivedita says on this point.—" The Permanent Settlement has long been tampered with in the shape of cesses. There is the road cess and there is the District cess and of late years it would appear that the latter have been doubled. And settlement operation has fastened itself upon them (people). The District Boards, moreover, are given to spending these revenues on the foreign ideal instead of on those works which would be appropriate to the needs and civilisation of the district."

Owing to railways and other communications, the country is being denuded of its rice accumulation by the foreign exploiter. Hence prices run high.

She draws a lesson from the whole, and that is, the system of foreign Government which does not associate the people with it is the root evil. She adduces a scripture text. " He that is an hireling, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth. The hireling fleeth, because he is an hireling and careth not for the sheep?"

We refrain from quoting here the harrowing description of suffering due to famine and flood lest they haunt our minds and make us lose our heart. Our brethern bore it all.

Nil desperandum : That is her message of comfort. She says :

" Every student of every race and every province in India has caught the word of command—Arise and become a nation ! Be the servant of your own people ! Be a man of your own land ! It may be some time yet before they even understand the call. But their attention is concentrated upon it from end to end of the country and great new births are afoot."

The pictures of life in the famine districts given in this book are drawn with an insight into Indian life and character, rarely met with in European writers. The book is a study in Indian Social Economics and indispensable to every one interested in the Indian Problem. " It is certain to rain if a chaste wife, a pure-willed Tapasin and a righteous King so command it ". It is the faith of the Hindu. There is, we believe some truth in this.

T. V. S.

——o——

The Ramakrishna Sevashrama, Kankhal. The annual Report of this institution for the year 1906 is full of interest At a cost of Rs. 976 the total number of patients treated is 4 390 [including 57 in-patients]. This gives an average of 4 persons treated, for every rupee of expenditure. This cheapness is secured by the inexpensiveness of management. A state hospital is everywhere a costly affair and a state medical relief becomes expensive on account of costly official agency.

That the medical aid that is afforded here is not below the standard in similar institutions elsewhere may be seen from the reports of cases sucessfully treated here. These facts prove clearly that every gift or donation that is made to this institution reaches far to those that need relief. Two very gratifying features of the year's report are the construction of permanent buildings for the Sevasrama through the help of two patriotic gentleman, Babus Bhajulal Lohia and Harsaimall Sukdevdoss, and the handsome donation of Rs. 1000 given in memory of Ramibai for a consumptives home estimated to cost Rs. 4000.

We have one suggestion to make. On pages 17 and 18 of the report is given a list of gifts— Medicines etc to the Institution ; the total money value of these gifts may be shown on the receipt side of the summary of accounts. This does not seem to have been done in the present case. We congratulate the Swami Kalyanananda on the successful working of the Sevasrama to which he has wholly devoted himself. We are confident that a good cause will not suffer for want of money. The springs of charity will not be dried up as long as the faith in *Ganga Mai* continues.

NOTES AND THOUGHTS.

The Goal of the Vedanta is unity. This Spiritual unity includes every other kind of unity.

This is borne out by this closing hymn of the Rigveda.

"Thou, mighty Agni, gatherest up all that is precious
Bring us all treasures as thou art enkindled in libations place.

Assemble, speak togather : Let your minds be all of of one accord,

As the ancient gods unanimous sit down to their appointed share.

The place is Common, Common the assembly, Common the mind, so be their thought united.

A Common purpose do I lay before you, and worship with your general oblation.

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 10-191.

This Ric lays emphasis on the importance of Social Unity and the right of the people to elect Kings.

* * * * *

Brahmagnan is the realisation of the essential oneness of the universe, is the perception that whatever is is God. The practical is the exponent of the Moral and Divine. This is to proclaim the dignity of human action however mean, if truly done ; everything if done without attachment and for God is divine.

It has been just said, that there is no branch of human work whose constant laws have not close analogy with those which govern every other mode of man's exertion. But, more than this, exactly as we reduce to greater simplicity and surety any one group of these practical laws, we shall find them passing the mere condition of connection or analogy, and become the actual expression of some ultimate nerve or fibre of the mightly laws which govern the moral world. However mean or inconsiderable the act, there is some thing in the well doing of it; which has followship with the noblest forms of manly virtue; and the truth, decision, and temparance, which we reverently regard as honorable conidition of the Spiritual being, have a representative or derivative influence over the work of the hand, the movements of the frame, and action of the intellect.

Ruskin,

* * * * *

A Servant with this clause
Makes drudgery divine;
Who sweeps a room, *as for they laws*,
Makes that and action fine

George Herbert

* * * * *

The Supreme Critic on the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Over-soul, within which every man's particular being is contained and made one with all other; that common heart, of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains every one to pass for what he is, and to speak from his character,

and not from his tongue, and which evermore tends to pass into our thought and hand, and become wisdom, and virtue, and power, and beauty. We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE. And the deep power in which we exist, and whose beautitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one.

R. W. Emerson.

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

—*Rig. veda*, I. 164-46.

Vol. XII.] SEPTEMBER, 1907. [No. 9.

SWAMI VIVEKANANDA IN LONDON.

IMPRESSIONS.

IV

A day of gray and gloom, such as, alas, London bestows now and again upon its citizens. A day on which, it being Sunday, shops were shut, business at a standstill, and the city streets silenced, for a while, from some, at least, of the rattle and rumble of their heavier traffic. Londoners wore, as is their wont, their Sunday clothes their Sunday bearing and manner. Grey, subdued, semi-silent folk, wended their way to church and chapel, fully conscious of a Sabbath-day atmosphere and attitude. For some of us, at all events, the greyness and the quietude fitted with our mood. We were, that afternoon, to say "Good bye" to him whose coming had meant so much to us, whose going was definitely fixed, whose departure

was bound to leave a void in our lives which could never be completely filled again. Our hearts were weighted by that uncomfortable heaviness of foreboding that seems inseparable from "Farewell".

From our home, seven miles or so away, we journeyed to the place where the last salutation must be made, the last close hand-grip taken, the last look given from those steadfast, loving, uplifting eyes. The hall of meeting was one dedicated to the use of artists. Paintings hung upon the walls; palms, flowers and ferns decorated the platform from which Swami Vivekananda would utter his final speech in England's great metropolis to the British people.

All sorts and conditions of persons were there. Rich and poor, learned and learning; some high, some low, as worldly fashion estimates rank; but all alike fulfilled by one desire: to see him, to hear him, even, if may be, to touch his garment once again, while seeing, hearing, touching were possible, since the imperative limitation of time and space were about to prevent all these.

Speeches were made by women and by men; speeches illustrating the esteem and the affection which Swamiji had won; speeches proving the depth and reality of benefit brought about by his masterful rendering, in the West, of the philosophy and religion of the East. These sayings have been fully reported. There is little need to repeat them here. Salvoes of applause punctuated and followed them. Some among us, as we have noted, could speak, most could, and did, respond to speech with that vigorous clapping of hands and that ejaculation of "Hear! Hear" by which we signify our cordial approval. Some others among us were silent, tongue-tied, sad at heart. Words could not convey our sense of gratitude and affectionate esteem, even if words being bidden, had not refused to

come when called. Tears, to tell the truth, were very near our eyes.

Nor could we draw near the stage on which he stood surrounded by devoted friends among whom were musicians and singers who, at stated intervals, "discoursed sweet sounds." Remembrance recalls, more marked than all else, the sense of greyness, of grief.

We know, we have learned, that time and space are petty things at best; arbitrary conditions which we imagine or create, serviceable enough, necessary enough in their way. We know, nevertheless, for we cannot avoid the knowledge, that parting from a personality that has become precious, is one of the hardest matters to bear in this little lowly life.

At a distance, therefore, we stood, exchanging a bow here and a greeting there, listening as best we were able, yet thinking throughout of the heart weight and its reason. Some artificial light illumined the hall a little, but the grey air, the grey feeling, penetrated the place and made itself felt.

Grey and gloom without were intensified and deepened by grey and gloom within.

One form, one figure, fought and triumphed over sorrow, arrayed in garments glistening as of amber, Swamiji passed among the people like a living shaft of sunshine. Even when one could not see him for the press around him, light above him and on all sides of him, beamed and glowed with veritable warmth, cheering, irradiating, re-vivifying.

Then, as always, when his footsteps sounded close I realised that I had nothing to say, no question to put, no thought that was not equally well, nay better known to him. As he approached I bowed my head, but not so low as to prevent my eyes from meeting his. His glance

penetrated the veil of grief, rent it asunder forthwith, and, in the rending, healed. Never can the beauty and the force of those eyes be forgotten. They healed; because they showed, unmistakable, that he, too, suffered but that, through joint suffering, we should ultimately share a sublime peace. He grasped my hands and held them firmly in his own. His very soul seemed to embrace, nay did embrace, mine. He said "yes, yes, we *shall* meet again; we shall."

ERIC HAMMOND.

THE BHAGAVAD GITA

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER X.

(*Concluded from page 442.*)

15. Solely through Your own knowledge You know Yourself by Yourself, O supreme Person! the creator of all beings, the Lord of beings, the God of gods, Master of the Universe!

O *Purushottama*! By Yourself You Know Yourself solely through Yourself, Your own knowledge; the creator of all beings, that, is the generator of all beings; the Lord of all beings, that is, the controller of all beings; the God of gods, that is, the supreme God of the conclave of gods; just as the conclave of gods exists transcending men, beasts, birds, reptiles and all other beings in beauty, grace, and countless auspicious qualities, in the same way You exist transcending all these gods even by Your several qualities; the Master of the Universe, that is the Ruler of the Universe!

16. It is meet for You to tell Me without reserve Your own Divine manifestations of Lordly powers wherewith You abide pervading all these worlds.

Your manifestations of Lordly power divine which are exclusively Yours,—these You alone should condescend to tell without reserve, that is, You alone should make clear;—infinite manifestations of power by means of which becoming endowed with the specific power of control and pervading all these worlds in the capacity of their (internal) ruler and disposer, You abide.

17 How shall I practising love and devotion *(Bhakti-yoga)* Know You by always meditating wholly on You ? In what all dispositions of beings are You to be meditated upon by Me, My Lord ?

I (the *yogin*) practising love and devotion, that is, pursuing the devotion of *Bhaktiyoga*, and with supreme love *(Bhakti)* always meditating wholly upon You ; that is, having begun to meditate upon You, how shall I know You who are the being meditated upon and who are completely filled with Lordly power and a multitude of auspicious qualities ? And in what all untold dispositions of beings other than the aforesaid mental dispositions of understanding, discrimination and such others [X-4] are you to be meditated upon by Me in the capacity of the Disposer ?

18 Tell Me again in *extenso* Your mode of manifestations of Lordly power *(Yoga)* and supreme state *(Vibhuti)* O Janārdana ! for, there is no satiety for Me in hearing Your immortal (ambrosial) glory.

It was only briefly stated that "I am the source of all things ; from Me the whole (universe) proceeds."[X-8] tell me again in extenso Your mode of manifestation of Lordly power by forming the creator and such other causes and the supreme state of Rulership ; for, for Me who am listening to the ambrosia (immortality) of Your glory there is no satiety. The purport is that My dissatisfaction is understood by You alone.

Sri Bhagavan said :—

19 Well ! I will tell You of mine own auspicious manifestations of power according to their chiefness, O best of Kurus ! for there is no end to the detailed description of Me.

O best of Kurus ! I will tell you of mine own auspicious manifestations of power according to their

chiefness. By the word *Prādhānya* or chiefness the character of importance is intended, for it will be mentioned later on " (Know) Me as the chief of household priests. " I shall tell some of the most important manifestations of My supreme powers in this world. It is not possible for any either to hear or to describe them all in minute detail, because these are endless. The quality of manifesting supreme Lordly power (*Vibhutitva*) means the state of being the Ruler or Disposer, because after teaching that the various kinds of disposition, such as, understanding, & c, [X-4], of all the beings, arise from Me alone, it was expounded that, " He who knows in reality this supreme state and manifestations of Lordly power of mine ". [X-4]. Similarly to show that what is indicated there by the word *Yoga* or the manifestation of Lordly power is the state of being actively engaged in manifesting the powers of creatiou and the like which are indicated by the word *Vibhuti* or the manifestation of sovereign powers. It was again said, –" I am the source of all things; from Me the whole (universe) proceeds ; thus thinking the enlightened worship Me becoming endowed with loving disposition. "

Here, that the manifestation of Lordly power which is of the form of keeping all beings engaged in activity, is caused by abiding in them as their *Atman*, and that this manifestation is also the condition of being the creator of all, the Sustainer of all and the destroyer of all which is indicated by the word Yoga or the manifestation of Lordly power,—these are very clearly taught :—

20. I am the *Atman*, O Gudakesa ! seated in the heart of every being. I am the beginning and the middle, as also the end of all beings.

I am seated as the *Atman* in the heart (*Āsaya*) of all beings which constitute My body, for *Ātman* is what

forms in everyway the support, the controller and the appropriator of the body. To this effect it will be taught as follows: "And I am seated in the hearts of all; from Me come memory, knowledge, and the power of reason" [XV-65]; "The Lord dwells in the hearts of all beings, O Arjuna! causing all the beings which are mounted on the machine (of *Prakriti*) to whirl by the power of Māyā." [XVIII-60]. And the *Srutis* also declare "He who dwells in all beings, who is inner than all other beings, whom all beings, do not know, whose body all beings are, who controls all beings from within, He is Your *Atman*, the internal Ruler, the immortal." [*Brih. Up. V-7-21*], and "He who dwells in the *atman*, who is the inner (essence) of the *ātman*, whom the *ātman* does not know, whose body the *ātman* is, who rules from within the *ātman*, the internal Ruler, and the immortal." [ibid. *V-22*]. Thus I who am situated as the *Atman* of all beings, am the beginning, middle and end of them, that is, I am the cause of their origin, sustentation and dissolution.

Thus after expounding the dwelling in of the Lord in all things which constitute the manifestations of his Sovereign power by forming their *Atman* and the means of indicating Him by the equation of Him with the several things, the special forms of manifestation are pointed out by making such an equation; for when the Lord continues to constitute the *Atman*, all words end by ultimately referring to Him alone just as the words, god, man, bird, tree, and every other thing which is descriptive of the body of beings, ultimately refer to the respective *ātmans* of these, similarly the very abidance of the Lord by being their several *ātmans*, is the basis for equating Him with these several things. Thus it will be shown in the resume of the manifestations of

sovereign power at the end as follows:—"There is nothing whatever animate or inanimate that can exist without Me." [X—39]. because, that in the case of all beings there is the mention of the non-existence of any thing independently of His own Self and that this existence of theirs without Him is through, being controllable by Him as taught at the commencement by saying,—"From Me the whole (universe) proceeds"

21. Of the Ādityas I am Vishnu, of the luminous bodies the radiant sun; of the Marits I am Marichi, of the astersims I am the moon.

Of the *Adityas* who are counted twelve in number I am the twelfth *Āditya* who is the most important of them all and is called Vishnu. Of the luminous bodies, that is, among the illuminating objects of this universe, I am the radiant sun who is of the *Āditya* class. I am that Marichi who is the chief of *Maruts*. Of the asterisms I am the Moon. The use of the genetive case here is not to separate one out of many, but it is used in the same sense as in the passage "of the living beings I am intelligence." The moon who is the Lord of asterisms I am that.

22. Of the Vedas I am the *Sāmaveda*; of the gods I am Vasava; and of the senses I am the *manas*; of the living beings I am intelligence.

The *Sāmaveda* is the most important of the Vedas, Rik, Yajus and Sama; and I am that Veda. Of the gods I am Indra. The organs of internal perception (*manas*) is the important of the senses or the organs of perception;—I am this *manas*. This also is intended to specify. Of the living beings I am their intelligence.

23. Of the *Rudras* I am Sankara; of the Yakshas and Rakshasas the lord of wealth; and of the *Vasus* I am also Fire (*Pāvaka*); of the crested mountains I am Meru.

Of the eleven *Rūdrā*s. I am Sankara. Of the *Yakshas* (elves) and *Rakshasas* (goblins) I am Kubera (the lord of treasures). Of the eight *Vasus* I am *Pāvaka* (Agni), Among the crested mountains or mountains which shine with peaks I am the Meru.

24. Know Me, O son of Pritha! to be Brishaspati the chief among the household priests. Of the leaders of armies I am Skanda; of the lakes I am the Ocean.

Brihaspati is the greatest among household priests, I am he; of the leaders of armies, that is, the commandants of armies, I am Skanda; of the lakes I am the Ocean.

25. Of the great Rishis I am Bhrigu; of words I am the one syllable (*Om*); of offerings I am the Japa-offering; of the mountains I am the Himavan.

Of the great Rishis, Marichi and others, I am Bhrigu. Of words which are sounds conveying a meaning I am the one syllable, *Pranava*. I am the offering of Japa or islent muttering which is the highest of all offerings. Of simple mountains I am the Himalayan (range.)

26. Of all the trees (I am) *Asvattha* (the sacred fig tree); and of the Divine *Rishis* Narada; Of the Gandharvas, Chitraratha; of the holy sages, the sage Kapila.

Of the trees I am the venerable Asvattha. Of the divine Rishis I am Narada.

27. Of horses know Me to be the Uchchsravas born of *amrita* (nectar); of elephant-king, the Airavata; and of men the king.

28. Of weapons I am the thunderbolt *(Vajra)*; of the cows I am the Kamadhuk (wish-yielding cow); I am also the projenitor Kandarpa; of the serpents I am Vasuki.

Kâmadhuk is the Divine cow. I am also the Kandarpa, who is the cause of birth. The serpents are single headed.

29. Of the snakes (*Nāgas*) I am also Ananta; of the

aquatic beings I am Varuna ; and of the *Pitris* (ancestral manes) I am Aryaman ; of chastisers I am Yama.

The Nagas or snakes are many-headed. Of the aquatic beings, that is, of the creatares living in water I am Varuna ; of the chastisers or punishers I am Yama.

30. And of the Daityas I am Prahlada ; of those that convey disaster I am death; and of beasts I am the King of beasts, and of birds, Vainateya.

Among the objects which count as the wilful conveyors of disaster I am Death and of beasts I am the king of beasts, and of birds Vainateya. Among the things which count as the wilfull conveyors of disaster I am Death, the Destroyer.

31. Of the things having free motion I am the wind ; of weapon-weilders I am Rama ; and of fishes I am Makara (the marine Master) ; of rivers I am the Ganges.

Of things whose nature is characterised by free motion I am the wind. Of weapon-weilders I am Rama. Here the character of being the weilder of weapon is the manifestation of the Supreme Being (*Vibhuti*), since no other meaning is possible. The Adityas and such other souls (*Kshetrajnas*), on account of their forming the body of the Lord who is situated in them as their *Ātman*, constitute His attributes ; and hence they stand in the place of the relation of being the weapon-weilders.

32. Of creatures I am the beginning, and the end and likewise the middle, O Arjuna ! Of the Sciences, the Science relating to the âtman ; among controversialists I am the demonstrative conclusion.

Creatures are those that are created ; of such beings I am the beginning, that is, the primal cause. The meaning is that of all the things that are being perpetually created, I alone am the creator in the case of every one of them. Similarly their end, that is, of the things

which are being perpetually destroyed I alone am the destroyed in the case of each one of them. So also their middle, or protection, that is, of the things which are being protected every moment I alone am the protector of every one of them. Among people who indulge in wrangling and frivolous controversies, I am the conclusive argument used with a view to demonstrate truth.

33. Of letters I am the letter A, and of compound words, the Dvandva-compound ; I alone am the imperishable time ; I am the creator with faces on all sides

Among the letters, as taught in the *Sruti* "All speech is the letter *A*." [Aitt, Ar. III-2-3.], I am the letter A which is the base of all other letters. Among the several classes of word-compounds I am the *Dvandva-Samāsa*, for this is superior in as much as it has both the members of the compound equally important. I alone am the imperishable time which is made of Kâlas (seconds), *Muhūrtas* (hour and half's) and such other small measures. I am Hiranyagarbha, the creator of all earthly beings who is four-faced.

34. I am also the Death that carries away all and the Birth of all that are to be born ; Of the feminines (I am) Fame, Fortune and Speech, Memory, Intelligence, Constancy and Patience.

I am also the Death which takes away the life of all beings, and of all beings that are to be born I am the act known as Birth. Of the feminines I am Fame, I am Fortune, I am also speech, I am also Memory, I am also Patience.

35. Of the *sāmaveda* songs I am also the *Brihatsāman*; of metres I am *Gāyatri* ; of months I am Margasirsha ; of seasons the flowery spring.

Of the *Sāman* songs I am the *Brihatsāman*. Of metres I am the *Gāyatri* metre. *Kusumākara* or the

flower-season means the spring.

36. Of the deceitful I am gambling; of the splendid I am the splendour; I am victory, I am perseverence; of the noble-minded I am magnanimity.

Of those that practice deceit, that is, that are subject to deceit I am gambling, such as, dice-play, &c. Of the victorious I am victory; of the persevering I am perseverance. Of the noble-minded I am magnanimity.

37. Of the Vrishnis I am Vasudeva; of the Pandavas Dhananjaya; of the Munis I am also Vyasa; of sages, Usana, the wise.

Here the supreme mainfestation is that of being the son of Vasudeva, for no other purpose can possibly be gained. Of the Pandavas I am the Arjuna, the subduer of wealth. The Munis are those that see the reality of things by means of silent meditation; of such I am Vyasa. The *Kavis* or sages are those that are wise.

38. Of the punishers of transgression I am the Chastisement; of them that seek success I am the Policy; and of secrets I am also the silence; of those that know I am the knowledge.

Of them that inflict punishment when there is transgression of usage and law I am the chastisement. Of those that seek success, I am the Policy which forms the means of success. Of secrets that are to be preserved from others and which concerns ones ownself I am silence. I am also the knowledge of those that are possessed of knowledge.

39. And whatever is, of all beings, the seed I am also That, O Arjuna! There is nothing, animate, or inanimate that can exist without Me.

Whatever is of all beings, that is the beings which occupy all states of existence, the seed of their several tates of existence, manifest and unmanifest, I alone am

That. Whatever class of beings are thought to exist without Me who am situated as the Atman (of all), this do not exist (so). Because there is the opening teaching to this effect : " I am the *Atman*," O Gudakesa ! Seated in the heart of every being, also here in the passage, " There is nothing, animate or inanimate, that can exist without Me " the situation (by me) in the capacity of the *Atman*, is alone expounded.

The purport is that, all classes of beings situated in all states of existence are possessed of Me who constitute their *Atman*. By this it is made evident that the basis of the indication by the process of equation is solely the situation of Me in the capacity of the Atman (of all).

40. There is no end of my Divine manifestations of glory, O harasser of the foe ? but this dilatory description of the manifestation of glory has been mentioned by Me by means of specification.

There is no end of my divine manifestations of glory. But this dilatory description of the manifestations of glory has been briefly mentioned by Me by a few specifications.

41. Whatever being is rich in Lordly power, possessed of splendour or wealth, or noble in endeavour, know that particular being to proceed from a portion of my Power.

Whatever being, that is, class of beings, is rich in Lordly power, that is, is richly endowed with the power of sovereignty ; (whatever) is *Srimat* or possessed of splendour, is abounding in the wealth of money and kind, (whatever) is noble in endeavour, that is, is devoted to noble pursuits,—know that particular being to proceed from a portion of My power (*Tejas*). Tejas or power is the strength to overcome an enemy. The meaning is know (that particular class of being to emanate from a small

portion of my inconceivable power which is the power of subduing and ruling things.

42. Otherwise what use is there to you by this prolix manner of learning, Arjuna? I stand supporting this whole universe with one (small) portion (of My power).

By this prolix knowledge which is being taught what use is there to you? I stand with the ten thousandth of a ten thousandth part of My glory supporting this whole universe which is composed of the intelligent soul and the non-intelligent matter and which is of the condition of cause and of the condition of effect, and is gross and subtle;—(I stand on this) in such a way that whether in My innate State of Supreme Existence, or in My manifested State of existence, or in My varied states of activity, nothing may transgress My Will. To the same effect it has been taught by Bhagavan Parāsara as follows:—On the ten thousandth of a ten thousandth part of whom this universal power (*Sakti*) rests." [V. P. 1—9—65].

Thus ends the Commentary of Bhagavad Ramanuja on Chapter ten of the *Srimad Gita*

Entitled

The *Sañkhya-Yoga*.

or

The Knowledge of Supreme Attainment.

———o———

THE PATH OF NIRGUNA

It will, no doubt, be generally accepted that the essential object of every true system of religious teaching is to help the evolution of the spiritual man. There are, of course, many, in these days of modern scientific thought, who deny the reality of spiritual life or at best accept it only as a possible theory for intellectual examination. For these persons, religious thought and life can possibly have no attractions. Having no conception of a higher life than that of the purely ethical, they are unable to understand or appreciate the real significance of what is called spiritual life, which religion offers. It is only those, who have at least passed the threshold of spiritual experience and aspire for higher life, that can understand the real significance of spiritual life. They have had real living experience of the spirit, and this personal experience enables them to appreciate the importance of religious teachings, on which the welfare not only of the individual but also that of the whole humanity so entirely depends.

It is well-known that the Vedanta is a system of spiritual philosophy ; and its teachings can best be understood only by those who have had real contact with spirit and spiritual life. To those who have had no such experience, most of its teachings except such as relate to this phenomenal world of matter and mind may appear rather mystical and unintelligible. However, no such objections on the score of mysticism could be brought against its ethics and philosophy of life. Its teachings on these subjects are perfectly rational and intelligible ; and we believe that they can well bear comparison with the views of the best and the most advanced modern thinkers on the subject.

Like other systems of religious thought the Vedanta has its own peculiar views on human life and its ultimate destiny. That man is a spiritual being identical in essence with the Supreme Spirit which guides the universe and that his ideal of life is the conscious realisation of this Supreme Spirit are two of its ultimate conclusions. Consistent with its metaphysical conclusions is its philosophy of life. The ideal life which it prescribes for the attainment of man's destiny is known in the Vedantic scriptures as the path of *Nirguna*, in other words, as the life, unaffected by the *gunas*, which is supposed to be the best mode of life suitable for spiritual enlightenment.

According to the Hindu philosophers, there are three principles by which all phenomena relating to conditioned existences are carried on. These form the three-fold fundamental nature of *Prakriti* which is supposed to be the basis of all forms of cosmic life. They control all phenomena of life, all forms of existence, whether physical or moral. They are called *Satva*, *Rajas* and *Tamas*,— commonly known as the three *Gunas* or qualities of *Prakriti* which, by their countless manifestations both physical and moral, control, not only all cosmic processes but also all changes—mental and moral—which pertain to the individual man.

It is to this three-fold nature of *Prakriti* that *Kapila* attributes the whole drama of cosmic and individual evolution, making the human soul or *Purusha*, a mere spectator therein. Human Salvation also is made to depend on *Prakriti* as her ultimate end. But the Vedantins accepting the predominent part played by *Prakriti* in cosmic evolution, ascribe to the soul of man, a nature independent of *Prakriti* and power to liberate himself from her bonds. Man's permanent and eternal nature is superior to that of *Prakriti*, and it is in his power to realise his own higher

nature and even control *Prakriti*. Therefore, man's proper life is that which enables him to realise his nature by gradually enabling him to shake off the bonds of *Prakriti* and lead a life independent of physical nature. The life which has for its object the gradual liberation of man from the bonds forged by his physical nature is the ideal life which goes by the name of the life of *Nirguna* in Vedantic scriptures. This bliss of freedom which is secured by the negation of the lower self is also the *Nirvanā* of the Buddhists. By saying that man should shake off the bonds of physical nature, we do not mean that it is possible for him to lead a life to the entire exclusion of his physical nature. What we mean is that it is possible for him to bring his whole nature, including the physical, under the control of his spiritual reason so that it may not prove detrimental to his progress. We have said that not only the cosmic processes but also man's individual nature are under the control of the three *Gunas* of *Prakriti*. As the Bhagavat Gita says, there is not one being in the whole world of existences who is devoid of the three *Gunas*. *Satva*, *Rajas* and *Tamas*, all the three play their part in human nature, though not together, but at least in succession. Man's purpose in life is to bring them into harmony and control them by the light of his superior Reason. If he fails to do that and makes himself a blind instrument in the hands of his controlling nature, he loses his purpose in life and entangles himself in the net work of *Samsara*. The human soul is pure and perfect. But when it identifies itself with *Prakriti* and is caught in the meshes of *Desa*,, *Kala*, *Nimitta*, time, space and causation its nature appears tarnished. It reflects the surroundings as a crystal. By a life of *Nirguna* the soul liberates itself from the thraldom of *Prakriti*. It acquires that pure power that dominates over circumstances ; that force of equilibrium

which converts everything around into food and moulds and governs external things. It expresses its true light : its own authority as a judging principle.

It is said that the *gunas* play a dual part in the moral nature of man. When the *Rajasik* nature combining itself with *Tamas*, gets control over the nature of man, he becomes immoral and excludes himself altogether from the light of the Spirit. When the *Satvik*, in combination with *Rajas*, gets habitual ascendency over his nature, he becomes moral, but even then excludes himself from spiritual enlightenment. It is only when the *Satvika* tendency gets complete control over *Rajas* and *Tamas* and becomes master of man's nature and disposition that he becomes capable of receiving spiritual enlightenment. It is life in pure *Satva*—life confirmed in the qualities of goodness, love and harmony that makes for spiritual life. Thus a purely *Satvik* life—a life which completely eschews, *Rajas* and *Tamas* and which has become habitual so that there is not the least likelihood of its ever going down to *Rajas* or *Tamas*, is called the life of *Nirguna* in the scriptures of the Vedanta.

Thus it will be clear that what is called the life of *Nirguna* or *Gunātītā* (beyond the *Gunas*) is only that which is characterised by the pure *Satvik*-quality. He who has become a *Gunatita* obtains immortality and is beyond the bonds of *Samsāra* says Bhagavan Krishna. The essential nature of the *Satvik*, as it is manifested in the moral nature of man, is harmony, wisdom and goodness. It is that which keeps the diversified faculties of man's constitution in perfect equilibrium, under the control of the supreme Reason. When this quality becomes the presiding element in man's nature, it is said, that spiritual enlightenment arises ; and the man learns to acquire right knowledge of things and perceives the spiritual

order that prevails in the universe. Then only comes self-knowledge or knowledge of the real nature of self. He has become a Prabuddha, in other words, a spiritually enlightened person who is sure of his progress towards the ultimate goal towards which all beings are moving. We have seen how necessary it is that a man should cultivate his *Satva guna*, for the sake of attaining spiritual knowledge and enlightenment. The basis of spiritual life is *Satva* to which *Raja* and *Tamas* should be completely subordinated. The essential features of *Satvik* life are cultivation of ethical harmony with the spiritual forces of the world, faith and divine love." *Karma*, *Gnana* and *Bhakti* are simply so many means to the attainment of the highest state of mind called the *Satvik* in which alone spiritual enlightenment is possible. Barely ethical life is meaningless without spiritual knowledge. But it is the root from which the spiritual life grows and as such the life of a *Satvika* is essentially characterised by perfect morality and disinterested goodness. It is only such a man who has risen above the vulgar life in the senses, who enjoys the gladness of true liberty and moves in the world always centered in a 'majestic unity' that can help really the godward evolution of humanity. He is the Muni described in the Vedas, with whom even the cosmic powers long to co-operate and who drinks the cup of poision with Nilakanta for the good of the world.

There are two things without which, the Hindu philosophers suppose that it is impossible to attain spiritual life. *Sraddha* and *Bhakti*, (Faith and devotion to God), are absolutely necessary over and above the bare cultivation of the *satva* quality, for spiritual enlightenment. Sri Krishna says, 'It is difficult to overcome this, my Divine *Māyā* of three-fold nature and only those who are devoted to Me overcome the illu-

sion.' Patanjali says that for the attainment of *Samadhi* —the state of mind fit for spiritual light, *Iswara Pranidhana* (devotion to God) is an indispensible requisite. Thus we see that moral excellence, disinterested love and duty, faith in God and devotion and above all discrimination are the essential characteristics, according to Hinduism, of a truly spiritual life and these may be practised whatever may be the form of outward life which a man is forced to lead by circumstances. Whatever may be his station in life and whatever may be his profession, so long as he is able to cultivate these essential features of *Satvika* life, he cannot fail to attain spiritual enlightenment and salvation in the end. It should not be supposed that for the cultivation of pure *Satvik* nature, one should withdraw himself from the world or become a *Sannyasin* or cease to take active part in life. There is scope for *Satvik* work in every walk of life and in every station. For, there is no branch of human activity which has not its foundation in man's being. The basis of all human exertion is only an expression of some ultimate fibre of the mighty laws which govern the moral world, of the divinity within. However mean or inconsiderable the act there is something in the well-doing of it, which has fellowship with the noblest forms of human virtue. There is no act so ignoble but it may be done to great purpose and be ennobled. No man is so low that he cannot be acceptable to the great God. The equality of goal through an infinite variety of forms and occasions is a fundamental doctrine of Hinduism. All life is real life. The widow's mite is equal in ethical content to royal gift or Yagna and Tapas. The ethical value of an act must always be measured by subjective standards though the objective standard should never be completely ignored. Jud-

ging all human acts by objective considerations is the chief cause of the lack of religious spirit in the west. Says Mr. Kishori Lal Sarkar in his excellent little book on the Hindu system of moral Science ; " *Satvika* work or pure disinterested duty knows no distinction of occasions or forms. Whether the work is religious or military or charitable, whether it is a work of self-preservation or benevolence, a work which is pleasing or displeasing, a work of reward or punishment, whatever be its form or whatever be its occasion, if it be free from selfish stain, and if it be done from the pure motive of doing duty to the most High, it is a *Satvik* act free from any consequences in the shape of *Karma-bhanda*. This is the teaching of Sri Bhagavatgita and of Hindu philosophy generally. To conquer the sense of self is the chief means of securing the *Satvik* state."

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An English Translation of Prof. Deussen's "Das System des Vedanta" (1906).

(Continued from page 460.)

b) Other Vedic Quotations.

Rigveda-saṃhitā : Book I) 138,1. 211,13. 403,2 II) 960,8 IX) 341,7 X) 151,13. 208,13. 211,11. 215,6. 298,3. 304,4. 426,12. 495,7. 716,7. 764,7.——*Aitareya-brāhmaṇam* : I) 901,9 III) 74,8. 313,2 V) 43,2 VII) 990,10.——*Aitreya-âraṇyakam* : II) 103,10. 872,10. 924,6. 958,4. 1000,9. 1002,9. III) 150,6. 450,7. 450,8. 783,9. 852,3.——*Kaushîtaki-brâhmaṇam* : probably 893,4. (under this name is the Kaush. Up. quoted at 378,2. 865, 3 ; perhaps Çaṅkara considered both as one work).——Under *Sâmaveda-saṃhitā* might be brought the supplements *(khila)* of the Râṇâyaniyas quoted at 887,9.——*Pañcaviṅça-brâhmaṇam* : XX) 319,9. 319,10 XXI) 919,5. 960,7.——*Shaḍviṅça-brāhmaṇam* : I) 892,9 (cf. Rājendralâla Mitra, Chând. Up., introd., p. 17 Note.)——*Ārsheya-brāhmaṇam*, p. 3 (Burnell) : 301,8.——According to the scholiast, even 288,1 (cf. Ṛigv. 9,62,1) is taken from a Brâhmaṇam of the Chandogas ; probably, also the passage quoted with the words "*iti brāhmaṇam*": 1115,6.——*Vājasaneyi-saṃhitā* : I) 960, 1. ? XXI) 960,5. ? XXXII) 1123,7.——*Çatapatha-brāhmaṇam* (excepting books X and XIV) : I) 1033, 10 VI) 310,5. 422,9. 701,7. 901,8 VIII) 1098, 3 XI) 320, 7. 749, 1. XII) 980, 1 XIII) 609,10. 1005,3.——*Taittiriya-saṃhitā* 51,5. 52,2. 146,12. 362,11. 747,4. 990,8 II) 311,12. 412,8. 704,3. 858, 5. 858,6. 941,9. 2,1.94 975,4. 992,5. 1006,8. 1011,10 III)

312,1. 935,4. 971,4. 975,2 V) 709,5.6.12. 711,15. 712,3. 951,12. 1077,2 VI) 975,3 VII) 315,11. 960,9.———*Taittiriya-brāhmaṇam* I) 902,1 II) 289,6 III) 146,9. 304,7. 418,1.———*Taittiriya-āraṇyakam* (with the exclusion of books VII, VIII, IX and X): III) 111,8. 390,6. 454,14. 686,9.———*Kāṭhakam*: 311,5 and 1016,11 ("*Kaṭhānām saṃhitāyām*"), 859,12 ("*agni-hotra-darça-pūrṇa-māsa-ādīnam kāṭhaka-eka-grantha-paripaṭhitānam*"), 893,1 (*Kaṭhānām*); the last passage belongs to those which, according to 893,10, stand "*upanishad granthānam samipe*"; if, in connexion with this, the circumstance be also taken into consideration that the Kâṭhak. Up. is frequently (335,6. 852,5. 869,2) quoted as "*Kāṭhakam*", it follows as almost a matter of certainty that the same, combined with Kâṭhakam, constituted, for Çaṅkara, a complete whole.——*Maitrāyaṇi-saṃhitā*: 954, 14. 960,3 (according to the glossologist).——*Atharvaveda-saṃhitā*: no indubitable quotation; for 171,4. 686,7 we have to rather go back to Çvet; the verse at 682,2 ("*āthar-vaṇikā brahma-sūkte*") does not occur in the extant recension; with 851, 11, one may compare A. V. 10,9. Kauç. 64, *seq.*———We have noted already, page 11, *supra*, that the *Gopatha-brāhmaṇam* is ignored.———In respect of Brâhmaṇa-like quotations the following remain undetermined: 43,1 (=370,1=483,1=849, 13). 75,1. 81,8. 83, 4. 112,1. 141,15 (cf. the annot. Kâty. 7,1, 4, p. 625,23). 640,8. 747,8. 846,2. 960,4. 994,6. 1001,4. 1017,10. Many of these may yet probably be found in the Taittirîya-texts. *

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* Çankara quotes at p. 412,8 not "*Manur vai yat kiñca avadat, tad bhishajam āsit*" (Kâṭhaka 11,5. Ind. Stud. III, 463), but "*yad vai kiñca Manur avadat, tad bheshajam*" (Taitt. S. 2,2,10,2);—at p. 747,4, not "*āpo vai çraddha*" (Maitrây. S., p. 59, 3 Schröder), but "*çraddhā vā āpaḥ*" (Taitt. S. 1, 6, 8, 1); at p. 1077,2, not "*tarati sarvam pāpmānam*" etc. (Çatap. Br. 13,3,1,1), but "*sarvam pāpmānam tarati*" etc (Taitt. S. 5,13,12, 1);———at p. 709, 5, not "*sapta vai çīrshan prāṇāḥ*" (Ait. Br. 3,3,1) or

Other vedic schools are also noticed, being in part quoted as such: *Kauṭhumaka* 846,1; *Çāṭyāyanaka* 846,1. 893,1. 899,7=907,8=1082,15. 902,10; *Bhāllavin* 902,9. 903,6; *Ārcābhin* 903,4.

From the Sūtra-literature we have *Āçvalâyana* 894,10. 897,5; *Kāṭyāyana* 931,11. 932,8. 1020,1; *Āpastamba* 410,6. 754,3. 1026,7? 1036,4. 1130,9.——Exactly to the same place might belong: 322,5.6.9.11. 692,4.4.5. 761,5. 1016,6. 1030,1.

c) Extra-Vedic Quotations.

Bhagavadgîtâ in 56 places; *Mahâbhāratam* (with many lections): I) 310,4 III) 276,7. 412,6 VI) 1107,14 XII) 133,5. 213,12. 283,9. 288,6. 288,10. 298,5. 302,7. 304,12. 305,1. 322,14. 409,6. 409,9 413,1. 413,2. 413,4. 413,7. 638,1. 660,1. 677,9. 690,13. 692,5. 758,1. 809,6. 828,3. 915,8. 1025,5. 1048,1. 1101,6 XIII) 338,12. 1022,5. ——Undetermined, Mahâbhârata-like: 214,3. 309,10. 362,7. 726,11. 809,14. 825,5. 916,3. 917,1 (=1122,1). 1009,6. 1041,8.12. 1057,6. 1075,11. 1101,9.15.——*Rāmāyaṇam*: 1036,5.——*Mārkaṇḍeya-purāṇam*: XLV) 208,15. 872,8.——*Purāṇas*: 410,1. 427,3=482,6. 495,10. 633,12, perhaps 713,14.——*Manu*: I) 196,13.

"*sapta çirasi prāṇāḥ*" (Pañc. Br. 22,4,3) or "*sapta vai çīrshaṇyāḥ prāṇāḥ*" (Çat. Br. 13,1,7,2.), but "*sapta vai çirshaṇyāḥ prāṇā, dvāv avāñcau* (Taitt. S. 5, 3, 2, 5).——A glance at the above comparisons, shows also that Çankara quotes (excluding Upanishads and what appertain to them) every other Çâkhâ only occasionally, but that of the Taittirîyas alone, persistently. (The Mantras begin, according to p. 52,3, with "*Ishe tvā*", i e with Taitt. Saṃh. 1, 1, 1, 1.). From this fact and, in addition, from the previously noticed (see last foot-note) partiality for the Chând. Up. which is woven into the basic fabric of the treatise, it may perhaps be possible in the future to draw certain inferences as regards the diverse constituents entering into its make.

289,1. 1093,14. II) 730,5. 1023,3 IV) 322,10. 907,12. X) 321,2. 321,3. 1016,4 XII) 412,10. 437,3.———*Dharma-çāstra*-like: 1024,4. 1027,3=1030,6. 1031,1.

Yāska (p.31,15 Roth) 39,2.———*Pāṇini*: 234,3. 366,1. 399,10; noticed as a "smṛitir anapavadanîyâ" at 416,6.———*Paribhāshā* to Pâṇini(8,3,82) 1122,9.

Sāṅkhya-kārikā: 355,12. 361,4. 718,2.——No sure quotation from the *Sāṅkhya-sûtras*; cf., however, 417,9. 447,11. 485,7———Probably, 345,10. 346,1. 420,13 are also Sâṅkhya-quotations.——— *Yogasūtras*: 314,6. 723,12; 416,4, not found in the text as we have it; cf. yet, 1072,3. ———*Nyāyasûtras*: 67,6. 594,1.———*Vaiçeshikasûtras*: I) 539,13 IV) 525,1. 534,5. 534,7. 535,2 VII) 524,1. 524,2 and, once again, at 524,2.———*Mîmāṅsasûtras*: I) 50,5. 58,4. 52,1, again at 58,4. 80,1. 61,7. 89,2. 285,3. 411,2. 1002,3. 1028,10 II) 100,5. 848,6 III) 897,1. 944,4. 919,10. 995,1. 1011,12 VI) 278,3. 1027,1; presumably from books XI—XII) 903,9. 906,3. 942,5. 951,3.———Allied: 58,2. 79,9. 953,5. 953,9. 77,14.———*Gauḍapāda*: 375,3. 433,1.——— Unknown 89,10. 1003,1.———*Buddhistic*: 555,6. 558,7. 563,4———*Bhāgavatas*: 601,3. 602,6.14. 604,6.8.——— *Svapnādhyāyavidaḥ*: 783,11. *Indian Maxims*: 823,10= 825,5; unknown 978,3.———

Add to these, 99 quotations from, and references to Bâdarâyaṇa's Sûtras themselves, and 8 passages in which it is open to question as to whether they embody a quotation (61,8. 157,10. 238,4. 301,6. 367,9. 369,9. 1025,4. 1094,13), and we should get the sum-total of 2523 quotations, as estimated already.

6. A few things about Cankara.

Nothing whatever is known as regards the age when Bâdarâyaṇa flourished, nor about the circumstances of his life. Concerning Çaṅkara it appears to be a fact

that he lived at *Çṛiṅgagiri* about the year 700 or 800 A. C., where it is probable he was also born, that he founded a celebrated order, that he undertook, as an ascetic pilgrim (*parama-haṅsa, parivrājaka*), an extensive journey as far as Kashmir, to labour for his doctrine, and that he died at Kâñcî.* As a result of the efficacy of his teaching which stimulated a fresh up-rising of the Vedânta doctrine in India, there came into existence a large number of writings which bear his name, but the genuineness of which has yet to be proved. His leading work is the Commentary on the Brahmasûtras which, together with the scholium of Govindânanda (of Anandagiri for 3,4,), numbers 1155 pages in the Bibl. Ind., and which

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* Colebrooke M. E. 1st Edition p. 332; Wilson Sanskrit Dict. 1st Edition p. XVI *seq.*; Windischmann Sanc. p. 39-48.——Accord. ing to Āryavidyāsudhākara p. 226, and the quotations adduced there, Çankara might have been born in the village of *Kālapi* of the *Kerala* country, as the son of *Çivaguruçarman*, in the year 3889 of Kaliyuga (since the 18th Feb. 3102 B. C.), in the year 845 of the Era of Vikramāditya (since 56 B. C.), which should lead up to 787—789 A. C. as the time of his birth. The passage runs: "*Sā iyam adhyātma-vidyā, Kali-kāla-vaçāt kriçatvam āpannā api, çrimac-Chankara-ācāryair brahmasūtra-upanishad-bhagavadgītā-pramukheshu brahmavidyā-pratipādaka-grantheshu bhāshya-īn prasanna-gambhirān mahā-nibandhān viracya samupabṛiṅhitā. Tad anu Viçvarūpācārya-Vācaspatimiçra-prabhṛitibhir ācārya-çishya-praçishya-ādibhir vārttika-vivaraṇa-bhāmati-pramukhān udāra-nibandha-nicayān ābadhya supratishṭhāpitā, iti jñeyaṃ. Çankara-ācārya-prādurbhāvas tu Vikramārka-samayād atīte (845) pañca-catvāriṅçad-adhika-ashṭaçatīmite saṃvatsare Kerala-deçe Kālapi-grāme Çivaguruçarmaṇo bhāryāyāṃ samabhavat. Tathā ca sampradāyavida' āhur:*

Vidhi-nāga-ibha-vahny-abde, vibhave' māsi mādhave,
Çukle tithau, daçamyāṃ tu Çankara-ārya-udayaḥ smrita', iti.

"*Vidhināgebhavahnyabde*": (3889) *nava-açīti-uttara-ashṭaçatī-adhika-trisahasrīmite varshe, iti arthaḥ, Kaliyugasya, iti çeshaḥ.——Tathā Çankara-mandāra-saurabhe Nilakaṇṭha-bhaṭṭā' api evam eva āhuḥ: "Prāsūta tishya-çaradāṃ atiyātavatyām ekādaça-adhika-çata-ūna-catuḥsahasryām" iti-ādi.* ——"*Tishya-çaradaṃ*", *Kali-yugā-varshaṇām, iti arthaḥ.*"

presents, in substance, an all-round and comprehensive view of his system, and from which alone we have framed our conspectus of the same, in order, thus, to set up a trustworthy standard whereby, later on, the genuineness of the other works attributed to Çañkara, as much also of his minor writings as of his commentaries to the Upanishads, may be judged. Then, again, from an investigation of the latter, momentous conclusions can be drawn as regards the period of origin as well

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" Although this science of the supreme spirit had suffered a decadence " in consequence of the Kali-age, it was rejuvented afresh by the no- " ble Çankara, through the writing of luminous and profound commentaries " of wide scope, on the Brahmasûtras, the Upanishads, the Bhagavadgîta " and other works teaching the doctrine of Brahman. It was, afterwards, " thoroughly well established by Viçvarûpâcārya, Vācaspatimiçra, and other " pupils, and pupils' pupils, of the master, by their penning a whole col- " lection of valuable books in the shape of scholias, expositions, explanations, " etc ; this is the state of the case. But the birth of Çankarâcārya came " to pass, of the wife of Çivaguruçarman, in the country of Kerala, at the " Kâlapî village, after 845 years had elapsed since the era of Vikramârka " [Vikramāditya]. For, those that are acquainted with the tradition say thus :

" In the year of the sea-elephant-animal in mountain-fire,
" In the increasing year, in the month of Mâdhava,
" On the tenth day of the bright half-month,
" Then was born the noble Çankara.

" 'In the year of the sea-elephant-animal in mountain-fire'——i. e. in the " year 3889, *viz.*, as one should fill up the blank, of the Kali-age.——— " Likewise says master Nîlakaṇṭha in the work called 'The Perfume of the " Celestial Tree of Çankara' : 'He was born at the time when, of the " myrobalan-autumns, the four-thousandth, *less than* one hundred and eleven, " had gone by'. The myrobalan-autumns signify the years of the Kali-era".

More is circumstantially indicated when, in his commentary on Kâvyaprakâça, Mâṇikya (who, according to Merutunga, might have lived about the year 1150 of the era of Vikramâditya) could quote Kum ārila-bhaṭṭa as a universally acknowledged authority ; the latter should, therefore, have lived, long prior to 1150 (=1094 A. C.), and, consequently, also Çankarat who might have had an interview [of course, very problematical] with Kumārila-bhaṭṭa at Prayâga.

as the authority of the various Upanishads themselves. A contribution to this subject we hope to have made in establishing, from the quotations that we marshalled above, though of course only conditionally, that Çañkara makes use, in his Commentary to the Brahmasûtras, of no other Upanishads than *Aitareya, Kaushitaki*; *Chāndogya, Kena*; *Taittiriya, Kāṭhaka, Çvetāçvatara, Içа, Bṛihādāraṇyaka*; *Muṇḍaka, Praçna* (and occasionally *Paiṅgi, Agnirahasya, Jābāla* [whose authority is disputed at p. 991,5, cf. 999,4], *Nārāyaṇîyā* and, once, an Atharva. Up).* The commentaries to *Bṛihadāraṇyaka, Chāndogya, Taittirîya, Aitareya, Çvetāsvatara, Îçā, Kena, Kaṭha, Praçna, Muṇdaka, Māṇḍūkya*, edited in the Bibl. Ind. (Vols II, III, VII, VIII), have come down to us under the name of Çañkara; it is noteworthy that *Kaushitaki* is not one of them.† He should, besides, have also annotated *Atharvaçikhā* (Weber, Ind. Stud., II, 53, L. G., 2nd Edn., p. 182), *Nṛisiṅhatāpaniya* (Colebr. 1st Edn., p. 96) and *Atharvaçiras* (Ind. St., I, 383, L. G, 2nd Edition, p. 188). Among other works current as his are: *Āptavajrasūci* (ed. Weber, Berlin 1860) and *Tripuri*, both of which are reckoned up as Upanishads (Weber, L. G., 2nd Edn., p. 179), *Upadeçasahasri*

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* The *Vāshkala-Upanishad*, extant already in 1656 A. C., he could surely not have known, as, otherwise, he would have quoted the legend concerning Indra as ram, p. 310,2, in accordance with that Upanishad, and not in accordance with Shadv. 1,1. There is no place in the Vāshakala-Up., as we know it from Anquetil Duperron, for the remarkable passage of 808,11.

† According to Weber (L. G., 2nd Edn., p, 56) he might also have written a commentary on *Kaushītaki*; but this assertion is probably an error, in so far as it is based solely (Ind. St., I, 392) on the Berlin Manuscripts Nos. 83. 84 (Chambers 292 a. 294 b, not 262); the commentary contained in them bears the name of *Çankara-ānanda*, pupil of *Ānandātman*, and is identical with the one edited by Cowell.

(Colebr. 1st Edn., p. 335, Hall, Bibliogr. Index, p. 99), *Ātmabodha* (ed. Calc. 1858), *Mohamudgara* (Hall, p. 103), *Bālabodhani* (ed. Windischmann in Sanc., Bonn 1833), *Bālabodhini* (Berl. Handschr., Nr. 618, 2) and a whole lot of other writings which are found enumerated by Windischmann and Hall (cf. Regnaud, Matériaux, p. 34. Weber, Verz. der Berliner H. S., p. 180, L. G., 2nd Edition, p. 205, Note. Lassen, Bhagavadgitâ, p. XII).

Characteristic of the age in which Çaṅkara lived, as well as of the theological view which he held, is a passage in his Commentary on the Brahmasûtras, at p. 318,8 *seq.*, which we shall translate here :‡

"Because also of the circumstance that what is not "perceptible to us, was perceptible to our ancestors, is it "handed down that Vyâsa (the author of the Mahâbhâra-"tam) and others, kept up a hand-to-hand intercourse "with Gods and [Ṛishis]. But whoever would main-"tain that it could not have been possible, as much again "for our ancestors as for the people living at the pre-"sent day, to intermix with Gods and others, might as well "deny the varied character of the world ; such a one might "even maintain that, as at present so again at other times, "there could have been no prince ruling the

‡ As curiosities of diction, may be cited from the Commentary of Çankara : *prathama-tara* p. 137,4. 148,12 (also at Brih. 273,5) ; *upapadyate-tarām* 144,6 ; *na-tarām* 931,8 ; *akalpate* 815,2 and *ayāvakshita* 819,8 (*extra* a in a verb) and, similarly to be read also, *avirudhyeta* 265,3 ; *janmatah* 833,14 ; *janyate* 844,7 ; *akiñcitkaratvāt* 141,5 ; *arddhajaratiya* 122,13. 176,11 (to be read likewise) ; *mukhya' eva prāṇasya dharmaḥ* (for *mukhyaprāṇasya eva dharmaḥ*) 161,3 ; *çrutarahasyasya vijñānasya* (for *çruta-rahasya-vijñānasya*) 191,7. Frequent is the use of the 3rd. pers. sing. present as substantive : *caratiḥ* 762,4 ; *sṛiyatiḥ* 707,10 ; *dhvāyatiḥ* 1071,11 ; *ikshati-ādiçravaṇam* 109,7 ; *karoti-artha* 381,4 ; *dhyāyati-artha* 1071,10 ; also, in genitive : *sambhavater* 630,3 ; *āpnoter* 1132,9 ; *taratiḥ prāpnoti-arthaḥ* 834,14 and even *prapañcayishyater* 99,5, which is, however, revoked in the Çuddhipatram.

"world (*sarvabhaumaḥ kshatriyaḥ*), and, thus, might "render unreal the ordinances bearing on the con- "secration of the sovereign; he might further presume "that as, at present so again at other times, the "duties of castes and Âçramas could have "been under no fixed rule, and, consequently, might "consider as pointless the canon of law laying down "rules in that behalf. One has to maintain, therefore, "that our ancestors had, by reason of their distinguished "deserts, visible intercourse with Gods and [Ṛishis]. Also "says the Smṛiti [*Yogasûtra* 2,44]: "By study [is "attained] fellowship with the cherished Deity." And "when the same teaches, besides, that the Yoga confers, as "reward, Mastery over Nature, consisting [in freedom "from corporeality and its laws, and thereby] in a "capacity to render oneself as subtle as an atom, and "so forth [2. to make oneself light, 3. to make oneself "large, 4. to reach at anything, 5. to realise every wish, "6. to govern all Being with one's will, 7. to possess "the power of creation, 8. to penetrate into everything, "*Gauḍapāda in Sāṅkhya-kārikā 23, Vedavyâsa in Yoga- "sûtra 3,44*],———such a teaching is not also to be rejec- "ted by a mere peremptory assertion."

7. Contents-Analysis of the Brahma-sutras with Cankara's Commentary, in tne order of adhyaya, pada and adhikaranam.

In fine, we have added in this place a contents-analysis of the Brahmasûtras, which will be of use not only in following our conspectus of the Vedânta system, but also in a study of the original work. That work (in which the quarternary number plays in general a great part, cf. Chap. VII, 2)

is, as it is extant, divided into four Adhyâyas (Lessons) under each of the four Pâdas (Feet or Quarters), an arrangement which recalls the quadripartite feet of Brahman (Chând. 4,5-8) and the Soul of sixteen parts (Praçna 6, cf. Chând. 6,7, Çvet. 1,4, Bṛih. 1,5,15). The numbers at the commencement of the lines denote the 555 Sûtras of the work, their individual groupings, the Adhikaraṇas or Chapters, of which we reckon 192 in accordance with the appended Adhikaraṇamâlâ (and not 191, with Colebrooke).

I, 1.

Introduction : On the Avidyâ and the Vidyâ.

1. Hypotheses of the Vedânta.
2. That, out of which the Universe arises, is Brahman.
3. Relation of Brahman to the Veda.
4. Relation of the Vedânta to the Mimâṁsâ.

5-11. The Principle of the Universe is conscious, not, as the *Sāṅkhya's* teach, unconscious.

12-19. The *ānandamaya* Taitt. 2,5 is Brahman.

20-21. The *antar āditye* Chând. 1,6,6 is Brahman.

22. The *ākāça* Chând. 1,9,1 is Brahman.

23. The *prāṇa* Chând. 1,11,5 is Brahman.

24-27. The *paro divo jyotis* Chând. 3,13,7 is Brahman.

28-31. The *prāṇa* Kaush. 3,2 is Brahman.

I, 2.

1-8. The *manomaya prāṇaçarira* Chând. 3,14,2 is Brahman.

9-10. The *attar* Kâṭh. 2,25 is Brahman.

11-12. The *guhām pravishṭau* Kaṭh. 3,1 are Brahman and Jiva.

13-17. The *antara* Chând. 4,15,1 is Brahman.
18-20. The *antaryāmin* Bṛih. 3,7,3 is Brahman.
21-23. The *adreçyam* Muṇḍ. 1,1,6 is Brahman.
24-32. The *ātman vaiçvānara* Chând. 5,11,6 is Brahman.

I, 3.

1-7. The *áyatanam* Muṇḍ. 2,2,5 is Brahman.
8-9. The *bhûman* Chând. 7,23 is Brahman.
10-12. The *aksharam* Bṛih. 3,8,8 is Brahman.
13. The Object of *om* Praçna 5,5 is Brahman.
14-18. The *dahara* Chând. 8,1,1 is Brahman.
19-21. The *samprasâda* Chând. 8,12,3 refers to Brahman.
22-23. The *na tatra sûryo bhâti* Muṇḍ. 2,2,10 refers to Brahman.

24-25. The *añgushṭha-mâtra* Kâṭh. 4,12 is Brahman.
26-33. Function of Gods in the Vidyâ. Eternity of the Veda.
34-38. Exclusion of Çûdras from the Vidyâ.
39. The *prâṇa* Kâṭh. 6,2 is Brahman.
40. The *jyotis* Chând. 8,12,3 is Brahman.
41. The *âkâça* Chând. 8,14 is Brahman.
42-43. The *vijñânamaya* Bṛih. 4,3,7 is Brahman.

I, 4.

1-7. The *avyaktam* Kaṭh. 3,11 is not the Matter of the Sâñkhyas (*pradhânam*), but "The Subtle Body" (*sûkshmaṃ çarîram*).
8-10. The *ajâ* Çvet. 4,5 is not the Sâñkhyan Matter, but Nature.
11-13. The *pañca pañca-janâḥ* Bṛih. 4,4,17 are not the 25 Principles of the Sâñkhyas, but Breath, Eye, Ear, Food and Manas.

14-15. Freedom of the Vedânta from inconsistency. The Not-Being, out of which the Universe has arisen according to Taitt. 2,7, is only relative.

16-18. The *kartar* Kaush. 4,19 is Brahman.

19-22. The *ātman* Bṛih. 2,4,5 is Brahman.

23-27. Brahman is both the *efficient and material cause* of the Universe.

28. The attack on the Sâñkhyan Matter applies also to the Atomists.

II, 1.

1-2. As to wherefore the Sâñkhyas do not take notice of Brahman.

3. This applied also to the Yoga.

4-11. Brahman is also the *material cause* of Nature. Objections of reflection refuted.

12. This refutation extended also to the Atomists and others.

13. Subject (*bhoktar*) and Object (*bhogyam*) are One in Brahman.

14-20. Identity of cause and effect, Brahman and the Universe.

21-23. Whence is Evil? The Soul, although not the originator, bears all the blame in regard to it.

Illusory nature of the *Saṃsâra*.

24-25. Brahman creates without implements, though He is pure Spirit.

26-29. Brahman turns into the Universe and yet remains entire and undivided, as a dreamer, a magician, creates shapes and yet remains one and the same.

30-31. Brahman possesses manifold powers as Creator, and yet remains undifferentiated.

32-33. Motive of the Creation: Brahman, all-sufficient, creates only for play.

34-36. Brahman neither unjust nor fierce; the inequality of creatures incurred by their very selves in earlier forms of existence. The beginninglessness of the *Saṃsāra*.

37. Recapitulation with reference to Brahman as Creator.

II, 2.

1-10. Refutation of the *Sāṅkhyas*. Physico-theological proof.

11. An objection of the Vaiçeshikas answered.

12-17. Refutation of the *Vaiçeshikas*. Impossibility of the Atom.

18-27. Refutation of the *realistic tendency of the Buddhists*; Persistence of Subject and Substance.

28-32. Refutation of the *idealistic tendency of the Buddhists*; The Reality of the Outer World proved.

33-36. Refutation of the *Jainas*; how great is the Soul to think of?

37-41. Refutation of the *Pāçupatas*.

42-45. Refutation of the *Pāñcarātras*.

II, 3.

1-7. The *ākāça* has an origin. Not so Brahman. *Cogito, ergo sum.*

8. From the *ākāça* arose the *vāyu*;——

9. Brahman has no origin; cosmological proof.

10. Out of *vāyu* arose *agni*,

11. Out of *agni* the *āpas*,
12. Out of *āpas* the *annam* i e the earth.
13. Not the Elements, but Brahman in them, is creating.
14. Reabsorption of the Universe in reverse order.
15. Genesis of the organs of the Soul : *indriyas*, *manas*, *buddhi*.
16. The individual Soul has no origin. Moral grounds
17. Opposite grounds weighed. Identity of the Soul with Brahman. Only its *upādhis* arise and disappear.
18. The Soul is essentially (as the Sâñkhyas teach), not accidentally (as the Vaiçeshikas teach), percipient.

19-32. Relation of the Soul to the Body ; the former is not *aṇu*, but *vibhu*.

33-39. About the *kartṛitvam* (being an active agent) of the Soul.

40. Its *kartṛitvam* is not *svābhāvikam* but *upādhinimittam*.

41-42. The Soul is not-free, and is steered in its action by God (*içvara*), conformably to its former doing.

43-53. The Soul identical and not identical with Brahman. Illusory character of all individual Existence and its miseries.

II, 4.

1-4. Also the *prāṇas* (organs of relation) have originated from Brahman.

5-6. They are eleven : 5 *buddhi-indriyas*, 5 *karma indriyas*, 1 *manas*.

.7 Respecting their spatial extent.

8. Also the *mukhya prāṇa* (organ of nutrition) has an origin.

9-12. Respecting its essence and its five functions.

13. Respecting its spatial extent.

14-16. Connection of *prāṇas* with the Soul. Assistance of the Gods.

17-19. Relation of the *mukhya prāṇa* to the remaining *prāṇas*.

20-22. Relation of the Body and its organs to the Elements.

III, 1.

1-7. Emigration of the Soul with its organs at death.

8-11. Why has the Soul to enter into a new Body again ?

12-21. Punishment for evil-doers ; varied fortunes of the Soul after death. The four kinds of (organic) existence.

22. Return by ākāça etc. Relation to these, is that of a visitor.

23. Respecting the time-duration of the sojourn at these intermediate stations.

24-27. The ensoulment of plants. Return of the Soul through Plants, Food, Sperm, Maternal Womb, to Embodiment.

III, 2.

1-6. About the nature of dream; difference from the state of being awake.

7-8. Nature of deep sleep; it is an entering into Brahman.

9. On what account is the one waking up, identically he that fell asleep?

10. The fainting fit: Difference between deep sleep and death. Metaphysical significance of death.

11-21. Brahman is without any differences, definitions, and attributes.

22-30. Brahman is at no time Object, since eternal Subject (*sâkshin*).

31-37. On some Metaphorical expressions employed, respecting Brahman.

38-41. The fruit of works comes from God who takes at the same time into consideration the former deeds. On the *apûrvam*.

III, 3.

1-4. Also in the *Saguṇâ Vidyâḥ* is there Oneness of Knowledge. Absence of contradiction in the Vedânta-Texts.

5. Therefore a bringing together of the different *Vijñânâs*, necessary.

6-8. Respecting differences in *prâṇa-samvâda* Chând. 1,3, Bṛih. 1,3.

9. Relation between *om* and *udgitha* Chând. 1, 1, 1.

01. The parallel passages relative to the prâṇa-saṃvâda, in Bṛih. 6,1,14, Chând. 5,1,13, Kaush. 2.14, have to be combined.

11-13. Qualities of Brahman, of universal and those of textual validity, illustrated in Taitt. 2.

14-15. In Kâṭh. 3,10-11, no gradation of power, but only the primacy of Purusha, is intended.

16-17. Ait. 1,1 [or Bṛih. 4,3,7—4,25 and Chând. 6,8—16] concerns Brahman.

18. At Chând. 5,2, Bṛih. 6,1 is *vāsovijñānam*, not *ācamanam*, enjoined.

19. The *Çāṇḍilya-vidyā* Çat. Br. 10,6,3 has to be combined with Bṛih. 5,6.

20-22. But, *ahar* and *aham* have to be kept distinct from each other, at Bṛih. 5,5.

23. Similarly, in regard to the *vibhūtis* in the Rāṇāyaniya-Khilas and Chānd. 3,14.

24. Similarly, of the *purusha-yajña* of the Tāṇḍins, Paiṅgins and Taittiriyakas.

25. Diverse introductory passages from Upanishads, not appertaining to the *Vidyā*.

26. Chānd. 8,13, Muṇḍ. 3,1,3 etc., to be supplemented by Kaush. 1,4.

27-28. The shaking off of good and bad works at death.

29-30. The *devayāna* is valid only for the *saguṇā vidyāḥ*.

31. But, universal in these. On the distinction between *satyam* (Bṛih. 6,2,15) and *tapas* (Chând. 5,10,1) in the *Pañcāgni-vidyā*.

32. Possibility of a new body in the state of Deliverance, in view of a Mission.——— Direct certainty of Redemption.

33. The passages on the *aksharam* (Bṛih. 3,8,8, Muṇḍ. 1,6,6) are mutually supplementary.

34. The passages *ṛitam pibantau* (Kâṭh. 3,1) and *dvā suparṇā* (Muṇḍ. 3,1) are fellows.

35-36. Likewise, are Bṛih. 3,4 and 3,5. Brahman is 1) without causality, 2) without misery.

37. Brahman and the Worshipper held apart, in view of Meditation.

38. Bṛih. 5,4 and 5,5 [not Bṛih. 5,4.5 and Chând. 1,6. 7] are of one Vidyā.

39. Similarity and difference between Chānd. 8,1,1.5 and Bṛih. 4,4,22.

40-41. Ritualistic questions concerning the *Vaiçvānara-vidyā* Chānd. 5,11-24.

42. Relation of meditations like Chānd. 1.1,1, to works.

43. Bṛih. 1,5,21-23 and Chānd. 4,3 are to be separated as *adhyātmam* and *adhidaivam* for purposes of worship.

44-52. In the Agnirahasyam, Çat. Br. 10,5, *manaçcit* etc., appertains to the Vidyā.

53-54. Episode regarding the immortality of the Soul.

55-56. The meditations connected with works, as in Chānd. 1,1,1. 2,2,1. Ait. ār. 2,1,2,1. Çat. Br. 10,5,4,1, are valid not only for the particular Çâkhā, but, as in the case again of the Mantras and the rest, universally.

57. In Chānd. 5,11-24, the *samasta*, not the *vyasta*, is to be worshipped.

58. **Passages, wherein there is unity as regards what is to be taught, but, variety in the mode of teaching.**

59. **In the latter, election, not cumulation is made.**

60. **Only the teachings relative to things wished for, may be cumulated.**

61-66. **In 55-56, cumulation or election is mentioned.**

V. V. RAMANAN.

(To be continued).

CORRESPONDENCE.

THE PURUSHA SUKTA.

(Concluded from page 347.)

Tasmad Aswā Ajāyanta Yae chā Ubhayadatah
Gavoha Jagnirai Tasmad Tasmad Jatā Ajā vayah—
XI.

After the destruction of the Rakshasas were formed horses and cows and other domesticated animals, in pairs.

This would mean that we have no trace of the giant animals of the giant race of Rakshas as in actual life, because they also underwent destruction along with their master. Animals were domesticated only long after the destruction of the Rakshasas.

Yat Purusham Vyadadhuh Katitha Vyakalpayan
Mukham Kimasya Kou Bahu Kāvūu Pada Uchai-
yatai—XII.

Society had to begin on a new basis. How did they divide man socially? Who were the important? Who the protectors? Who the sustainers? And what did they do with the unfit?

The verse is a prelude to the next verse. Having settled down in Hindustan, the Aryans first of all formed the Vedas from out of the scraps of knowledge that their elders remembered to have heard from those of an earlier and greater race; they next domesticated the cow, the horse and the goat; and next made bold to govern society which was remodelled. While among the other Aryan races the people divided into the priesthood, the preservers of secret knowledge, and into laymen or the masses,

the Indo-Aryans had their own division of the priesthood into three sub-classes, in imitation of the professions among the Rakshasa races.

Brahamanosya Mukhamasid Bahu Rajanyah kritah
Urutadasya Yadvaisyo Padbhyam, Sudro Agayata—
XIII.

The most important in society were the Brahmins, the protectors of society, the warrior classes of Kshatriyas, the sustainers of society were the artisan classes of Vaisyas and the remaining the massas were kept as Sudras

This verse has given rise to a lot of remarks and counter remarks on the orgin of caste. While the Brahmins claim in this verse a recognition of their divine origin and of their distinct superiority over the Sudras the only two castes now extant as hereditary castes, others claim in this verse a later origin both for the verse and for the institution of caste in India. Caste however is as old as man. By caste I mean not the hereditary caste but the innate tendency in man to specialise away from his neighbour. There are absolutlely no records to show that caste as a hereditary institution exsited in times before Buddhism, before the time of the Lord Buddha. The verse at any earlier date could have had reference only to various professions. Hereditary caste we owe entirely to the efforts of Brahmins of the times from Vidyaranya downwards, who finding that the castes of Kshatriya had died out owing to Mahommedan invasion and owing to the utter impossiblity of arts of peace, made caste hereditary easily. Apart from references to castes in other verses in the Vedas we cannot rightly disclaim aginst a natural division of the Aryan race. The statement that the Sudra formed the feet means that those that gravitated to the lower ranks of society, those that did

not care to submit themselves to the rigid practices of Brahmins, who were not possessed of the martial spirit necessary for the leaders of men, the Kshatriyas, those that had not the intelligence to cultivate any one of the fine arts remained as tillers of the earth, hewers of wood and drawers of water and were called Sudras. It might also be observed that the Sudras formed the masses. They did partake of war and in fact in the smaller struggles that the Indo-Aryans had with their neighbours and with the aboriginal races, the remanants of the degraded Rakshasas, the Sudras formed the bulk of soldiers whom the Kshatriyas led. We cannot otherwise suppose the Indo-Aryans to have maintained a standing army of any kind called Kshatriyas. This view advanced here is supported by the name of the Sudras in the distictly old world-land of Malabar where the Sudras are of a pronounced Aryan type and are called Nairs, those that *are led*. There is evidence enough to show that these Sudras were martial men.

Apart from this we find that the Kshatriya and the Vaisya in ancient days were trusted with the secrets of Vedas, while now the hereditary caste of Brahmins refuses even the repetition like himself of the texts to the modern Kshatriyas and Vaisyas. The Brahmin of today resents any attempts of these castes to assume any of the externals that he has adopted himself as the *sine qua non* of Brahminhood. He wants them to remain ignorant for he is forgetful of his own great orgin and has no real knowledge to give.

Be that as it may, can we say that marriage existed in those days when might was right and every day was one of war? Marriage as an institution has its orgin only in the times of the Sanskritic Indians, the fathers of the Smritis and Itihasas, who declare the supremacy of th

Brahmin. The Brahmin of ancient days even according to the Srutis sometimes had to wait till beyond his 55th year for marriage, not a very marriageable age. He was asked to marry only if he wanted to have some one to save him from the dangers and diseases of the body consequent on old age. And his 48 years study would surely have convinced him of the great advantages of a life of celibacy taught in the Yoga theories of the schools. The Kshatriya had lots of wives in times of peace, as many as his strength and riches could bear; the Vaisya could not dream of marraige along with his profession which induced only a tendency to develop one portion of the body at the expense of another. Moreover all sorts of ristrictions were imposed against over-population. We even find that in the Vedas are instances of those that acknowledged that they did not know their father and were not spurned for that fault of somebody elses. The Kshatriyas easily mixed with the Sudra cowherds of Krishna's (Black) race, while Balarama of the same cowherd race did marry the daughter of a law giver (Manu) obviously a Brahmin. But we can say definitely that Polygamy and Polyandry did not prevail in the case of such as choose to lead a Brahmin life, for, their forest and solitary surroundings, their poor preservation of the body and their stringent rules of abstinence went against any such possibility. Enormous evidence can easaily be brought down to bear upon the above assertions. Even in the Rigveda we find polygamy condemned.

However, western civilisation with its alchohol and its cigars with its multitude of other good things is putting a slow and sure end to caste.

Having imported so much of history the text goes on to give us some hints on symbology.

Chandrama Manaso Jatah Chakshoh Suryo Ajayata
Mukhad Indrascha Agnischa Pranad Vayur Ajayata
—XIV.

Under the symbol of Chandramas is hidden the mind under the symbol of the Sun ,the eyes and perception are hinted at; under the symbol of Indra and Agni speech, its equivalent expression and the organ of expression are hinted at; under the symbol of Vayu are hidden all the knowledge pertaining to cosmic and human life.

You have here certain hints as to the symbology of the Vedic texts; if you adopt these only will you come out all right.

The next sloka would tell us something about this system of knowledge through symbology.

Nabhya Asid Antakrisham Sirshno Dyouh Samavar-
tata
Padbhyam Bhumir Disa Srottra Tathā Loka Akalpa-
yan—XV.

In the symbol called *Antariksham* are hidden all the meaniugs of powers and nature of the navel plexus, of super-nervous centers, in the symbol of Dyâu or *Akasa* are hidden all the powers appertaining to the head and its consciousness; in the symbol of Earth are the powers and nature of the consciousness in man that is of the lowest animal kind; in the symbology of the Diks are the powers of sound and the organ of hearing and its analogues and thus all along (by analogy) you will find that various Lokas are indicative of the varied consciousness having each its prototype in parts of the body.

Only this much of teaching with regard to the ancient symbolic language is vouchsafed to us to know from the Purusha Sukta and the Sukta itself finds ending.

Vedaham Etam Purusham Mahantam Aditya Varnam
Tasmasasta Purai—

Rupani Vichintya Dhirah Namani Kritva Abhivadan
Yad Astai—XVI.

Thus by the power of the knowledge of the Laws of Nature, of the Law of Yajna (which ordaineth the potency and virtue of self-sacrifice) did the Devas, Rishis and Sadhyas (all are men)—only they have passed from the physical objective plane t attain the knowledge and the state of self-consciousness which alone is True Bliss.

Historically we have had nothing to help us to trace our genesis and we tried tradition which alone could help us ever so slightly. We took up the commonest of all Vedic hymns, that of the Purusha Sukta and by applying common sense meaning we have been able to get many facts out. We have been able to understand that the Philosophy of the ancient people as conveyed to us by the early Aryans taught that Man was not a creature created arbitrarily by the fiat of any God but a creature that out of its own free-will incarnated in a human from on this earth to get earthly experience, required for its perfect attainment of self-consciousness. The body was all along evolving and the Egos informed it. The first race of these Egos called indiscriminately Devas, Rishis and Sadhyas began life under the tutelage of great beings who incarnated from the Venus scheme of evolution; these first race were very spiritual and hence we find no trace of their meterial civilisation. Speech and language among them had not perfected beyond a outward monosyllabic sound language and, while their thoughts were full their speech was scanty. Succeeding these came another wave of incarnation and these were rather bad men, some of them. They used the knowledge they attained towards

selfish purposes. These had a civilisation, an agglutinative from of speech, and lived in vast empires ruled by king-sages. These grew so bad that they had to be killed perforce, so that all knowledge might be with held from them. Accordingly the whole race was annihilated and except the very worst the rest were born as our humanity.

Along with the bad race their empire-islands also were destroyed. Almost all traces of them were eradicated by the orders of the Superhuman Powers. The humanity that succeeded them was our Aryan race which spread forth from the island of Central Asia into the newly formed continents around them.

One wave of such immigration peopled India rather Hindustan and after they were settled they began to collect such of the ancient knowledge as possible. They found these in symbols and ideograms and translated some of these into their language, inflectional Sanscrit. Beyond doing this they established a society on the lines that prevaled in the times of their predecessors. They domesticated animals, and naturally with their occupation of a very fertile country, they were a very pastoral people.

All their heredity in the way of knowledge from their predecessors was written down, as I said, in the Vedas. This Veda being written from tradition and from the words of some great men that still remained after the general exodus of the sages from common intercourse with men, was called "Sruti" 'from hearing.' The texts of the Veda were so written down and they had each a threefold application of meaning. Each text being first of all a text for practice by the neophyte, as a text for the mental gymnastic called variously Yajna, Yaga or Yoga, had an application as a heading of a long and compendious work. Essays were written explanatory of the hidden

meaning of the text of these essays which were called Brahmanas. Each experience detailed in the Brahmana had to be brought by the neophyte to objective experience or kept in view for guidance during practice. The pure theory portion, having of course the possibility of application, but not dealing with the stages of practice, was called Upanishad. Of course each text had an inner meaning that could be understood by the neophyte.

The Upanishads were all along the text books for philosophic study. The Vedas could not in their mutilated state furnish enough theory and the teacher in teaching would be lost in the contemplation of the practice. Each hymn in the Vedas, each Vedic text formed an annotation on some principle Ideogram like Agni, Surya, &c. These beyond taking the student into the various applications of the ideogram towards the attainment of the superior state of consciousness implied in the word could not help much towards a logical or general survey of things nor could they help the student with the primary ideas. The Vedas thus are advanced text books at present.

Neither indeed could the Brahmanas help us. Brahmanas are as their name imples texts that help us on towards mental expansion. Each Brahmana begins with the statement of a few advanced theories and goes on to dilate on some text. It takes up the text, quotes some common experience, inquires into the reasons etc. of the text, it comments upon and furnishes more a running commentary useful only to the students in Yogaic practices

Therefore we turn to the Upanishads. These were written to supply the theory. Each treats of subjects from the great texts of the Veda. We will hopelessly go astray, if ever we try to deal with each Upanishad as a separate treatise and as such one filling a certain gap or

place in the growth of ancient philosophic thought. Nor ought the later treatise when they are entirely non-sectarian and free from interpolation to be spurned because they are later. Their youth improve their language and makes us understand them better. With the advance of Brahminic priestcraft castes became hereditary, and the Veda became Vedas ; the Mantra, Brahmana and Upanishad views were separated into as many portions. Yajna or esoteric study became religious sacrifices, and the result was one helpless mass of information as it now is, requiring further cutting out and regrafting with of course other additions to bring it up into a system even.

As days went on in India and to supply the purer demand for knowledge works were compiled "Smritis" were composed and attributed to great minds of a past generation and race, each Smriti enforcing Brahminism, beginning with honest intention going through safe ground and finally ending in Brahmanism. The gradation from Brahmanism through Kshatriya and Vaisya to Sudra was all bosh for the other two castes drop in somewhere from the pale and only the Brahmins alone remain among the Dwijas. The names, numbers and persons in the Smritis are a legion. The gap between the Srutis and Smritis is filled up by the separat sciences of Masonry, (the original of the mordern freemasons, Music, War and medicine) called Upavedas. The exact state and nature of each of these Upavedas, as it is very satisfactory to note, undetermined.

Smritis not having worked out satisfactorily in conjunction with the Srutis, Itihasas or histories were created giving out moral precepts conveying much religious information almost always with some kind of local interest and giving the history of various dynasties of the Deva and Asura and other pre-human races bringing them

down into India. Side by side with these began the six systems of philosophic thought each one separated from others into a separate school, each school into an University. Next followed the exoteric Tantras and idolatry.

Finally came the advent of the Lord Gautama who finding that the Brahmins were destroying the masses with an overdose of ritualism began to preach against the great harm done to humanity by these Brahmins who imposed on the old wisdom religion their heresies; he preached that caste as a hereditary institution was a confounded forgery and recent innovation, that all knowledge was a common property irrespective of caste and creed. Thus Buddhism succeeded among the masses and even the Brahmins were more or less assimilated with the Buddhists.

Succeeding Buddha came in Sankara who thoroughly reformed the learned Brahmin class. Having found it impossible to make sense out of the miscellany that formed the Vedas and Sastras, he began to compose text-books himself. His treatises are all universal; in one place he even accuses himself for a slight trace of Brahminical leanings. The result of Sankara's teaching was to bring all the people of India on the death of Buddhist dynasties of kings to their old religion, which was quite easy, for the Buddha never pretended to teach a new religion.

The succeeding events are historical and do not require a separate treatment. The teachings of Ramanuja and Madhvachari were more towards restoring the old Brahminism to purity than towards any new exposition of things.

P. PARAMESVARA AIYAR.

NOTES AND THOUGHTS.

Particulars have value only in relation to the Univessal. *Gunatita* may also mean he who is not bound down by the particulars but always chings to the universal It is precerving the underlying unity amidst diversity ; however much our intellectual landscape may vary still the background is the same.

* * * * * *

To act morally and to act religiously, are united in the most essential way. We ought entirely to aim at inward and outward harmony ; to fulfil at once the law and the will of God, and each for its own sake There is therefore a one-sided moral acting and a one-sided religious acting—Novalis.

* * * * * *

" In the pursuit of wisdom the utmost care must be taken to raise the mind above the domain of the passions and the influence of sensible objects and to disengage it from all corporeal impression, that it may be innured to converse with itself, and to contemplate things spiritual and divine. Contemplative wisdom cannot be completely attined, without a total abstraction from the ordinary life." Pythagoras.

* * * *

Satva, Rajas and Tamas lead the understanding to worldly attachment. In this respect the understanding is identical with the mind and the senses. When the understanding is distroyed the *gunas* are incapable of leading to action.

* * * *

It is the understanding that creates the qualities of darkness, passion and goodness: A pure soul by disengaging

itself from these obtains emancipation ; even though its creates the qualities it is never affected by them like the lotus leaf in water.

* * * *

The qualities having their origin in Passion, those that spring form darkness and those stainless one characterised by purity constitute as it were the seed from which all embodied creatures have grown. Amongst these, the attributes of goodness alone is the cause through which persons of cleansed souls succeed in attaining emancipation. When Satwa becomes freed from Rajas and Tam as it becomes more resplendent still... ..Those acts which are the chief means of dissociating the Soul from all worldly attachments free the soul from every taint, and endues it with a spiritual sublimity and emancipates it.

MAHABHARATA SANTIPARVA.

The following brief extracts from the Fifth Annual report of the Vivekananda Society, Colombo will give some idea of the working of the society, during 1906-07.

The number of members on the roll at the end of the preceding year was 138. There were held during the year under review 41 meetings. Of the 39 ordinary meetings 11 were devoted to the study of Upanishads and 3 to the study of Sivapragasam. The study of Sivapragasam which was at first included in the ordinary syllabus is now being conducted by Vice-President Mudaliar R. C. Kailasa Pillai in a special class held for the purpose on Thursday. The good work done by this class deserves special mention. The first seven sutras of this shastra have been studied. The committee are glad to report that the members attending this class evince much interest and it is hoped that the class will be continued for the study of the other Siddhanta Shastras as well. The financial position of the Society is not unsatisfactory. The balance to credit on the 30 of June last was Rs. 818-06 as against Rs.

643-18 at the close of the previous year. The Library has been largely used. There were 351 volumes at the end of the preceding year 46 volumes were added to the Library during the year.

An important event, we have to record, is the celebration of the birthday of Srimat Swami Vivekananda which took place in the Society's Rooms amidst much eclat on the 13 of January last when the usual programme of readings and recitations was gone through.

Amongst the visitors during the past year were Madamme Professor Selenka of Germany, Mudaliar V. Velmurugu, retired Village President, Batticaloa, and Sri Muthukkumaraswamy Kurukkal of Tellipipala, Jaffna, who addressed the meetings on two occasions.

* * * *

Messrs V. Ranganatha Row & Co., Triplicane have been exhibiting for sale busts and statuettes in china clay of Ramakrishna Paramahamsa, Vivekananda, Bhaskarananda, Surendra Nath Banerji and other Indians. We were invited to inspect them and give our opinion. We have no hesitation in recommending them as prettyfair reproductions. The Calcutta Pottery Works has the credit of turning out these. It must be possible to make them cheaper and we hope that steps are taken to do this. We congratulate Messrs V. Ranganatha Row Co., on this venture which may not be paying but which will certainly lead to improvement of public taste into matters of art..

——o——

VEDANTA WORK.

UNIQUE HONOUR GIVEN TO THE HINDU SWAMIS BY THE STATE UNIVERSITY OF CALIFORNIA.

Dear Sir :

Your readers will be glad to learn of the unique honor given to the Swami Trigunatita and the Swami Prakasha nanda of the Ramkrishna Mission, Belur Math, India :

On the evening of the 10th April last, six thousand people attended the reception given to the Swamis and to see the beautiful Sanskrit play "Mrichhakatika" ("The Little Clay Cart") translated from the original Sanskrit by Dr. A. W. Ryder, given in the Greek Theatre, University of California, Berkeley.

This Theatre is built after the style of the ancient Greek theatres, in the open air. at the foot of the hills in the rear of the University, with seats built of stone, rising tier upon tier, arranged in a semi-circle, facing the stage.

The night was calm and clear. Those accustomed to roofs, could scarcely realize that the only roof was the starry sky above, enhancing the scene below.

The play was performed by the students of the University, who, as they came out on the lower platform of the stage (a massive stone structure), divided—one part on the right and the other on the left. Benjamin Ide wheeler, the President of the University, entered through the right entrance, on the upper platform : and the two Swamis entered through the left. As the Swamis entered, they being the guests of honour, the University students as a body immediately rose, and saluted in the oriental fashion.

Dr. Ryder coming in through the central entrance, introduced the Swamis to the President. This symbolized, as it were, the coming together of the East and the West. The Swamis wore the gorgeous oriental robes, turbans, and sashes of their sacred order. President Wheeler was in his full University regalia. This was the second occasion only, when such a special honour was given to a guest by the University; the first being given to Theodore Roosevelt, the President of the United States, on his visit to the University.

President Wheeler then addressed the large audience, in part, as follows:

"Our coming together here this evening, represents another step toward the union between the East and the West, demonstrating the coming together of all humanity as brothers from the common Aryan stock." "We are just beginning to acknowledge the gratitude we own to the East, and to appreciate the hitherto underestimated influence of India on Western civilization."

He briefly traced the period of Sanskrit classical literature of which "The Little Clay Cart" is representative, from the Vedas, through the Upanishads and the Epics. This literature being exceedingly romantic in spirit is therefore closely akin to our modern literature. He spoke of the Hindus as belonging to the same stock as ourselves—the virile Indo-European race. The three greatest literary self-expressions of this race took place in India, ancient Greece and modern Europe. He quoted from various Hindu scriptures and said:

"There, in India, we find through all their literature and philosophy, that deep striving and yearning after an almost inscrutable perfection, testifying to our common interest in the Great Indefinite."

Then turning to the Swamis, he said "You, the leaders of your people, we welcome you here to-night, as representatives of the oldest Indo-European culture, to California. May this be but the beginning of an acquaintance that will be beneficial to us all."

Swami Trigunatita then responded as follows;

"Ladies and Gentlemen, allow me to thank you all:

I thank you, Dr. Wheeler, the able President of the State University of the Golden West, one of the leaders of educational flank of the great Power of the United States.

I thank you, Dr. Ryder, the Professor of "Sanskrit" in this University, a professor who has surprised us with his lucid, natural and graceful translation of one of our beautiful Sanskrit dramas—"The little Clay Cart".

I will not forget to thank Prof. Holme who has untiringly and successfully done the work of coaching in connection with the Play, harmonizing beautifully in the practical field, the manners and customs of India, of hundreds of years back, with the constitution of the learned actors and actresses of to-night, the modern students of comparative drama.

I thank all the Doctors and Professors of this University.

Nor will I forget to thank all the students and inmates of this Temple of Education—the University of blessed California—one of those places where alone both the converging and diverging forces of civilization of the world, nay, of the whole human progress, from eternity to eternity, come to play together.

Allow me to thank you all again, for the welcome of honour and the greeting of the heart that you have accorded to us, and above all, to our country—far off country, India

—"Bharatha Varsham," and to our ancient and beloved language and literature— "Sanskrittam."

I thank you all in the name of India"

THE PLAY.

The Play was translated from the Sanskrit by Dr. A.W. Ryder; and the student actors and actresses of the Univerity were coached by Prof Holme under the supervision of the Swami Trigunatita. The honur of reciting the prologue in the original was accorded to Mr.N.C.Chakravarti coached by Swami Trigunatita. He also played the part of the priest in the last act.

The stage was divided into two parts. The upper covering one quarter of the stage represented the inside of the house; the lower part represented the old garden of Charoo Datta.

The play usually consists of ten acts, which were here reduced to five. These were well played and the audience held attracted throughout.

The city fair with its dancers and merrymakers in bright oriental constumes made a brilliant show in the light of the screened electric illuminations.

The hearts of the audience were stirred most when the little child of Charoo Datta, the hero of the play, brought in his little clay cart and cried for his lost gold one.

The villian's part although it is always a difficult one, was here well played.

The interest of the audience was certainly manifested in their delight, at the final vindication of Charoo Datta, and his union with Vasantasena the great heroine of the play; and also when the despot was exposed and sought and obtained mercy at their feet.

The crowning scene of the play, although not in the original, was the procession of the hundred students in their oriental costumes with a live elephant in their midst. This ended the pleasure of the evening, and the audience slowly as, if reluctantly withdrew to their homes.

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—*Rig. veda*, I. 164-46.

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

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Vol. XII.] OCTOBER, 1907. [No. 10.

THE BHAGAVAD GITA

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER XI.

Thus in order to mature *Bhaktiyoga* and develop the same, the nature of the Lord as the *Atman* of all beings, along with the multitude of His auspicious qualities which are distinct from all others and which are of His own nature and exclusively the Lord's own, has been taught ; and then as resulting from this alone, the nature of the whole host of things comprised of intelligent soul and non-intelligent matter which are all distinct from Him by having their nature, existence and activity dependent upon Him on account of their constituting His body, has also been taught. Thus having heard the aforesaid innate nature of the Lord, which is exclusively His own, and the character of the whole universe as having its nature, existence and activity dependent upo

Him, directly from the Lord, and become convinced that they are of this nature alone, and prompted by the desire to see the Lord face to face as possessed of the aforesaid nature, Arjuna spoke. Afterwards he, by the grace of the Lord, actually sees Him in the manner described: It will be said later on that "Full of all marvels, resplendent, infinite and with faces on all sides", ...there (in the body of the God of gods) lodged in one (insignificant portion) and divided in manifold ways, the whole universe," (the son of Pandu beheld). [XI—11 and 13.]

Arjuna said :—

1. That discourse on the Supreme Secret named *Adhyātma* which has been uttered by You out of grace to Me,—— by that this bewilderment of Mine is dispelled.

For the sole purpose of bestowing grace on Me who am bewildered by the bewilderment of misapprehending the body for the *ātman*, whatever discourse is utterable in regard to the *ātman*, that highest mystery named *Adhyatman* or the science of the *atman* has been uttered by You from, " It is not at all that once I did not exist." [II—12], up to the end of, " Do you therefore become a *Yogin*, Arjuna !" [VI—46] ; by the same this bewilderment of mine with reference to the *ātman* is dispelled in its entirety, that is, is driven far away from Me.

So also (he said) :—

2. The origin and dissolution of beings as arising from You have, in fact, been heard by me in detail O Lotus-eyed ! as also Your imperishable greatness.

So also in the chapters beginning from the seventh and ending with the tenth the origin and dissolution, that is, the birth and death as arising from You, the Supreme *Atman* of all beings which are different from

You, have, in fact, been heard by Me, O Lotus-eyed ! Your greatness also has been heard,—greatness which is imperishable, that is, eternal, and which is unlimited and made of such qualities as that of being the Disposer of all things, sentient and insentient, that of Your Own Self being the supremely great on account of a multitude of auspicious qualities, such as, knowledge, strength, &c., that of Your own Self being the Propeller (of beings) into all sorts of activities, even those like thinking, winking, &c. Here the word *hi* (infact) is intended to indicate the desire to see actually to be mentioned below.

3 Even so this is, as you have declared yourself to be, O Supreme Lord ! (Yet) I desire to behold Your Lordly Form, O *Purushottama !*

O Supreme Lord ! even so is this understood as You have declared Yourself to be. O Supreme Person ! O ocean of affection for Your dependents ! I desire to behold that is, to see actually, Your Lordly and uncommon Form which pervades Your capacities of being the Ruler of all, the Protector of all, the Creator of all, the Destroyer, the Sustainer, and the Abode of auspicious qualities, the Supreme and different in kind from all others.

4. If you deem, Lord ! that it is possible for me to, behold it, then You show Yourself in fulness to me O Lord of supreme accomplishments !

If You deem that it is possible for me to behold this Form of Yours which is the Creator of all, which is the Ruler of all, and is the Support of all, then, *Yogesvara* ! or the Lord of Supreme manifestations of power ! You show me Yourself in fulness. *Yoga* is the accomplishment of Knowledge and such other auspicious qualities; for, it will be said later on, " Behold my Lordly accomplishments " [XI—8]. Hence, *Yogesvara*! means O Storehouse of knowledge, strength, lordly

glory, valour, power and splendour which are all impossible to possess for any one other than Yourself! *Avyayam* or in fulness is an attribute of the predicate. The meaning is show Yourself in all entirety.

Thus solicited by Partha who was full of curiosity and was possessed of voice faltering with joy, Sri Bhagavan said :—

Sri Bhagavan said :—

5. Behold then, Son of Pritha! My forms which are a hundred fold and a thousand fold diverse, divine, and varied in colour and shape.

Behold My all-supporting forms. And behold then, these which are a hundred-fold and a thousand-fold diverse or varied in kind, divine or supermundane, varied in colour and shape or of various colours like white, black, etc., and of various shapes.

6. Behold the Adityas, Vasus, Rudras, the twin Asvins, and also the Maruts. Behold, O descendent of of Bharata! many marvels erstwhile unseen.

Behold in My One Form the twelve Adityas, the eight Vasus, the eleven Rudras, the two Asvins, and the fortynine Maruts. This mention of names is for the purpose of indicating others like these. Behold many marvels,——all those things which have been seen in this world both directly and from the *Sastras* and all others which are unseen erstwhile in all the worlds and in all the *Sastras*.

7. Behold now, O Wearer of the hair-knot! the whole universe comprised of the animate and inanimate lodged in one portion, of this My body, and whatever else You desire to see.

In this, My One body, and even here lodged in one portion of it, behold the whole universe made of animate

and inanimate things; also behold in one portion of this one body alone whatever else you desire to see.

8. But you have no power to behold Me merely with this eye of yours : I give you a divine eye. Behold My Lordly accomplishment (Yoga).

I shall show you the whole universe in one small portion of My body. But you have no power to see, with this eye of yours, which can merely grasp restricted and finite objects, and is grossly physical,—Me who am of such a nature distinct in kind from all others and infinite. I give you a divine, that is, transcendental, eye, which is capable of seeing Me. Behold the uncommon (superhuman) accomplishment of Mine; that is, behold My accomplishment of infinite Knowledge and such other qualities and that of the manifestation of infinite Lordly power by Me.

Sanjaya said :—

9. Thus speaking, O King! Hari, the great Lord of accomplishment (*Yoga*) then showed to Pritha's son His Lordly Form Supreme.

Thus speaking, Hari who is the great Lord of high accomplishment, that is, the Lord of Supreme and wonderful *Yogas*, who is engaged in driving the chariot (of Pārtha), who is the Son of Pārtha's maternal uncle and who is Nārāyaṇa, the Supreme *Brahman*, showed to Pārtha, His father's sister Pritha's Son, His Supreme Lordly Form which was exclusively His own,—that form which is diverse and wonderful and the support of the whole universe and which is the form of one who is the Ruler of the whole universe.

And this form is of the following description :—

10. Of many mouths and eyes, of many marvellous aspects, of many divine ornaments, with uplifted weapons, many and divine;

11. Wearing divine garlands and robes, anointed with divine perfumes, full of all sorts of marvels, resplendent, unconditioned, with faces looking on everyside.

Devam or divine means resplendent or shining; *Anantam* or unconditioned means existing through out the threefold divisions of time and on account of being the support of the whole universe, incapable of being conditioned by the distinctions of place and time; *Visvatomukha* or with faces looking on every side means with faces turned on all directions; and with divine robes, perfumes, garlands, ornaments and weapons which are appropriate to Him.

This resplendency which is indicated by the word *Deva* is (here) elucidated :—

12. If the light of a thousand suns were to burst forth at the same time in the heavens it would be like the splendour of that mighty Being.

This is intended to show the infinite nature of His splendour. The purport is that His nature is of inexhaustible splendour.

13. There, in the body of the God of gods, the Son of Pāndu then beheld the whole universe lodged in one (small) portion and divided in manifold ways.

There in the body of the god of Gods, infinitely long and broad, with an infinite number of arms, abdomens, faces and eyes, of immense brilliancy endowed with boundless divine weapons, possessed of innumerable divine ornaments all appropriate to Himself, wearing divine garlands and robes, anointed with divine perfumes, and made of infinite marvels,——there in such a body the son of Pāndu, with the eyes obtained through the grace of the Lord agreeably to the beholding of Him, saw the whole universe lodged in one (small) portion and divided in manifold ways, distinguished into the

divisions of the diverse and wonderful classes of the enjoyers headed by Brahma, such as, gods, beasts men, trees, and such other things, and of the places of enjoyment, such as, the earth, sky, *Swarga*, *Pātāla*, *Atala*, *Vitala*, *Sutala* and the like, and also of enjoyments and the instruments of enjoyment,——(the whole universe) whose nature is characterised by *Prakriti* (material nature) and *Purusha* (soul) as taught in such passages as those beginning from," I am the source of all things; from Me the whole universe proceeds. [X—8]; " Well I will tell you My own auspicious manifestations of Lordly power. [X—19]; " I am the Atman O Gudakesa! seated in the heart of every being. [X—20]; " Of the Adityas I am the Vishnu," etc., and ending with " There is nothing animate or inanimate that can exist without Me." [X-39]; " I stand resting on this whole universe with one (small) fraction of My power." [X-20].

14. Thereupon he, Dhananjaya, overcome with amazement, with hair standing on end, bowed down with his head and with clasped hands thus addressed the Lord.

There upon, Dhananjaya, having seen God who constitutes the support of the whole, highly marvellous universe, with one small portion of His own body, and who sets into activity the whole universe, and who is endowed with a multitude of auspicious qualities, such as, marvellous knowledge and the like, and with his mind overcome with amazment and with hair standing on end, bowed down with his head like a stick, and with clasped hands addressed Him thus :—

Arjuna said :—

15. I behold, Lord! in Your body, all the gods as also all the hosts of the different classes of living beings,

Brahma and *Isa.*, that conforms to the lotus-seated Brahma, and all the *Rishis* and the brilliant snakes.

Lord ! I behold in Your body all the gods, so also all the hosts of the different classes of living beings, so also Brahma, the fourfaced lord of the mundane egg ; so also Isa who abides in the lotus-seated Brahma, that is, who acts up to his opinion, so also the Rishis headed by the divine Rishis, and the shining snakes, such as, Vasuki and Taksha.

16. I everywhere behold You of many arms, abdomens, faces and eyes and of infinite form. Neither Your end, nor Your middle, nor again Your beginning do I behold (anywhere), O Lord of the universe, O Being of Universal Form.

Of many arms, abdomens, faces and eyes, of infinite form, You I everywhere behold. O Lord of the universe, the Ordainer of the whole universe, ! O Being of universal Form, universe-bodied Being ! since You are infinite, neither Your end, nor Your middle, nor again Your beginning do I behold.

17. I behold You wearing diadem, mace and disc, a mass of light, glowing everywhere, hard to look upon on all sides, with lustre like that of the blazing fire and sun, unfathomable.

You, who are a mass of light, glowing everywhere, on all sides, hard to look upon, with lustre like that of the blazing fire and sun, and unfathomable, who wear diadem, mace, and dise, I behold.

18. You are the Supreme Imperishable (*Atman*) to be known ; You are the Supreme place of rest of this Universe ; You are the immutable and the guardian of eternal *Dharma* ; You are the ancient *Purusha* ; this is how I understand You.

You alone are the Supreme *Akshara* referred to as what ought to be known in such *Upanishadic* texts as, 'Two kinds of science are to be known." ; You alone are the supreme place of rest of this universe, that is, what constitutes the support of the whole of this universe : You are the immutable, that is, devoid of change and decay ;—whatever forms Your nature, whatever Your quality and whatever Your glory, in all these You always remain the same in form : You are the guardian of eternal *Dharma*, that is, You alone are the protector of the ever lasting Vedic Religion by means of such and other *Avatars* or descents on earth. You are the ancient *Purusha* ; ——this is how I understand You. You alone are understoood by me to be the ancient *Purusha* declared in such texts as " I have known this magnificent *Purusha*." and " The higher than the highest *Purusha*." The meaning is—O Ornament of Yadu's race ! You as possessed of this nature have been directly seen by me.

19. I see You without beginning, middle or end infinite in power, of countless arms, with pairs of eyes resembling the moon and the sun, with mouth aglow with devouring fire, with Your own heat of valour afflicting all this Universe.

You without beginning, middle or end, that is, devoid of commencement, middle and end, infinite in power, unbounded and unsurpassed in might. Here the word *Virya* (power) is intended to indicate others of the class. The meaning is, You who are the storehouse of unbounded and unsurpassed knowledge, strength, lordly power, valour and glory. Of countless arms means of countless hands and shoulders. This word also is used with a view to indicate others of the class; hence of countless arms, abdomens, feet, faces, and other limbs. With pairs of eyes resembling the moon and the sun, that is, with, all

the pairs of His eyes endowed with favour and heroic severity, like the moon and the sun,—favour or grace towards the gods and such other beings agreeably disposed towards You and who render obeisance and such other kinds of devotion to You and heroic severity towards Asuras, Rākshasas and such other beings who are the reverse of the above, for, it will be taught later on as follows :—The *Rākshasas* flee in fear to all quarters and all the hosts of *Siddhas* do obeisance." [XI—36]. With mouth aglow with devouring fire; that is, with mouth suitable for the destruction of everything, like the blazing destructive fire at the end of the world. *Tejas* or heat of valour is the power to subjugate enemies; hence with Your own heat of valour afflicting all this universe such as You see. The meaning is that face to face I see You as above described in accordance with Your teaching, —see, You who are the Creator, who form the support of all, who are the Ruler of all, who are the Destroyer of all, who are the Ocean of Knowledge and such other unbounded qualities, who are devoid of beginning, middle and end and who are endowed with such a divine body.

In one divine body how can many trunks and such other limbs possibly exist? This can be (conceived to be) possible in the following manner. From one waist of infinite circummeasurement, the abdomens and such other upper limbs described shoot out upwards, and the divine feet, and such others described come out downwards. Here by the mention of a pair of eyes in each one face, no contradiction whatsoever arises.

By seeing you exist in this manner, the gods and such other beings as well as myself become utterly frightened. To this effect is taught here :—

20. For the interspace between heaven and earth and all the quarters of the globe are filled by You alone. Seeing this Your wonderful and formidable form, O Being of inscruitable mind! all the creatures of the three worlds are extremely frightened.

The two words, "heaven" and "earth" are intended to indicate all the worlds of the upper and lower regions. The space between heaven and earth is the interspace between them. All this interspace in which are situated all the worlds and all the quarters of the globe are occupied by You alone. Seeing this Your wonderful and formidable Form—extremely wonderful by being infinitely long and broad and extremely formidable, seeing such a form all the creatures of the three worlds are extremely frightened. Among the beings that have come there with a desire to see the battle, such as, the gods, the Asuras, the ancestral manes, the Siddhas, the Gandharvas the Yakshas and the Ratakshasas, all the beings of the three worlds comprised of those that are against, those that are for and those that are neutral, are extremely struck with fear. O Being of inscruitable mind! O Being whose mental disposition is incapable of being judged!

If it be asked, what for was the divine Eye which is the means of seeing the universal form of the Lord was also given by the Lord to these others as they were given to Arjuna, (it may be said that it is) for the purpose of showing to Arjuna all His Lordly glory. For this reason it is said by Arjuna that "Seeing this Your wonderful and formidable form, O Being of inscruitable mind! the creatures of the three worlds are extremely frightened.

21. These hosts of *Suras* do, indeed, come near You! Some affrighted praise You with clasped hands! crying 'Hail to You'; the hosts of great *Rishis* and *Siddhas* extol You with hymns replete with praise.

These hosts of Suras who are eminent, on beholding You who are the support of the whole universe become delighted in mind and get near You. Some among them beholding Your formidable and highly wonderful form, become frightened and with clasped hands utter words of praise according to their knowledge. Others, hosts of great *Rishis* and hosts of *Siddhas* who have known the reality about the Supreme Truth which is both high and low, Cry 'hail' and extol with hymns replete with praise which are appropriate to the Lord.

22. The *Rudras*, the *Adityas*, the *Vasus*, and those that are *Sādhyas*, the *Visvas*, and the *Asvins*, the *Maruts* and the manes (*Ushnapas*) and the hosts of *Gandharvas*, *Yakshas*, *Asuras*, and *Siddhas*,— all these are beholding You simply amazed.

Ushnapas are the *Pitris* or manes, for the Sruti declares, " The Pitris are, indeed, the receivers of the vapoury portion of the offering. All these struck with amazement behold You.

23. Your mighty form with many mouths and eyes, O mighty, armed One! with many arms, thighs and feet, with many stomachs and many fearful tusks, by looking on this the beings of worlds are frightened; so am I.

By looking upon such a form of Yours which is of fearful appearance, all the beings of worlds who, as described above, are against, for and neutral and thus are of three kinds as well as Myself become extremely frightened.

24. For as I behold you reaching the highest heaven, shining with varied colors, with mouths wide open, with blazing expansive eyes, I become very much shaken in mind with fear and do not find life and repose, O Vishnu!

The word *Nabhas* (highest heavens) signifies the highest and ether (*Vyoman*) which transcends the *Prakriti* made of the three *Gunas* as is evident from the teaching of the following and such other *Srutis* :—"That which is in the imperishable highest ether."; "Of the colour of the sun beyond the *Tamas*."; "He who dwells beyond this *Rajas*"; "He who presides over this in the highest heaven; because. He is described as reaching the highest heavens on account of his being the support of all things, of the principle of *Prakriti* susceptible of change and of *Purusha* who is subject to all sorts of conditions, and because it has already been taught,—"For the interspace between the earth and heaven is filled by you alone." [XI—20]. Shining with varied colours, with mouths wide open, with blazing expansive eyes, beholding You I become very much shaken in mind with fear, agitated in mind with fright, I do not find life,—I do not have the sustaining of the body, as also do not obtain the repose of the mind and the senses, O Vishnu! O All-pervader! The meaning is that by beholding You who are all-pervading, who are of immense, wonderful and fearful form I become enfeebled in all limbs and agitated in the senses.

25. After seeing Your mouths grim with fangs and resembling the (destructive) fire at the close of the world, I discern not the quarters of the globe and obtain not joy; Lord of gods! Refuge of the universe; be gracious (to me).

After seeing Your mouths extremely terrific, which like the (devouring) fire at the close of a *Yuga* are bent upon destruction, I discern no quarters of the globe and obtain no joy. O Refuge of the worlds! O Lord of gods!—The great Lord who is higher than even Brahma and such other lords of worlds! be gracious towards me.

The meaning is, do in such a way that I would become restored to my normal condition.

Thus the charioteer of Arjuna having shown to Pritha the state of existence and activities of the whole world as dependent upon His own Self, He next showed him that the taking off of the burden of the earth by means of destroying all those who partake of the nature of Asuras and who under the diguise of kings have constituted the army of Dhritarāshtra, as well as enlisted themselves into the army of Yudhishthira is what is wished for by Him self and what is being actually done by Himself. And this Partha after directly beholding the qualities of the Lord as the Creator, &c., and the Ruler of all things, saw by means of the Divine eye obtained through the grace of the Lord, the destruction of the men of Dhritarāshtra and others in the Lord Himself who is the Atman of all even though this destruction has not commenced as yet and spoke thus:—

26. And these sons of Dhritarashtra, Bhishma, Drona, as also the Charioteer's son yonder (Karna), with all their hosts of kings and likewise with many a-chief of our warriors,

27. Enter in haste into Your mouths grim with fangs and terrible; some caught between the teeth are visible with heads crushed to pieces.

All these sons of Dhritaräshtra, Duryodhana, and others, and Bhishma Drona and Karna, the Charioteer's son, with all the hosts of kings who belong to their party and likewise with many chiefs of warriors belonging to our party, enter in haste for being destroyed into Your mouths, grim with fangs and terrible. There some are visible caught in the intersticies of the teeth with their heads crushed to peices.

28. As the many rapid torrents of rivers flow direct towards the sea itself, so these warriors of the world of men rush into Your mouths to get consumed.

29. As moths with full speed rush into a blazing fire, even so do these worlds (of beings) rush with increased speed into your mouths alone to perish.

These hosts of Kings hasting, enter of their own accord, for the destruction of their own selves, into your mouths to get consumed as the many rapid torrents of rivers into the sea and as the moths into the blazing fire.

30. With flaming mouths devouring all the worlds around. You frequently lick (them) up. Your fierce rays, filling the whole universe with fiery radiance consume (it,) O Vishnu !

With flaming mouths devouring all these kingly classes, with the ferocity of anger You frequently lick up Your lips and other parts of mouths moist with the blood of these, that is, over and again You lap them. Your exceedingly fierce rays (*bhāsa*) filling the whole universe with fiery radiance or glow, consume it.

31. Tell me who You are with form so fierce. Salutation to You, the best of gods ; be gracious. I would wish to know You as the Primal Being, for I understand not this drift of Your activity.

By You who, for the purpose of beholding directly Your unobstructed manifestation of Lordly Power, have been entreated by Me by Saying, " Lord ! show Yourself the imperishable, " by You, under the plea of showing Me Your unobstructed manifestation of Lordly power, has been Manifested, this exceedingly fierce form ? To effect what are You engaged ? I would wish to know this. I do not understand this intended activity of Yours. Tell me this then. Salutation to You, O best of gods ! be gracious. Salutation unto You, O Lord of the

universe! After saying that to effect this purpose and with this intention, the present destructive form has been Manifested by You, become also gracious formed.

The Lord, the Charioteer of Pārtha, having been asked what was intended by this manifestation of fierce form by the Lord who, out of excessive affection for His refugee was showing His, universal Lordly glory, told Arjuna that intention of His. (He told) that this, "my manifestation of the fierce destructive form is intended to bring to the mind of Partha that even without the exertion of Partha, I alone have undertaken to destroy the whole host of Kings headed by Dhritarashtra and his brothers"; and that this putting in mind of the above is also to induce Pārtha to fight.

Sri Bhagavan said :—

32. I am the telling time that brings about the world's destruction, grown full and engaged here for the purpose of destroying the worlds. Even without You, all these, the warriors that are arrayed in confronting ranks, shall not live.

That which tells or counts is the telling time (*Kala*) counting the end of life of all these hosts of kings, the chief among whom are the sons of Dhritarashtra. I who cause their destruction, becoming full grown with fearful form, am engaged here for the purpose of destroying, that is, intent on destroying the hosts of Kings. Therefore even without you, without any exertion on Your part, purely by my will these men, the chief among whom are the sons of Dhritarashtra, all these warriors who are arrayed in confronting ranks, shall not live, that is, shall become destroyed.

33. Therefore do You arise and obtain fame; by conquering Your foes enjoy plenteous empire. By Me

alone these have already been given over to death; be You the mere instrument thereto, Savyasachi (O adept in (right as well as) left-handed archery.

Therefore you are to fight against these and by conquering these, Your foes, obtain fame and enjoy a righteous empire, plenteous. By Me alone these transgressors have already been given over to death, that is, associated with destruction. But you become merely an instrument in killing these, that is, you take the place of arms, and such other implements in the case of these who are being killed by Me, O *Savyasāchin*! The meaning is that he who is able to yoke and discharge an arrow with the lefthand also is one who is able to fight with both the hands.

34. Do you slay Drona and Bhishma and Jayadratha and Karna and all other warrior chiefs who have been consigned to death by Me. Be not sorry, but fight! You shall conquer Your adversaries in the battle-field.

Do you slay or kill Drona, Bhishma and Karna and such others who are consigned to death by Me alone on account of their having committed sins. Do not feel sorry for by thinking—"How shall I kill these elders, relatives and others who are all addicted to worldly enjoyment", do not feel sorry for them through the fear of confounding unrighteousness with righteousness and through affection for relatives and compassion for them. Since these who have committed sins, have been consigned to death by Me alone, fight without fear. You shall conquer your adversaries in the battle-field. There is not even the scent of cruelty in killing them; but victory only will be obtained (by you). This is the meaning.

Sanjaya said :—

35. Having heard these words of Kesava, the Weare, of diadem (Kiriti) with joined uplifted palms, tremblin

and making obeisance again spoke thus to Krishna faltering in voice and bowing down again and again with fear.

Having heard these words of Kesava who is the ocean of affection for His refugees, the Wearer of diadem paid obeisance to Him, over and again bowing down to him with fear, with palms joined and uplifted and trembling and faltering in voice thus spoke :—

Arjuna said :—

36. Meetly, O Hrishikesa! does the world find delight and love by Your praise; the Rākshasas terrified fly in every direction; and all the hosts of *Siddhas* do obeisance (to You).

Meetly, that is, properly, does the whole world of the Deves, Gandharvas, Siddhas, Yakshas Vidhyādharas, Kinnaras, Kimpurushas and others, having seen You through Your grace as the Ruler of all, and by praising, You, take delight in all and cherish love for all; that the Rakshasas terrified by seeing You, fly in all directions; that all the hosts of siddhas and others who are favourably disposed do obeisance. The construction is with what goes before, giving the meaning that all these are quite proper.

This propriety alone is (further) elucidated :—

(To be Continued)

THE APHORISMS OF NĀRADA ON DEVOTION.

(*Continued from page 379.*)

The following five aphorisms are in answer to the question "what is the nature of devotion ?"

15. It is variously defined according to various schools.

16. [Vyasa], the son of Parasara, says, it is attachment to such acts as worship.

According to this definition, *bhakti* is the constant longing of the devotee to express his reverence to the Lord by such acts as worship, both externally and internally. For, it should not be supposed that an advanced religious student will rely solely on outward forms of worship to the exclusion of that inward communion of spirit which is known as *manasa-puja*; though, at the same time, he will not neglect the opportunity afforded by even the outward form to express his devotion.

17. Garga says [it is attachment] to such acts as discoursing [about the Lord]

These acts include talking about the Lord, reading strories concerning Him from the Puranas and other ancient books, singing and dancing, singly or collectively, chanting the Lord's name, and so on. In doing these, the devotee seeks no higher pleasure than the mere presence of the Lord before his mental vision at all times. A habit will thus be formed, and the devotee will attain communion with the Lord by this as by any other method.

18. Sandilya says, [it is the above] provided it is not inconsistent with self-meditation.

The prominent idea in this definition is that there is no such duality as the worshipper and the worshipped. Devotion, according to this school, is founded on *yòga* or contemplation of self, and, when the self and the Lord are understood to be identical, they merge into each other and become a single expression of consciousness. The word translated here as "self-meditation" is *ātma-rati*, or, literally, the finding pleasure in one's own self, and conveys the same meaning as the epithet *ātmārāma* used in aphorism 6. As pointed out above, it must not be assumed from this that the other schools overlook altogether the inward aspect of devotion. The only difference—and it is a very wide difference—is that, in the one case, devotion takes the form of reverence to a superior and is based on a dualistic conception, while, in the other, devotion is nothing else than meditation of one's own self as the Lord within one's self, and is based on a qualified or unqualified non-dualism.

19. But Narada holds, it is the surrender (consecration) to the Lord of all activity, and [the feeling of] extreme misery in forgetting Him.

This is the author's own definition of *bhakti* and the first part thereof succinctly sums up its practical characteristics freed from all theory or dogma,——practical, because it is so very much akin to, if not identical with, the *Karma-yoga* of the *Bhagavad-gita*. Compare Gîta, III. 30, V. 10, IX. 34, ×II. 6,7,8, and XVIII. 65. The one all-engrosing thought of the devotee is the Lord himself, he has no individuality of his own except in relation to the Lord, every act of his, though done voluntarily in the eye of the outside world, is in reality done at the bidding of the Lord, for His sake and in His service, nay, every kind of activity, physical, mental or spiritual, every thought, every word, every worship, every sacrifice, every

meditation, is consecrated by the devotee's self-surrender to the Lord, and the devotee knows no higher bliss than to be such a humble servant of the Lord and no higher ambition or reward than to continue for ever in the service of the Lord. It will thus be seen that this definition does not exclude the other schools, but is comprehensive of them all. Even Sàṇḍilya's school is included herein, since the separate personality of the devotee is eliminated and is merged in the Universal Life, namely, the Lord.

The latter part of this definition is a natural corollary of the former. When the devotee has reached such a high degree of advancement that he exists solely in the Lord and for the Lord, even a momentary forgetfulness of the Lord will put him out of his element, and he will be agonised thereby like a fish out of water or a bird confined in a narrow cage ; for, the glorious exhilaration of feeling oneself to be a facet of the Lord's universal consciousness will then be absent. Such depressions and breaks cannot altogether be attributed to the devotee's own digression from the rigid path of *bhakti*, but are, not infrequently, the results of overpowering external influences. The devotee, it must be remembered, is not an isolated misanthrope, but a man of the world, a man among men, as well as any one else. His ideal is to be in the world and yet remain unattached to it, like the dew-drop on the lotus leaf. Such a life will be subject to far more powerful temptations than that of the common folk and one's heart must indeed be " encompassed with nerves of steel " to be able to withstand them. It is not surprising, therefore, that in the initial stages the devotee might occasionally succumb to this temptation or that. This aphorism tells him that he should not be cowed down by such disasters, but should realise the agony of being compelled to forget the Lord even for a moment, so that, by

constantly dwelling on this idea, the very pain of it would make it impossible for him to forget the Lord even under the most trying circumstances.

20. There are many such cases.

21. As, for instance, the cowherd damsels of Vraja

In explaining aphorism 2 which described *bhakti* as the highest kind of love, the love which the cowherd damsels bore to Sri Krishna was cited as an instance of such *bhakti*. The same instance is quoted here by Narada himself as an illustration of his own definition of *bhakti*. This sets at rest, once for all, the idle criticisms of those who, with their impure minds, see naught but impurity in this incident of Krishna's life. In the story, as given in the *Bhāgavata-purāṇa*, words of love are no doubt used, as in the many other instances quoted under aphorism 2. This is because no closer approach by way of comparison is possible in the case of that transcendental love known as *Bhakti* which surpasses all human expressions. The story-teller always takes care to press home on the reader's attention the central truth that, during the entire course of their amour, they never forgot for a moment that the darling of their affection was the Lord Himself, let alone the tradition that these damsels had been sages in their former births and were reborn at the express desire of the Lord for the purpose of receiving at his hands the boon of His personal contact. This point is emphasized in the following aphorism.

22. Even here, there is not the fault of forgetting the knowledge of His glory.

That is to say, the cowherd damsels never forgot that it was the Lord himself that was moving in their midst. This reservation is made, because otherwise the definition contained in aphorism 19 might apply to any

strong sentimental attachment between two human beings.

23. [For,] without it, it would be like [the love of] paramours.

As was pointed out, in the note on aphorism 2, the love of a woman to her paramour is cited in the Veda as a simile for devotion. For that very reason the reader is required not to mistake the genuine *bhakti* of the *gopis* to be a mere amorous sport fit only for the purpose of comparison.

24. In such [love between paramours,] there is no feeling of happiness in the happiness of the beloved.

This is what distinguishes true devotion from ordinary Platonic love. In the latter case, either party derives happiness, not from the happiness of the other, but from his or her own sense of enjoyment. The relation between the parties is thus brought about by a strong desire for self-gratification, and is, at the most, an act of pure selfishness. To this, perhaps, may be compared the second-rate devotion of persons who adore particular deities for the attainment of special ends.

The above is a negavite characteristic of devotion, since the Lord, who is its object, is above all happiness or unhappiness.

25. It (devotion) is even far superior to action knowledge and union.

The author, being a staunch advocate of *bhakti* naturally considers it to be far superior to any of the paths of *Karma, Jnāna* and *Yoga*. A short description of each of these is necessary for the lay reader to follow the author's meaning. By the path of *Karma*, one strives to attain the highest goal by the faithful discharge of all the ordinary duties with only this distinction, namely, that his

does his duty irrespective of the result thereof. He is a mere agent to carry out the Lord's will, and whatever he does he does for His sake. By the path of *Jnāna* one endeavours to gain spiritual emancipation by a proper understanding of the Lord with the help of diligent study and deep thinking. This method is based on the assumption that all bondage is the result of ignorance, and when that ignorance is destroyed by the birth of true knowledge, the soul attains its normal condition of absolute freedom. The path of *Yoga* consists in the realisation, within one's own self, of spiritual beatitude in the shape of union with the Lord, by such methods as self-control, meditation and concentration. In the following aphorism the author gives the reason why he prefers the path of devotion to the other three paths.

26. Because it (devotion) is the end in itself.

The meaning is that *Karma, Jnāna* or *Yoga* is only a means to an end, whereas devotion is an end in itself. It is narrated of many a devotee that, when the Lord appeared before him and asked him to choose whatever boon he liked, the only desire expressed by him was to be able for ever to enjoy the supreme happiness of being the Lord's devotee.

27. Because, also, a person in power [usually] dislikes the haughty and favours the meek.

The word *Isvara* is here translated as 'a person in power' and not as 'the Lord'; for, likes and dislikes cannot be attributed to the Lord, who loves all alike. This tendency of the human mind is quoted as an *a fortiori* argument for preferring the humble path of devotion to the other three paths.

S. VENKATARAMANAN.

(To be continued).

TAPAS.

I.

Yajna, *Tapas* and *Dâna* are three essential elements in every religion, the forms in which religious life finds expression. These are three fundamental notes in the music of religious life. Each one of these implies the others. The Hindu scriptures, from the Rigveda downwards, refer to these three as the basis of all spiritual progress and ethical culture. To understand the full import of these forms of practical morals, a knowledge of Aryan tradition, of the changes in the 'religious perception' of the race, and of the trend of thought at the various periods of the history of religion in India regarding the destiny of man is necessary. In the long, uninterrupted, and harmonious march of the Aryan race, mighty revolutions have come about and a philosophy of life has been built up and by an *Interpretation*. The lives of greatmen are such interpretations. It is a well-known cardinal doctrine of the Vedantic religion that truth is one even under the apparently contradictory forms. It is not that God is pleased with one thing at one time and another thing at another time. Not sacrifice but the spirit of sacrifice, not *dana* but the giving, not *Tapas* but the essence of *Tapas* that elevates man. The spirit of all these is identical. Our mental dialect may change, our intellectual landscape may vary but the ethical and emotional content always remains unchanged. And That is Brahman itself. Tapas is Brahman, sacrifice is Brahman says the Upanishad ; I am the Tapas of the ascetics (Gita 7-9). These forms of spiritual culture, springing from the deepest roots of man's being are varied manifestations of that being and exalt the door above the world

of selfish interests and makes him divine. *Tapas, dana* &c are the varying dispositions of the minds of beings, arising from Me alone says the Gita (10-3). "From Him proceed *Tapas, Satyam* &c". "The spirit alone is this all,—works, austerity" (*Mund. Up.*). Hence in the later Vedantic language *Yajna* (worship), *Tapas* (self-control and concentration), and *Dāna* (charity) imply the same fundamental concept. It is only when man loses the spirit and sticks to the letter that these forms are condemned as leading to a lower goal. In the Brāhmana, Yajna is communion between the worshipper and his god; the solidarity of man with god, of the individual with the community. But the deepening of the individual self-consciousness and the essential perception of the divinity of man, of the Upanishads, can never weaken it or nullify it. *Yajna* is ethnic and cosmic worship and *Tapas* is universal and psychic worship. One is the worship of *Brahman* and the other of the *Atman*. And *Brahman* is equal to *Atman* in the Vedantic language. When work was the dominant note of national life *Yajna* was its language; but when the finishing touch was given to the Aryan consciousness, when the *Karmakanda* summarised as its essence the *Gnana Kanda*, when sin became identical with ignorance, and the depravity of the will was clearly understood to arise from the depravity of knowledge, then *Tapas* was the leading form of spiritual life. *Tapas* is to so educate our lower nature, that it no more helps in the dispersion of our moral being, but enjoys health in the divine Self in us persisting in untarnished purity through all the aberrations of the physical and mental vesture. As *Brahmacharya* is self-control for self-purification and social good, so *Tapas* is self-concentration for self-expansion and universal well-being. The one precedes *grahasasrama*, and the other *Sannyasa*.

Tapas is always referred to in the Indian Scriptures in relation to expansion, growth or multiplication. In the creation Riks we find that the One created himself as many through Tapas. By Tapas the first born Skanda rose and permeated the universe (Atharvaveda). Out of Tapas is born the *retas.*" By Brahmacharya and Tapas the gods obtained extended sway (Taitt. Brah.). The Rishis by Tapas issued themselves out as seven Purushas ; " Prajapati by Tapas became many." " A boy is born of Tapas " (Sat. Brah.). " Prajapati desirous of projeny performed Tapas (Kausitaki. Brah.). Similar passages can be quoted from the Mahabharata and the Puranas.

The religion of the Vedanta may be expressed in the single word *Upāsana*. The sitting near the ideal to become it. Religion is being and becoming ; the *laya* (dissolution) of everything into its source to become one with it. This is the trend of Vedic eschatology. Upasana is termed, in the Rigveda, as *Bhāvavrittam* which may roughly be translated as the becoming or transforming itself. The soul transforming itself by Yajna, by Tapas, by fearlessly giving up life in a battle field, by charity and goodworks is *Bhavavrittam.* When God was considered as a cosmic force, as something external, as the foundation of all creation, *Brahman*, then the dissolution of the grosser objects in the subtler, the offering of everything in fire, the carrier of oblation, to finally enter the source of all fire, *Surya atma*, is the Upasana. This is the philosophy of sacrifice. But when God is realised as the *Atman,* the pervader and illuminator of the heart within, then the grosser forces of the body are merged in the subtler, the *prana* into the mind and the mind into the *atman.* This transformation of the lower into the higher to realise the *Atman* is Tapas. Thus it will be seen that underlying the principle of *Yajna* and *Tapas* is the same *Upāsana*

The Sukla Yajurveda calls *Sannyāsa, Sarvamedha Yajna.* Whether this metomorphosis of man into God is brought about by taming the will, or discriminating knowledge or the heightening of emotion, it is subjectively independent of the objective and accidental aim which gives it its form and leads to the same goal. Thus it will be clearly seen that whatever form of life, of self-control and self-purification has the power to transmute the baser man into the divine man,—all that is Tapas. Govindaraja in commenting upon the word *Tapas,* in the opening stanza of Sri Rāmāyaṇa, gives almost all the meanings conveyed by the word. *Tapas* is such *Yajñas* as *Chāndrayana.* It means willing and concentration; it is Yoga. It is used in the sense of *aparoksha jnana in "gnana mayam tapas."* In the Taittiriya Upanashad it is equated with *Nyâsa* or self-surrender which is the highest form of *Bhakti.* It is also selfless and self-controlled action (Karma) which is the *Upasana* arising out of mental modifications. It is Brahman. It is the study of the Vedas meditating upon its meaning—Brahman. Tapas is also the study of the *Veda* with the *Vedangas.* It is any unswerving devotion to duty. It is also forcible crucifixion of the rebellious self in violent natures with an intense consciousness of sin.

With these few general remarks it will be easy to trace the changes in the meaning of the word Tapas which will form the subject of another article. The History of the meaning of Tapas is the history of Hinduism itself.

———o———

THE GLORY OF NISHKAMYA KARMA.

To remove our ignorance, to open our eyes now blind-folded by Maya, and lead us back to the fountain of bliss, our own Innerself, is the purpose of all the scriptures of the world. And for fulfilling it, the great sages from time to time came to the world and tried their best to clear the path towards the goal. The lives of these great sages were all voluntarily dedicated to the service of suffering humanity, and all of them have uniformly striven to draw us nearer and nearer the centre of our being. With this glorious and unselfish end in view, they have clearly marked out for us the road to Salvation, and also indicated the mile stones in that road, the successive stages through which the spirit progresses towards its goal. Especially, in our country, the idea of there being a something beyond this world of change, and suffering is presented to us at every turn in life, in marriage, in our daily observances, in funeral ceremonies.

The path for liberation has in our books been divided into four sections, the first of which is called *Karma Yoga*, the second Bhakti Yoga, the third Raja Yoga and the fourth and the last Gnana Yoga. Yoga means the path or method whereby the soul attains its union with the Supreme. Of these, *Karma Yoga* is the first from the bottom ; it is the first rung in the ladder to Heaven. *Karma Yoga*, rightly practised leads to *Bhakti Yoga* ; which in its turn leads out to *Raja Yoga* ; which gradually brings us *Gnana* or wisdom, the realisation of oneness with the Brahman who alone really exists.

The *Gnani* is the best *Karma Yogin* who can perform throughly motiveless action. The words *Yogi* and

Gnani are indiscriminately used for each other, in several passages of the Upanishads and the Gita, Karma, Bhakti, Yoga and Gnana do not therefore mutually exclude each other. On the other hand, every Yoga is the fulfilment of the preceding one. Bhakti is the fulfilment of Karma, Yoga of Bhakti and Karma, and Gnana of all the preceding three. What is meant then by saying that the four Yogas are distinct divisions of the trunk road to release is only that Karma or action is predominent in *Karma Yoga*, *Bhakti* in *Bhakti Yoga*, and so on. Every Yoga is named after the element which is predominant in it.

The question may be asked, why these four Yogas? The reply is, because the Vedanta Philosophy is Universal and covers the whole ground of human evolution. One method will not suit all men. Some have mystic tendencies; they must realise God by means of inner searching, by examining into the nature of mind in all its workings. Others are of emotional tendencies and must adopt devotional methods; they must concretise their ideals in a Personal God. Others are philosophers pure and simple; to them the idea of dependence upon a Being outside of themselves does not appeal, and reason and sheer force of will alone can help them; lastly, there are men who require activity in order to make progress and for them is the science of *Karma Yoga*. Man is a feeling, thinking, and willing being; one or the other of these must predominate in certain individuals.

Two elements are indispensably required in *Karma Yoga*—non-attachment or indifference to the fruits of action, and dedication of the work to God. Krishna says to Arjuna, 'O Dhananjaya, do thy duty with thy mind fixed upon the Lord, leaving off all attachment and without caring for the fruits of action. Equanimity of mind, whatever may be the consequence of one's action

—this is what is called (*Karma*) *Yoga*, Gita II, 48. Both these elements are necessary and great is the virtue of action performed with utter-indifference to results and dedicated to the Lord. "That which is done as Nish Kamya Karma will never be vain; there can be no harm caused by it. Even a small portion of the virtue of such *Karma* will enable man to overcome much fear (Gita, II, 40). *Karma Yoga* then though the first of the four Yogas is productive of wonderful results. Indeed, when two such elements combine as non-attachment and a feeling of worship, what doubt is there that the result will be glorious.

In the first place, non-attachment brings about freedom from grief and fear ; attachment is the first child of Maya and nearly all the misery of the world is directly due to it. To be non-attached is to be fearless. A man who works unattached is above grief and fear. Secondly as the *Karma Yogin* dedicate's his work to God, he approaches nearer and nearer to the centre of his being, his innerself. The God-idea gradually grows upon him, until be realises that he, as a member of the phenomenal world, is simply an instrument in the hands of God, that it is God that speaks through the universe. A steady practice of *Karma Yoga* will enable a man to say, 'every thing is Thy property O God ; every thing is Thy doing ; Thou pervadest the whole universe. Thy will be done.'

It is the nature of all *Karma* to destroy *Tamas*, laziness and the like, but *Nish Kamya Karma* gradually kills out Rajas also for, as non-attachment and worship form its elements, it is the best antedote for pride and selfishness. True *Satvic* humility characterises such *Karma*, and it is only this Karma which can be properly said to involve self-sacrifice.

Without the element of spirituality *Karma Yoga* is impossible. To work for work's sake without motives is all very well in words but when one begins to follow it in practice then the difficulty will be present. That is why in almost every verse of the *Gita* which speaks of *Karma-Yoga*, both the elements non-attachment and the sense of worship are combined. Indeed the first is almost impossible without the second, for the mind is unable to leave off desire unless it recognizes the existence of something better than the things it desires. Absolute non-attachment is an impossible condition with man, as at present constituted. The mind can leave off lower things only if it is sufficiently attracted by higher things. Service of man and worship of God should therefore go hand in hand until they become one and identical. It has been wisely observed, service on the physical plane is good; service on the mental or psychic plane is better!

Not merely is *Nisk Kamya Karma* of advantage to the individual, but even as work it will be much better than that which is done with motives. That work is the best which containes in it the least quantity of personal equation. He is the best actor, for example, who, for the time being identifies himself with the part he is playing. The Secret of work, said a great Teacher of modern times, is to identify the *means* and the *end*. The greatest works of art were executed by men who forgot themselves in the work. He is the best musician who loses his little self while singing. All high work is impersonal and spiritual, being free from the considerations of self and the hankering after results.

Nish Kamya Karma is therefore the best *Karma*. It very much helps the individual's growth and at the same time brings about the greatest results, subjective or objective.

VASUDEO R. TENDOOLKAR.

An English Translation of Prof. Deussen's "Das System des Vedanta" (1906).

(Continued from page 481.)

III, 4.

1-17. The doctrine of the Upanishad leads man to the goal without assiduity of action. The attitude of the knower towards works.

18-20. Controversy between Jaimini and Bâdarâyaṇa as regards *Āçramas.*

21-22. Passages like Chând. 1, 1, 3. 1, 6, 1. Çatap. Br. 10, 1, 2, 2. Ait. âr 2, 1, 2, 1 are not mere *stuti,* but part of *upāsanam.*

23-24. Limited validity of the legends in Bṛih. 4, 5, Kaush. 3, 1, Chând. 4, 1.

25. Resumé of 1-17 : Knowledge without works leads to the goal.

26-27. *Yagña, dānam, tapas* etc. as means to knowledge.

28-31. Negligence of the rules regarding food is legitimate when life is in danger.

32-35. Also he who does not long after knowledge should cultivate the *āçrama-karmāṇi,* as they only promote and not beget knowledge.

36-39. Also those who have relinquished Āçrama from poverty are summoned to Vidya.

40. *Character indelibilis* of the vow of *Urddhvaretas.*

41-42. In how far amends possible for the fallen *Brahmacārin* ?

43. Exclusion of the same in the case of *mahāpātakas* and *upapātakas*.

44-46. Whether the affairs of the *upāsana* belong to the *yajamāna* or the *ṛitvij*.

47-49. In what manner the *Āçramas* are to be understood in Bṛih. 3, 5, 1 ?

50.

51. Knowledge as fruit of these expedients results in the present life, if there is not a more powerful *atindriyā çaktiḥ*, else, in the next.

52. A more or less, in consequence of the varied power of the *sādhanas*, exists only in the *saguṇā vidyāh*, not in the *nirguṇā vidyā*.

IV, I.

1-2. The *pratyaya* of the *ātman* is to be practised, until Intuition is attained.

3. Thereon ensues identity of the I and Brahman; To the awakened there is no more evil, no more perception, no more Veda.

4. "Thou shall not make for yourself any image (*pratikam*)."

5. In Chând. 3, 19, 1 ("*ādityo brahma*") is *brahman* predicated by *āditya*.

6. On the contrary, in Chând. 1, 3, 1 is *āditya* predicated by *udgitha*.

7-10. One should practise *upāsanam* sitting, not lying down or standing.

11. For the rest, the question of place, time, and cardinal point is indifferent, only complete tranquility being necessary.

12. The *upāsanas* aim partly at *samyagdarçanam*, partly at *abhyudaya*; the former are to be practised till the object is gained, the latter, till death.

13. In the knowledge attained, annihilation of the past, and impossibility of the future sins. (The power of *karman* is paralised.)

14. The annihilation of good deeds also. Why ?

15. Persistence of the body, notwithstanding release, till the termination of the consequence of works that has commenced. Potter's lathe ; Double moon.

16-17. Sacrifices etc. are no longer obligatory on the *Brahmavid*, but perhaps yet on the *Saguṇavid*.

18. Purifying effect of sacrifices etc. in conjunction with, but also without, knowledge.

19. After the atonement for *karman*; Death and, with it, *Kaivalyam*.

IV, 2.

1-2. (*Aparavidyā*). At death, the *indriyas* are merged in the *manas*,

3. the *manas* in the *prāṇa*,

4-6. the *prāṇa* in the *vijñānātman* (*jiva*), these in the Elements.

7. From here the *Avidvān* attains to embodiment, the *Vidvān* to immortality. This *amṛitatvam* is *āpekshikam*.

8-11. Continuance of the " Subtle Body ". Its essence described.

12-14. (*Paravidyā*). For the *Akāmayamāna* (*Parabrahmavid*) there is no exodus of the Soul ; it is already Brahman.

15. His *Prāṇas* are merged in Brahman, what is coarse turns into earth etc.

absorption comes to pass **without** residuum not, as is usually the case, with residuum.

17. (*Aparavidyā*). The *Vidvān* (exoterically knowing) expires through the 101st vein (the rest through the remaining) ;

18-19. From thence through a sun-beam, which, by day and by night,

20-21. in summer as well as in winter, is ready to hand.

(Otherwise Sâṅkhya-Yoga)

IV, 3

1. Stations on the way : *nadi,———raçmi,——— arcis,———*

2. *ahar,———āpūryamāṇapakshe,———yān shaḍ udān eti,———saṃvatsara,———vāyu,——— āditya,———*

3. *candra,———vidyut,———varuṇaloka,——— indra,———prajāpati.*

4-6. These are the conductors of the Soul the organs of which, from their being packed up, do not function.

7-14. Terminus : *Brahman,* not the omnipresent *param brahma*, but the *aparam, saguṇam brahma,* which is transient as *kāryam. Kramamukti.*

15-16. But those who worship Br. under a *pratikam* have a different reward.

IV, 4.

1-3. (*Paravidyā*). Identity of the released Soul with that which is tied up in *ignorance*, *suffering*, *transiency*.

4. *Unio mystica*.

5-7. (*Aparavidyā*). Characteristic of the (imperfectly) released.

8-9. The "Desires" (Chând. 8, 2) of the released. Freedom of the latter.

10-14. Does the released possess organs (*manas* etc.) ?

15-16. Singular powers of the same ; Ensoulment of several bodies at the same time.

17-22. His *aiçvaryam* and its limits. Description of the *Brahma-loka*. After the *Samyagdarça-nam* has fallen to his lot there, he enters also into the eternal, perfect *Nirvāṇam*.

V. V. RAMANAN.

(To be Continued)

ARJUNA'S INTELLIGENCE.

The embassies the Pandus sent
To get their portion of the realm
Were all in vain ;—a war arose ;
The roguish Kauravas were doomed,
And they should shed their blood and die.

Now ere the actual war began,
The Kuru chief to Krishna went,
To ask the Lord to fight for him.
But what his surprise was to see
His dreaded foe-Arjuna there !

The greatest sinner gazed at him,—
The greatest warrior in the field;
The latter would have killed him there,
But for the vow of Bhima brave.

Within Lord Krishna's house they went,
And found him soundly sleeping there ;
Each other's purpose both well knew,
And none would dare awake the Lord,
But calmly sat beside his bed.

That each might have his object gained,
And that before the other could,
Ah ! each began a place to choose,
Such that when Krishna oped his eyes
He might, at first by Him be heard ;
Beside His head the elder sat

While smart Arjuna took his place
Humbly beside Sri Krishna's feet.
The haughty Kuru seemed to smile
At, what he thought, the foolish choice
Of one so famed for cleverness.

But you, oh Readers ! well could find
Who, of the two, the foolish was.
When after sleep at first you ope
Your eyes, the things before the eyes,
Will not they be those near your feet ?
Will not they be the first you see ?
A foolish creature as he was
The chief of Kurus found it not.

The God in human form arose,
And full in view Arjuna stood ;
He begged Him as a boon to help
The Pandus who were forced to fight
Without a preface Krishna gave
His word t' Arjuna strong and brave ;
But when His head He turned He saw
The eldest of the hundred stand.
Amazed and pale as one who lost
An object rare which most he loved
Ambitious Duryodh'na stood.
T'implore His aid He too began
But crafty Krishna calmly said!
" You know, o chief of Kurus ! well,
That I my word of help have given
To Pandus first-But what of that.
You shall my force of *Yadh'vas*
And I myself will in the war
A harmful weapon never wield. "

Though satisfied the monarch went,
The hoards of troops that Krishna sent,
Think Ye, oh Readers ! could oppose,
Arjuna and the Lord—their foes ?

P. R. SUBRAHMANIAN.

Puducota.

——o——

CORRESPONDEMCE.

THE DARSANAS AND THEIR TEACHINGS

Darsana is a term loosely applied to six sets of teachings, each incomplete by itself, that exist to-day and are ascribed to six sages of indifferent memory. As now known they are the Nyaya Philosophy attributed to Gautama, the Vaisesikha of Kanada, the Sankhya of Kapila, the Yoga of Patanjali, the Purva Mimansa of Jaimini and the Uttara Mimansa of Badarayana. Nothing definite can be said either about the genuine nature of the texts or of the authors nor even about their existence side by side. The Sankhya by the way does not even claim Kapila's authorship, even its chief Karika is by one Isvara Krishna. Seeing that the Upanishads taught only one system of philosophy it will not be easy to make out how six schools arose unless they were schisms of later date. What is most probable is that later compilers collected together all the stray texts and aphorisms that did not obey the rules of Vedic poetry and were not of the type of Pauranic allegory, into sets of teachings. From these six have sprung up many others till each branch has become a Siddhanta and a religion.

The term Darsana was used in the schools of study or Asramas to indicate various stages of study, to convey various teachings in a systematic form ; Darsana would then be a class in the College, a degree as it were which every student had to take. It is also obvious that the Upanishads were the text-books in these schools and each Darsana thus typified an aspect of the Truth, a step gained in the perception of the Universe from the point of view of the philosopher.

The Nyaya begins with reasoning. Man is taken to be a reasoning creature and the infant mind is here trained to do

the preliminary reasoning out, following the behest of the Aranyaka (Taittiriya).

Smrithi Pratyak-sham Aithihyam Anumana Chatushtayam.

Induction as applicable to phenomena, deduction where the noumenon alone is beyond the range of terrestrial phenomena, and perception, and analogy where even the phenomenon is on a higher plane and beyond the range of perceptive reasoning, are advised as methods of such reasoning. Analogy says the Nyaya is the only key to the higher realms, for the whole universe obeys the same primal laws and is obedient to the same harmony on all planes. This system of reasoning proceeds from Universals to Particulars on the basis that the laws governing them all are varients of the same Law, because a Law is an example of Eternality and non duality. By analogy or *Anumana* are many things brought out, many secrets are laid bare. It would not do to apply deduction and induction to processes beyond the thought plane and it is no use saying that nothing further exists if such does not come within the range of our limited perception. The study of Analogy especially and its application is the province of Nyaya.

The Vaisesikha is the next stage for the student and improves on the soil thus prepared. Right reasoning being instituted, elementary knowledge of all things around us must follow. The atomic theory is taught us by the Vaisesikha. With its quiet self-possession and usual imperfection of wordy argument according to the westerns, it calmly assures us that all atoms are one in their essence, that each one has an individuality and separate consciousness, that every atom is possessed of will, memory and sensation of some kind or other, that each atom is perfectly independent of every other and that no other can interfere with it, that each is thus its own creator, preserver and destroyer. This may appear to many as the enunciation of a materialistic theory but considering that the Vaisesikha is only a stage

of a school and not a separate school itself, and considering that the start for these atoms is the endless Brahman and their goal the same Brahman and that they have the same nucleus of the same homogeneous essence, we must differ from the orientalist in his novel theory that the Vaisesikha is materialistic.

We come now to the Sankhya. We don't know if what we have is the original teaching of Kapila. We have Isvara Krishna's Karika to go upon. It is so akin to the Yoga that it cannot be called the real Sankhya. On the authority of none less than the late T. Subba Row who was a very great exponent in English of Vedantic ideas, I would say that the real Sankhya is the Philosophy of Numbers on a higher and more systematic basis than the Pythagorean. Sankhya is number and no reason has been shown for the change of accent. The mention in the Gita of Sankhya and Yoga does not perhaps refer to the Isvara Krishna Karika but to the many and the few (Yogis) only, This philosophy of Numbers has been carefully removed and put along with the Mantra, Tantra and Yantra Sastras, from which I subjoin the following explanations. It is not practicable without life long labour of several collaterals to perfect out the philosophy, but of the higher teachings a complete system can be obtained.

Arguing from the basis of the infinite Unity of the Number (non-seperate Motion), of the Causeless Cause, the Sankhya taught the orgin of numbers, their analogues and significance in the higher planes; the science of Geometry; how in the primitive crystalline formations, geometrical figures appear; how each crystal separating into its basic undergoes change of form, color and sound; how the phenomena of physical experience too have their analogues in number, color and sound; of how also to combine color and sound to produce effects or phenomena; thus teaching, the student was taken beyond the physical plane into the ether *Akasa* and *Prakriti* and taught its mighty potency and its wondrous powers.

The Yoga went a step further and taught the powers function and potency of Prana, life, its ramifications, its application to man and his involution, its universality and correlations.

The Jaiminiya System upholds the Law and all laws. It takes the student to the study of the various aspects of the one Law in the physical and other planes of matter. It touches upon how these laws work out and are the exponents of the Great Harmony called Brahman, upon the great mystic rites called Homas (or Homas), Yajnas (or Yasnas), the applications of Mantras in general, how to study them, and bring them into systematic practice, and much more bordering on the same ground. In the Jaiminiya the student is thus made to go on to the thought plane and led to real study of the laws governing Thought itself.

The Vedanta marks the end of study and the beginning of practice. It proclaims itself to be merely an enquiry into Brahman or the true greatness. The student is taught, that for all purposes of such a study, the universe with its various phenomena cannot become an object or text book and advises the student if he would know the universe to know himself. The student if he would know all must first study the correct significance of " Know Thyself."

All these are therefore only preludes to practice which is the aim of the Samaya School. These Samayas are referred to as Samaya-charikas in the later Vedic ceremonials; and in the Upanishads.

P. PARAMESVARA AIYAR.

NOTES AND THOUGHTS.

The *Hibbert Journal* contains a very interesting article on "the vital value in the Hindu God-idea" from the pen of Mr. William Tully Seeger. The writer, in a way, admits that the Hindu idea is much more rational and soul-saving than that of modern Christianity. He says,—enough has been said to suggest the probability that the Hindu conception regarding the 'self' is just what the Occident needs and must appropriate it if it is to see through life's falsities and lay hold of its spiritual realities. If the term 'Christian' must be retained, let it be preserved in a form that will serve the purpose of doing away with its puerile ecclecias-ticism—namely, Neo-Christian. The latter day influx of Orientalism among us is preparing the way for a fusion of its purer elements with Western individualism and the outcome that may be looked for is the *Religion of the Divine self*, the most hopeful and rational of all methods of overcoming the sway of the senses with the sway of the spirit."

* * * *

It is a hopeful sign of the times that there are men, even amidst the degradations of the materialistic civilization of the west, who pause to think of the spirit. It is true that the Vedic Religion of Divine Self can alone give that self-control, that peace, that stability of character, that freedom from worry and fear which the west wants. But have the philistine races of the West, the mental agility and assimilating power to graft this eastern idea on Christianity? Have they the clearness of perception to separate Christianity from Churchianity, the Eternal

Gospel from the ephemeral forms ? Time alone must prove this.It must he borne in mind that " as rice cannot grow with out its husk so the religious spirit cannot grow without proper forms." The form, the church must also change suitably before the new idea takes a permanent root in the heart of the common man.

* * * *

India is passing through a transition period. In all our changes, let us not forget our national heritage the spiritual religion of the self. The core of Asia is austere and moral, and let us cling to it and assimilate all that is good and enduring in the west.

* * * * * *

For the worshippers of utility there is no morality except the morality of profit and no religion expect the religion of material welfare.....Humanity to day is dying for lack of common faith : a common idea uniting earth to heaven, the universe to God.

From the absence of this spiritual religion of which empty forms and lifeless formularies remain, and from a total lack of a sense of duty and a capacity for self-sacrifice, man like a savage, has fallen prostrate in the dust, and has set up an empty altar the idol of 'Utility." Mazzini.

* * * *

India to-day is becoming more and more self-cognisant. A high sense of a national mission, for the spiritual emancipation of humanity, and a renovated, purified and strengthened national self-consciousness towards that end, is possessing the children of the mother-land. The World is looking to Asia, and especially to India to introduce a new moral order for humanity. Let us profit by

the experiences of the West and not set up a false god, the empty idol of wealth and power. Let us not imitate for imitation is death. Let us make our own, the national heritage, and render dynamic the thoughts of Asia on the most momentous questions of life, if we are to deliver our message manfully for the good of hnmanity. And that message will be one of peace and good will to all men. When Asia makes her power felt, it will not be for the adoration of physical force but for a life of purity, of industrial and agricultural expansion not subversive of the moral Law within, of scientific discovery proclaiming the spiritual greatness of man and the solidarity of the universe. Truly did Valluvar say that the agricultural life is the only true and rational life. For such a task India must equip herself and is equipping herself.

EXTRACT FROM A LETTER OF SWAMI VIVEKANANDA TO A DISCIPLE.

... ...

The work is terribly hard and the more it is growing the harder it is becoming. I need a long rest very badly. Yet a great work is before me in England.....Have patience, my son—it will grow beyond all your expectations.....Every work has got to pass through hundreds of difficulties before succeeding. Those that persevere will see the light sooner or later. * *

I have succeeded now in rousing the very heart of the American civilisation, New York, but it has been a terrific struggle.....I have spent nearly all I had on this New York work and in England. Now things are in such a shape that they will go on.

To put the Hindu ideas into English and then make out of dry Philosophy, and intricate Mythology and queer

startling Psychology, a religion which shall be easy, simple, popular, and at the same time meet the requirements of the highest minds--is a task only those can understand who have attempted it. The abstract Advaita must become living--poetic—in everyday life ; out of hopelessly intricate Mythology must come concrete moral forms ; and out of bewildering Yogi-ism must come the most scientific and practical Psychology—and all this must be put in a form so that a child may grasp it. That is my life's work. The Lord only knows how far I shall succeed. To work we have the right, not to the fruits thereof. It is hard work, my boy, hard work ! To keep one's self steady in the midst of this whirl of *Kāma-Kāñchana*, and hold on to one's own ideals, until disciples are moulded to conceive of the ideas of realisation and perfect renunciations, is indeed difficult work. Thank God, already there is great success. I cannot blame the missionaries and others for not understanding me—they hardly ever saw a man who did not care about women and money. At first they could not believe it ; how could they ? You must not think that the Western nations have the same ideas of chastity and purity as the Indians. Their equivalence are virtue and *courage*.....People are now flocking to me. Hundreds have become convinced, that there are men who can really control their bodily desires; and reverence and respect for these principles are growing. All things come to him who waits. May you be blessed for ever and ever.

—— o ——

VEDANTA WORK.

THE VIVEKANANDA HOME.

VIZAGAPATAM.

An association under the name of "The Vivekananda Home, Vizagapatam" has been started at Vizagapatam on Telugu New Years Day (Plavanga) the 15th Of march 1907, with the main object of occasionally feeding and clothing the poor who are helpless and destitute. The opening ceremony of this association took place in the Jagannmitra Hall on Friday the 15th. March 1907, with M. R. Ry Yepa Lakshminarasimham Pantulu Garu, retired district munsiff, in the chair. Dewan Bahdur B. Narayana Murty Pantulu Garu, Messrs. P. T. Sreenivasa Iyengar Avl M. A. L. T., F. M. U, K. Ramalinga Sastri Garu and other leading gentlemen of the town were present on the occacion. After the President's inaugural address the Secretary read the following report.

Esteemed chairman, beloved friends, members of our home, and gentlemen.

With very little ostentation or ceremony, I proceed straightway to address you regarding the Swamy Vivekananda Home. I consider it a great privilege to explain to you to-night, the object of this very important and ennobling institution. I admit I am not equal to the task; but by your kind indulgence and patient hearing I hope to accomplish it in spite of many disadvantages. It was my long cherished desire to put some of the teachings of our great sages of the world to practical use. Now a little way is opened to realise the desire. A few of my friends prompted by similar desires joined me in this glorious task. We put our heads together and started this movement. Moved by the sufferings of the poverty-stricken multitudes who are daily dying in great

numbers through sheer want, we have proposed on a modest scale to allay their suffering in so far as our resources would permit. Love to God and Humanity is the chief tenet of our creed. Permit me, gentlemen, to go a little out of my way to tell you that we have no fight against any particular faith; that we do not defraud any religious faction, that we have a kind word for every man, be he a Christian, be he a Musalman, be he a Hindu, a Zoroastrian or a Buddhist. The questions of charity and poverty have engrossed our serious attention and we hope in the near future to give our thoughts a definite shape and a firm basis. Our great Continent of India withstood the severe attacks of nations which conquered it one after another in quick succession but it had to yield under their bitter consequences. Each conquest exhausted the resources of the rich East leaving the land barren and the people—driven to effeminate despair. It told very seriously on the condition of the poor. It added to their great numbers. Everywhere it is one uniform cry of hunger and want. In this small town of Vizagapatam we daily come across hosts of beggars without a morsel a day. You see, care and anxiety in their shaggy faces. starvation has made deep trenches on their foreheads. Their ghastly looks and sunken cheeks are but the external manifestations of cruel hunger. This is not a thing unknown to anyone of us here present; but a rich man often does not realise the suffering of the poor. The full belly does not believe in hunger. The rich man lives in his mansion and knows no want. The Poor man is couped in his dirty hovel or the miserable hut. It is a hot-bed of disease and pestilence. It is there that cholera breaks out, and it is there that scarlet fever generates. While the poor man seeks food, the rich man seeks his appetite. Are we not all of us children of the same great God in the Heavens?

"To him no great no small
Who sees with equal eye as God of all
A hero perish or a sparrow fall

Atoms or systems into ruin hurled
And now a bubble burst and now a world."

Humanity is the foundation of all virtues. Let us hold fast to this noble principle and work it out in daily life. Are they not our brethren? Are we not bound to guard their interests? Are we not bound to feed them when they are hungry? Do they not demand our pity and compassion? In these so-called advanced times, men of influence and power agitate for political rights and privileges. Some fight for the cause of higher education. Some devote their lives in the struggle for securing higher appointments for natives, while some others struggle for reform. In all these and a host of other movements the question of the poor is never very seriously taken up. Let all such honest men by the grace of the gods and divines follow their own pursuits. It is but a fair division of labour if some of us who, through the trammels of official life, are prevented from taking any part in political matters, advocate the cause of the poor and request the healthy cooperation and sympathy of all men irrespective of caste, colour or creed. Then comes in, the all-important question "Can we do all that ought to be done?" Men of small resources and inferior abilities should not undertake great projects. Repeated endeavours however small will overcome great obstacles and produce great results. We have started this movement on a small scale. Half a loaf is better than no bread. We do not propose to fight only for the sake of the principle. We want work, solid work done. "To say well is good but to do well is better. If to say well and do well were fitted in one frame, all were done, all were won, got on all the game." It is our sincere endeavour to accomplish the small object both by example and exhortation. So far about our primary object.

The movement was started purely on the lines of genuine *Annadana Samaj* but during its progress, on the kind and timely suggestion of some of its members, it has been proposed nədo t

a small reading room for the study of journals on theology and philosophy. The movement is still in its incohate state. There are fifty members now on the rolls. We hope in a short period of time, it will swell into large numbers. Such a society has been a long felt want in this rising city. Each man I presume, has a small fund for charity. He may not have either the opportunity or time to use it rightly. I often felt the difficulty myself. And gentlemen, I trust you will bear me out in this fact unanimously. Often are we assailed by good intentions, but it is hard to overcome human frailty, and we neglect to do what we ardently desire to do. People often do not care to spend a little money in such matters but to avoid the trouble that is incidental to such an undertaking. they are invariably obliged to abandon even laudable schemes, To such men we humbly offer our services and promise to strive our utmost to accomplish their object. It is my honest conviction that a society like the one we have formed is capable of producing immense good. It gives great impetus to regeneration. It makes men noble and wise. It pleases both God and man; in short it is one of the sure ways to salvation.

Often have I heard people tell me that there is famine in the north; that donations are invited for the relief of the desolate in distant lands. We have our great sympathy for them, but I fondly ask my brethren assembled here. "Have you done your duty here? Have you done anything for your neighbour? Is he not dying of starvation? Charity begins at home. Let it begin there in right earnest. I do not mean that it should end there. Let it begin in the right place before it can travel on to distant lands. We have no sympathy for the man who neglects his neighbour; because he is accustomed to see them daily in want and does not guage the magnitude of his suffering and distress. Distance lends enchantment to the view. A ghastly report of any disaster in some daily paper, appeals very strongly to us. We rush forthwith to tender our maximum help. How many similar incidents go unnoticed in

our own city? I fancy it is the closeness to them that makes us callous. My earnest prayer to the God Almighty will be "May the existence of our Home earnestly remind such men that they can never be too charitable in their own towns.'

I told you already that this movement is stlll in its inchaate state. A few days back, we met in this very hall and elected office-bearers for conducting business, consisting of :—

1. Secretary——— my humble self.

1, Treasurer———M. R. RY. Wullipalem Lakshminarayana row pantulu Garu.

3. Members of the managing committee. ...Kadambari Jagannadham pantulu Garu. ...Bandaru Venkatanarayana naidgaru. ...Dadisetty Bayanna dora garu.

We want a patron, a president and a vice-president. On the good advice of the leading citizens of the place, we propose that a deputation should wait on some local zamindar and request him to be the patron of our institution. The election of the president and vice-president will follow suit. Considering the present financial condition it is judiciously proposed to feed the poor once in every three months. But if better days await us, we hope to increase the number from time to time. The feeding of the poor for this quarter should have been done to-day, but owing to the fact that a good many of them have gone over to the Anakapalli festival, it is thought advisable to have it on Sunday the 17th. instant. To meet the expenses of the first feeding, donations have been invited and I have received them both in kind and money enough to meet the expenses.

A few rules of admission :—

Eech member shall pay an entrance fee of annas 8 and a monthly subscription ranging from two annas upwards.

The amount collected by way of entrance fee goes towards meeting the charges of the reading room. The monthly subscriptions and other donations will be utilised solely

towards feeding the hungry and clothing the naked. Above all things a little store-room is a great desideratum.

I therefore request you to join me with mirth and joy in inaugurating the institution of our Vivakananda Home on this holy day of the New year according to our calender. Formal institution to day of our home augurs well of a good future life and healthy progress.

MAY GOD PROSPER OUR HOME AND RELIEVE THE NEEDY.

R. JAGANNADHA ROW.

SECRETARY.

—o—

VEDANTIC ACTIVITY IN AMERICA.

After the lectures and classes at the Vedanta Society House closed on July 14th, the practical work of the Society was transfered to the Vedanta Asharma in West Cornwall Swami Paramananda took up his residence there and established a regular routine in the daily life. The hour for rising was fixed at A.M. and at six a meditation class was held in the chapel and again in the evening at eight. In the interval the members went about their various duties until the afternoon, when during a part of his stay the Swami devoted some time to reading aloud or to answering questions. These were informal meetings under the trees, everyone talked freely, and the students all found this hour especially helpful. But the close contact with the Swami was in itself a constant lesson and his teaching was confined to no fixed times, but continued throughout the day whenever a word or an occurence furnished an occasion for an impromptu talk on some phase or difficulty of the spiritual life.

Swami Paramananda returned to New York in the early part of September and on the 15th. re-opened the classes and the Sunday Service. With the first Sunday of October began

the regular lectures and the Swami gave an earnest and impressive talk on "The Need of Religion," in which he emphasized the fact that all of religion consisted in "being and becoming" one with our Ideal. Man is man so long as he tries to rise above nature external and internal, he stated. The attempt to conquer external self has lead to the development of the physical sciences and to all mechanical achievements. The effort to subdue the inner nature constitutes what is known as religion; and since complete mastery of self alone can bring eternal peace and happiness, man's greatest need is religion.

"Religion as Universal" was the subject for the following Sunday. In this the Swami made the broad claim that every religion is universal in its fundamental principles, becoming narrowed down to a limited sect through the imperfect efforts of those who try to apply those principles; therefore by practising any one of the religious with sincerity and true devotion man can attain to the realization of the one Eternal Religion. In dwelling on this, the Swami spoke feelingly of Sri Ramakrishna who had proclaimed this universal message with such force both by His words and by His life. The Swami also stated that any sect which claims to represent universal brotherhood or the one universal religion is in itself a protest against universality, which can be realized not through any organized movement but only through each individual's living the life.

On the third Sunday of the month the lecture was on "The Religion of Work". Swami Paramananda spoke with great fervor and what he said was found extremely helpful by every one. We all work, he began, but few of us know why; hence the greater part of our energy is wasted. We spend it in struggling for the unreal and transitory, instead of for the permanent and real; and in consequence we meet with disappointment at every step. The great Seers of Truth, recognizing this inevitable law of ceaseless activity and desiring to help mankind to utilize it developed a religion of work or

Karma Yoga, which teaches us how through work alone we may attain the highest goal. In this religion even the most menial task becomes an act of worship, if it is done withont attachment. So long as we care for the results of our work, we work as slaves. When we offer up, all the fruits of our work, both good and bad, to the Lord, realizing that He is the only doer, then we work as masters. Love is the motive power behind all activity, but the sinner's love is selfish and the Saint's unselfish. When a man has learned to work with complete unselfishness, he has attained the goal of Karma Yoga. He then works cheerfully and fearlessly and enjoys true peace and bliss.

In, the Tuesday evening Class Swami Paramananda is now expounding Sankara's work entitled "Highest Discrimination". This is the first time that this sacred writing has been presented to the students and it is proving exceptionally interesting to all who are following the course.

In the Thursday Evening Yoga Class the Swami has taken Patanjali's Aphorisms as the text book for the present.

Swami Paramananda has begun to hold the usual Wednesday afternoon reception and will see anyone between three and four.

—o—

COLOMBO.

The fifth annual general meeting of the Vivekananda Society was held on the 13th July 1907 at the Society's rooms in No. 63 Wolfendhal, and was presided over by Vice-President Mudaliyar R. C Kailasapillai. There were present 20 members. The minutes of the last general and ordinary meetings being read and confirmed, the Secretary read the report of the fifth year, which was unanimously adopted. Votes of thanks were passed to the

retiring committee and auditors. The following were elected as office-bearers for the ensuing year :—

President.....	H. Tiruvilangam Esq. Proctor S. C.
Vice-presidents	Mudaliyar R. C. Kailasampillai D. Muttusamy Esq. Proctor
Secretary	K. Chelliah Esq. Proctor
Asst. Secretary	Mr. V. Visvalingam
Treasurer	,, R. S. Subramaniam
Committee	The above office-bearers and Messers. C. Perumal pillai, W. Subbiah, K. Ganapatippillai, K. Ratnasingam, and T. Welayuthan
Auditors	Messers. C. T. Kandaiya, T. Canagasabapathy, and A. Ponniah

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THE BHAGAVAD GITA

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER XI.

(*Concluded from page 516*)

37. And therefore do not these bow down, O great-minded One, to You who are the most revered, the First Creator even of Brahma? O Infinite Being, the Lord of gods, the Abode of the universe! You are the Imperishable, the conditioned states of existence as cause and effect, and that which is beyond (all these).

O great-minded One! for what reason do not *Hiranyagarbha* and others bow down to You who are the most revered and who form the first Creator even of Brahma or the *Hiranyagarbha*! O Infinite Being! the Lord of gods and the Abode of the universe! You alone are the Imperishable. That which does not perish is the Imperishable; that is, the spiritual principle of the

individual soul of beings (*Jivatman*), (You alone are this) for, as declared in the following and such other *Srutis* "The discerning soul is neither born, nor dies.", the *Jivatman* does not perish. You alone are the conditioned states of existence as cause (*Sat*) and effect (*Asat*). What is indicated by the word *Sadasat* (cause and effect) is the principles of *Prakriti* or nature which exists both in the conditioned modes of effect and cause,—in the condition of effect by being susceptible of divisions into name and form which is indicated by the word *asat*, and in the condition of cause by being incapable of any such division which is signified by the word *sat*. You alone are both these, as also That which is beyond these. Therefore You alone are also that other principle of freed soul (*Muktátma*) which is beyond *Prakriti* and the *jivatman* which is bound by *Prakriti*.

38. You are the First of gods, the Ancient *Purusha*. You are the supreme repository of all this universe; You are the knower and the known and the supreme Abode. O Being of Infinite Form! by You the All is pervaded.

Therefore You are the First of gods, the Ancient *Purusha*; Your are the supreme repository of all this universe. Because all is treasured up in You, You are the supreme repository of all this universe. The meaning is that by being the *Ātman* of all this universe which constitutes the body, You alone form the supreme support of all. All the knowers and all the known in this universe are Yourself. You alone, who are thus situated as the *Ātman* of all, are also the supreme Abode or the place of refuge, that is, the place ultimately attainable. O Being of Infinite form! by You the All is pervaded; that is, through being the *Ātman*, the All, the whole universe compounded of intelligent souls and non-intelligent matter, is pervaded or filled by You. It is said that You

alone are taught by means of *Vāyu* and such other words :—

39. You are Vāyu, Yama, Agni, Varuna, the moon, the grandsire (*Hiranyagarbha*), and the grandsire's sire. Salutations, salutations to You a thousand times, and yet again salutations, salutations to You.

You alone are the grandsire's Sire, the grandsire and the like of all. The progenitors of all creatures are the Sires, the *Prajāpatis*. The Sire of *Prajāpatis* is *Hiranyagarbha* or the grandsire of all creatures. You who are the sire even of this *Hiranyagarbha* who is the grandsire's sire of all creatures. The meaning is that on account of Your being the *Ātman* of grandsire and such other beings, You alone are spoken of by every word.

40. Salutation before and behind You ; salutation to You on all sides ; O All-being ! You who are of infinite valour and unbounded prowes, pervade all ; therefore You are the All-being.

Having seen You, the Lord who is of extremely wonderful form, with eyes blossomed with joy, and bent down with excessive fright, I offer (to You) salutations on all sides.

You who are of infinite valour and of unbounded prowess, pervade all by being their *Ātman* ; and therefore You are the All-being, that is, because You pervade everything, the totality of intelligent souls and non-intelligent matter by remaining their *Ātman*, You alone exist, therefore, in all their modes of existence ; for the reason that the totality of intelligent souls and non-intelligent matter constitute Your body and form the various modes of Your existence. The meaning is that You alone are what is described by every word. It is clearly stated in such passages as, " O Being of Infinite form ! by You the All is pervaded." [XI—38.], and again " You

pervade all, therefore, You are the All-being." [XI—40.], that for the equation of You with all things mentioned by such passages as, "You are the Imperishable, the conditioned states of existence as cause and effect." [XI—37.], You are Vāyu, Yama, Agni, &c." [XI—39.], the sole basis is the pervation by being the *Ātman*.

41. For the sake of fun whatever act of discourtesy has been shown to You while at play, in bed, in sitting together, and at meals, whether alone, or in company with others, O Infallible One!—for these, I crave pardon of You who are Immeasurable.

42. Whatever word has been spoken rudely by me who did not know this Your greatness, either through error or through affection, thinking of You as a friend, and hailing You as Krishna! Yādava! Comrade!

Your greatness consisting of infinite valour, unbounded prowess, the quality of being the internal ruler of all (*antaryâmin*), and the creator of all and the like,—by me who did not know this, whatever rude word has been spoken without respect, through error, that is, mistake, and through affection, that is, by long acquaintance, thinking of You as a friend, an associate, and hailing You as Kishna! Yādava! Comrade!

Whatever act of discourtesy for the sake of fun has been shown (by me) to You who are worthy of being honoured by all the gods, whatever acts of disrespect have been rendered to You in play, in bed, in sitting together and at meals and in all our conjoint acts, whether alone, or in company with others,—for all these I crave pardon of You who are Immeasurable.

43. You are the Father of this world, animate and inanimate, the most worthy of honour and the Teacher of this. There is none equal to You; how should there be

another greater (than You) in all the three worlds. O Being of unrivalled majesty!

"Being of unrivalled majesty! You are the Father of this world animate and inanimate, You are also the Teacher of this world; and hence You are the most worthy of the honour of this world—animate and inanimate. There is none equal to You; How should there be another greater than You in all the three worlds? There is none other than You who is equal to You in any of the qualities, in mercifulness, and such others; how should there be one greater?

44. Therefore with obeisance and prostration of body I crave grace of You, the adorable Lord. As a sire with the son, as a friend with a friend, may You, the Lover, be pleased, O God! to bear with me, the beloved.

Because You are the Father, the most adorable, and the Teacher of all and are greater than every other by the possession of mercy and such other qualities, therefore with obeisance and prostration of body I crave grace of You who are the adorable Lord. As unto the son even though he has committed offence, and unto a friend, a father and a friend (respectively) show forbearance, so also may You who are the supremely merciful lover, be pleased to forbear all with me, the beloved.

45. I am rejoiced with seeing what was unseen before, and yet my Mind is greatly agitated with fear; show me Lord! that (propitious) form alone (of Yours); be gracious, O Lord of gods, the Abode of the universe!

I am rejoiced, that is, delighted with seeing that form of Yours which was unseen before, and which is extremely marvellous and highly fierce; and (Yet) my mind is greatly agitated with fear. Therefore, Lord, show me that propitious form of Yours alone; be gracious, O Lord of gods! the Abode of the universe! that is, be

gracious to me, O Lord of Brahma and such other gods even! the Refuge of the whole universe!

46. I desire to see You in the same guise as before, with diadem, with mace, with disc in hand. (Therefore) become endowed with that same (former) form with four-arms, O Thousand-armed, Universe-bodied Being!

In the same guise as before I desire to see You with diadem, with mace, with disc in hand. Therefore with that same form with four arms, formerly possessed (by You), become endowed, O Thousand-armed, Universe-bodied Being! The meaning is that You who are at present being seen with the forms endowed with thousand arms and Universe-body become possessed again of that same former form.

Sri Bhagavan said :—

47. By Me graciously disposed, O Arjuna! has been shown to you, of My own power of will, this Supreme Form framed of radiance, universal, endless, primal, which Form of Mine none save you has yet beheld.

This Form of Mine which is framed of radiance, that is, which is a mass of radiance, which is universal, that is, which forms the *Ātman* of all, which is endless, that is, which is devoid of end, as this word, 'end,' is intended to indicate others of the class, which is devoid of beginning, middle and end, which is primal, that is, which forms the source of all beings other than Myself, and which none save you has seen before,—this same Form of Mine has been shown by Me, who am graciously disposed, to you who are My devotee, of My own power of will, that is, by force of My eternal will-power.

It is said that it is not possible to see Me in My real state of existence by all other means except by exclusive *Bhakti* (love and devotion) :—

48. Not by study of the Vedas and of the sacrifices, not by gifts, nor by rituals, nor by fierce austerities can I be beheld in this form in the world of men by any but you, O mighty warrior of the Kurus !

I, who am of this form and am staying in My real nature, cannot be beheld by any person devoid of intense *Bhakti* directed to one object and other than yourself who are full of *Bhakti* for Me, through the simple means of Vedas, sacrifices, and such other observances.

49. Let not fear, nor the spirit of bewilderment be yours, in beholding such an awful form of Mine as thus. With fear cast off, with mind gladdened, behold once more this My former form alone.

By seeing such an awful form of Mine, whatever fear and whatever spirit of bewilderment exist in you, let not both these exist. I shall show to you that same mild form to which you were already well-accustomed. Behold then this alone, My former form.

Sanjaya said :—

50. Thus having spoken to Arjuna, Vasudeva once more displayed His own form ; and the Great-Minded One assuming again a lovely body consoled him who was terrified.

Thus having spoken to the son of Pandu, the Lord, the Son of Vasudeva, once more showed His own four-armed form, and consoled him who was terrified at beholding an unfamiliar form, by assuming once more the familiar lovely body. The Great-Minded One is one who is endowed with eternal will (*Satyasankalpa*). To this Lord of all beings, the Supreme Person, the Supreme Brahman who has assumed a human shape for the salvation of the world and is the Son of Vasudeva, His own form is that of four-arms. On account of the prayer of

Vasudeva who was afraid of Kamsa, two of the arms were withdrawn until the slaying of Kamsa, and afterwards displayed again; for, thus it was prayed for :" Born are You, O Lord ! the God of gods, the Bearer of corch, disc and mace ! Graciously withdraw, Lord ! this Divine form. Withdraw, O *Ātman* of the whole universe ! this form of Yours with four-arms." This form with four arms of the Son of Vasudeva, is what formed the object of constant contemplation of Sisupāla who hated Him, thus : " Him who is endowed with four, long and stout-arms, and bears couch, disc and mace, &c." It is therefore stated here that (the Lord as beheld) by Pārtha is of the same form endowed with four-arms.

Arjuna said :—

51. Beholding this, Your lowly human form, O Janārdana ! I am now possessed of consciousness and have returned to my natural state.

Beholding this Your extremely lowly form which is endowed with unbounded and inestimable beauty, delicacy, grace and such other qualities, which is exclusively Yours, and which resembles the appearance of a human being, I am now become possessed of consciousness and returned to my natural state.

Sri Bhagavan said :—

52. That form of Mine which you happened to see is very hard to behold ; even the gods are ever longing to see this form.

That form of Mine which you happened to see, which is engaged in controlling the whole universe, which is the refuge of all and which forms the cause of all, is very hard to behold, that is, is not possible to be seen by any one ; even the gods are ever longing to see this form, but have not seen.

53. Not with the help of the *Vedas*, not through the practice of religious austerities, not through the giving of gifts, nor through sacrifices, it is possible to see Me in this same guise in which you have seen Me (now.)

54 But through exclusive devotion (*Bhakti*), Arjuna! it is possible really to know, to see and to enter into Me, such as I am now, O Harasser of foes!

With the help of the *Vedas*, that is, by means of such observances as teaching, expounding, studying, hearing, and muttering the *Vedas*, through sacrifices, the giving of gifts, offerings and religious austerities, which are all simple religious acts, unattended with love and devotion for Me, it is not possible to see Me such as I really am.

But through exclusive devotion (*Bhakti*) it is possible really to know Me, with the help of the *Sastras* to really behold Me directly and to really enter into Me. To this effect there is also the teaching of the *Sruti*,—"This *Ātman* cannot be gained by the *Vedas*, nor by understanding, nor by much learning. He whom the Atman chooses, by him alone the *Ātman* can be gained. This *Ātman* chooses his body as His own." [*Kath-up.* II. 23. and *Mund. Up* III. 2. 3.

55. He who does works intending Me, who is absorbed in Me as the highest object, who is lovingly devoted to Me, who is devoid of attachment (to any other object), who is without hatred to any being, comes to Me, O Son of Pandu!

He who does all such works as the study of the *Vedas*, etc., thinking that they are the means of worshipping Me, is the person who does works intending Me. He for all of whose understanding, I am the highest object, he who by being excessively loving to Me is unable to obtain self-sustenance without the uttering of My names, without praising, medidating upon,

worshipping, prostrating before Me and doing such other acts of obeisance and consequently who having Me as the sole object to be gained always, does all these acts, is he who is lovingly devoted to Me. He who is devoid of attachment, is he who on account of his being solely attached to Me is unable to bear attachment to any other object. He who is without hatred to any being, is he who,—because his nature is to feel pleasure or pain solely on account of his union with or separation from Me, and because he meditates on his own sins to be the cause of his sufferings, so also meditates on all beings as being dependent on *Paramapurusha*, and hence by reason of the absence of cause for hatred to all beings,—he who is without hatred to them. He who remains in this way comes to Me, that is, attains to Me in My real state of existence. The Meaning is, that becoming completely rid of the odour of ignorance (*avidyā*) and of every other kind of blemish, he exists in the sole enjoyment of Me.

Thus ends the Commentary of Bhagavad Rāmānuja on Chapter XI of the Srimad Gita,

Entitled,

The Yoga of Visvarūpadarsana.

———o———

TAPAS.

II

The true life of a nation may be described as a life of continuous syntheses; a strenuous attempt to weave into a largar unity the scattered and isolated experiences and make them the co-ordinating parts of a higher organism. Greatmen are the summits of such thoughts. The Vedic religion is preeminently a religion of unity—not merely the unity of the phenomenon with the noumenon, of the soul and the universe with God but also of tradition and forms. These forms are attempts to apprehend clearly the central purpose of life, so that it might make it purer, richer and nobler. In this shifting panorama of life, in this universe bound by time, space and causation, man, again and again, scales the same height, realises the same truth, through a variety of paths. *Tapas* is one such path; and it changes with every change in the form of life and is identified with every other path.

It is a sign of the spiritual insight of the Indian people that the phenomenon of *Tapas* made its first appearance amongst them and played an important part in the spiritual evolution of humanity. Tapas is the religon of *intuition*. All our life—individual or national—as it reaches higher stages, as it speaks in more refined language, becomes more reflective, communes more with itself, and tinges the external universe into the colors of the atmosphere within. No man can go against his own nature; there is no law more sacred than the moral law within. In the march of mankind towards perfection this cognisance of the innate perfection of man came first to the Indian people. The method of attaining this spiri-

tual perception of the race is *Tapas*--that self-concentration and self-mastery, either for social or universal well-being, independent of all external and accidental circumstances.

The idea of *Tapas* appears in a highly developed form in the *Samhita* itself. So early as the creation Riks we see " that the germ hidden manifesting itself by the greatness of its *Tapas* as the One ". The root idea of heat helping the incubation of the mundan egg might have been the beginnings of the idea of Tapas. As the potential and undefined energy in the egg, through heat, transforms itself into a kinetic, orderly creature, even so, the Brahman manifest Itself as the Iswara, the totality of all existence. This naturally gave birth to the conception that *Satyam* and *Ritam* or Truth and Law and everything existing rose out of *Tapas.* " From *Tapas*, kindled to its height, Truth and Eternal Law were born (X-190.1). The Germ of everything is *Tapas.* " I saw thee meditating in thy spirit what sprang from *Tapas* (ardent devotion) and hath thence developed. In plants and herbs, in all existing beings I have deposited the germ of increase (X-183)."

Tapas which literally means heat, also meant the heat of emotion or Fervor, the heat of abstract meditation, strong-willing, and self-denial. In a hymn addressed to Manyu (Anger) *Tapas* is called the ally of Manyu. Here Tapas is fervor or heat of emotion or righteous indignation which is essential to victory and which has the power of making man forget his little self and feel mighty. " Manyu was Indra, yea, the god was Manyu, Manyu was Hotar, Varuna, Jātavedas. The tribes of human lineage worship Manyu ; accordant with thy *Fervor*, Manyu, guard us. Come hither Manyu mightier than mighty ; chase, with thy *Fervor* for ally, our foeman.....Come

hither, I am all thine own ; advancing turn thou to me, victorious, all-supporter ;" (X-83).

To the Indian mind the idea of fire suggested the ideas of heat, expansion, motion, purification and transformation. Fire burns away everything and gives it a newer and purer form. This purification of the lower-self that it might become the higher is the very essence of the Upanishads. The Rigveda talks of " the spirit, that went far away into this All that lives and moves." The souls on their entrance into heaven are addressed in the verses quoted below ; and the heading of the Mantra is *Bhāvavrittam* which we roughly translate as the becoming or transforming and which forms the foundation of later Vedic thought.

For some is Soma purified. Some sit by sacrificial oil ;
To those for whom the meath flows forth, even to those let him depart.

The invincible through *Tapas*, those whom *Tapas* hath advanced to light,

Who showed great Tapas in their lives,—even to those let him depart.

The heroes who contend in war and boldly cast their lives away,

Or who give guerdon thousand-fold,——even to those let him depart,

Yea, the followers of Law, Law's pure and holy strengtheners,

The Fathers, Yama ! *Fervor-moved*,——even to those let him depart.

Skilled in a thousand ways and means, the sages who protect the Sun,

The Rishis, Yama ! *Fervor-moved*,—— even to those let him depart. (X—154).

In another hymn, the Brahmacharin who does his duty, the king who keeps his promise, freeing

themselves from sin, restore *Brahmajāyā* (Sakti or Pure Power)to Brahmā and "share the fulness of the earth, and win themselves extended away." The ancient gods, the Rishis who sat down to perform *Tapas* exclaimed in respect of her, "terrible is the wife that is restored to *Brāhmana*; in the highest heaven She bears unbearable (splendour)" (X—109). Here we find that what is realised by Tapas is obtained by the religion of duty. Tapas and duty have the power of giving man that pure power of infinite splendour. It is an attitude of the soul which alters our whole being and the universe, which feels the divine presence at the very springs of existence.

Similar passages are quoted by Deussen from the Atharvaveda.

"From *Srama* (toil) and *Tapas* the first born Skanda rose and permeated the universe; in Tapas he was rocked on the surface of the primeval waters (Atharv. X, 7, 36, 36.) By the *Tapas* with which he discharges his duties, the student of the Veda, satisfies his teacher, the gods, the realms of space, ascends on high as the Sun, protects both worlds, etc, in his course of life as a Brāhman. (Atharv; XI. 5.) *Asou adityo na vyarochata*, (Yajur veda). 'The internal Sun did not shine' without Tapas.

In the Brahmanas themselves the life of *Tapas* became an important stage in the evolution of man. It became identical with the third *asrama*, *Vanaprasta* or forest-recluse. The practical religion of the Brahmana, brought to prominence the idea of purification, expansion and transformation or rebirth in a purer form. The idea of abstract meditation as Tapas plays an important part in the Aranyaka literature. In the Satapata Brahmana and Kousitaki Brahmana we read passages like, "a boy is born from toil and Tapas." "Prajapati desirous of progeny performed Tapas. From

Tapas five children, *pranas* are born. He said to them do you also perform *Tapas.*" The meaning is the five *pranas* by their concentration produced the divine energy in man. In the Vajasaneya, we find that the mind well established itself in itself by *Tapas*, the senses jump with vigor and soar high being turned to spirituality. Again in Satapata Brahmana, the one *Purusha* by *Tapas.* (concentration) became many. The Rishis were *pranas* Performing Tapas they issued themselves out as seven *Purushas* desirous of becoming this universe.

" The devas and asuras vied with one another for supremacy. The asuras were hasty and impatient ; but the devas by *Brahmacharya* (self-control) and Tapas (concentration), triumphed over the asuras and gained extended sway " (Taitt. Ar.).

In the Brahmana's there is a marked tendency to become introspective. In the Satapata Brahmana, the *Yajamāna*, begins the Yajna by saying " I am the *Atman*, I am not the body " and closes it by saying I am the body once again. The Taittiriyam talks of mental-yajna. A distinct and well-defined turn of thought is visible in the Upanishads. Mankind have a deeper stake in inward illumination. The national mind turned from the external to the internal, from the objective to the subjective, from *Brahman* to the *Atman.* Human actions have a subjective value apart from the environments and condition of life. Hence " the man of self-sacrifice makes God ablaze in himself by the *Tapas* of self-sacrifice. The ideas of heat also suggest the idea of light—*esha tapati*, ' He blazes '. " Heat is the motor of things, the agent of life and the principle of thought all in one." As the physical heat expands things and is the cause of motion, as the heat of the sun rouses us from slumber to the state of seeing, thinking and doing, even

so the heat of *Tapas* (abstract meditation) expands our mental horizon and generates thought in us. *Tapas* therefore came to mean deep and penetrating thought or knowledge. True knowledge is that of an extended mind that burns all differentiations and perceives the underlying unity. Thus an innate connection between the basic idea of heat and knowledge is established. From concentration to knowledge, which is its fruit the development is natural. The dominant note of this great period is knowledge. And the Brahman of the Upanishads is *Sat-Chit-Ananda swarupi.* He is Pure Intelligence and to attain him by Tapas is to acquire *Aparoksha Gnanam.*

By Tapas is Brahman concentrated...*Yasya Gnâna mayam Tapas.* From him who is all wise, omniscient, *whose Tapas has the nature of knowledge* are produced this Brahma—name, forms, and food (Mund. 1-9). "The Lord of creatures performed Tapas" Here Tapas means 'thought' according to Indian Commentators.

Nor is this *Ātman* to be gained by one who is destitute of strength, or without earnestness, or by means of Tapas without *Linga,* Here according to Sankara, Tapas without Linga is knowledge without self-renunciation.

In the Aranyakas themselves, religion is not to buy off displeasure by sacrifice, not merely to impose law on our will, but it is an attempt to coalesce with our higher nature to mould our self into His own perfectness. *Tapas* is not the crucifixion of every resisting desire, it is more than the death of our lower nature, it is the realization of the higher. It is a marvellous power in this Aryan mood. Not obedience to law, not strenuous effort it righteousness but a transforming ourselves into that other, God. Anything that detracts from this sublime purpose of life is strongly condemned in the Upanishads. *Tapas* is

not the mortification of the flesh, not even the lower knowledge. Brahman is the principle of life, of bliss, of infinity and is not obtained by gloomy asceticism, says the Chāndogya. Tapas brings as its reward, virtuous regions, *Swarga* (Chand. 2-23). Through *penance* glory departed. The greatest Tapas is the sufferings of this world. (Brihad.) Though the Vedanta recognises that pain and suffering and even self-torture, in some asuric and extreme natures subserve a moral purpose still the Upanishads condemn in strong language, as irreligious, any artificially induced self-immolation. The sufferings that providentially fall to our lot in this world of Samsara, and the death that snatches us away before the problem of life is solved is penance enough and we must learn to bear them calmly and manfully. Those who conquer the world by Tapas, sacrifice and gifts go to the world of the fathers and are born again (Brih. 6—2—16). Who ever ignorant of the indestructible being, O Gargi, practices *Tapas* even many thousands of years, consumes at last the fruit of his works (Brih. 3—5—10.). The Brahmins try to comprehend him by Tapas (4—4--16).

From the primitive meaning of warmth, and the heat of abstract meditation and expansion, Tapas came to be applied to knowledge and to the control of the senses and mind. *Manasachendriyaṇām cha aikagyam param tapah.* Those who subdue the senses, follow *Tapas*, go to the place where abides the immortal spirit of inexhaustible nature (Mund.). From toil and *Tapas* came *Tejorasa*, the juice of Light ; From toil and *Tapas* (control of the senses and the mind) the essence of His fame sprang up. (Brih). The term acquired yet another sense from very ancient times ; it means the heat of emotion, *Sraddha*, faith or the ardour of *Bhakti*. The *archaradhi marga*, the path of the gods which leads to Brahman

without return, is promised to those who worship in the forest using the words 'faith is our asceticism' (*Tapas*). *Sraddha tapa iti upāsate* (Chand. 5—10—1). The Atman, verily must be obtained by truth, devotion (*Tapas*) and perfect knowledge (Mund.). It is not attained by *Tapas* without *faith*, but with these supports, the wise enter the soul, the abode of Brahman (Mund.). The Atman is attained by (*Tapas*) faith and knowledge (Prasna 1—10). The Mahanarayana Upanishad equates *Tapas* with *Nyāsa* (self-surrender) which is the highest form of Bhakti. What the head conceives the heart fashions. That knowledge by itself cannot scale the highest height without love was realised by the Vedic Rishis.

The Taittiriya Upanishad quotes two teachers one requires *Svaddhyaya* (Vedic study) and the other *Tapas*, and says that *Tapas* must be combined with Vedic study. *Tapas* is Vedic study meditating on its meaning, *Brahman*. Again in Bhriguvalli it says, 'By *Tapas*, (meditation and Vedic study) seek to know Brahman, for *Tapas* is *Brahman*.' Also says the Katha Upanishad, the words which *Tapas* proclaims is *Om*.

The one peculiar feature of the Vedic religion is that everything is equated with Brahman. The cause and effect, the means and the end are identified. Yajna is Brahman, the altar is Brahman, the ladle is Brahman, similarly *Tapas* is Brahman. '*Brahman* is the root of *Tapas*' (Swet.).

That great Teacher of mankind, that Divine Singer of the Song Celestial, Bhagavan Sri Krishna, took a retrospective view of the whole race-culture, organised, unified and harmonized them all. In attempting to be intensely national, he transcended all boundaries and sounded the real and universal chord of human nature. Of the three *prasthanas*, the Bhagavad Gita is the divine

commentary or the practical Vedanta. We will summarise below Sri Krishna's view of *Tapas*.

He who knows Me as the enjoyer of Yajna and *Tapas*, as the great Lord of all the worlds, as the Friend of all beings, attains bliss (*V.* 29). *Tapas* is here *Karma* that has for its object God. In (VI—46) He places Yoga or realization of Brahman as higher than the negative self-control and knowledge. The negation of the lower cannot be a goal in itself. 'Piety itself is no aim, is only a means, whereby, through purest inward peace, we may attain to highest culture', the worship of sublime unity. The Yogi trancends the merits gained by *austerities* (*Tapas*), study and by giving gifts. (8—28). In talking of the *highest* knowledge he points out that man must realise that the root of our eixstence is God and that all our acts *Tapas* or *Yajna* or *Dana* must be performed as offerings to Him.

By mere self-control and knowledge (Tapas), His infinite nature cannot be realised ; it must be followed by devotion (11·48, 53). *Tapas* without faith is *asat*.

Tapas (self-control) as a means to a higher end, as a purifier of the mind and body, free from attachment is good and can be followed by the wise. (11-5, 6.). Even this is not for every one and is determined by the conditions of life. *Tapas* is the natural Karma of a Brāhmin (18-42). But mortification of the flesh, is *asastric*, hypocritical and full of desires (17-5).

In the 17th chapter Krishna divides human nature into Asuric and Daivic, and *Yajna*, *Tapas* and *Dana* into those relating to the mind, the body and the speech and each of these again according to the qualities of *Satva*, *Rajas* and *Tamas*. He condemns, the *Rajasa* and *Tamasa Tapas* as detrimental to the spiritual growth of man. Even the *Satva Tapas* if done without devotion,

with desire for reward, if done towards any meaner ends, does not give immortality.

The worship offered to the gods, to the *dvijas* (twice-born), to *Gurus* (spiritual preceptors) and to the wise, as well as purity, straight-forwardness, *Brahmacharya* and harmlessness are said to be *Sariraka-Tapas* (penance of the body) The speech that offends not and which is pleasant, truthful and beneficial, and the study of the Vedas are said to be the *Vāngmaya-Tapas* (Penance of speech). Tranquility of mind, gentleness, silence, self-restraint and purity of mind, make what is called *Mānasa Tapas* (Penance of mind) (17—24, 25 26).

Thus the evolution in the conception of *Tapas* is the evolution of Hinduism itself. *Tapas* is an attempt to focus the energy of man to clarify the divine in man ; to ennoble the nature of man so as to make it express the divine within in all the manifold activities of life. Says the Swetaswatara Upanishad :

" As oil in sesame seed, butter in curds, water in a river, and fire in two pieces of wood,—so is that (*Atman*) perceived within his own self by a person who beholds him by Truth and *Tapas*.

" (Who beholds) as the all pervading soul, like butter contained in milk, as the root of the knowledge of the soul and of *Tapas*,—that Brahman upon the whom the last end is founded, upon whom the last end is founded".

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SIVAYOGADIPIKA.

CHAPTER V.

OF PARAMASIVA YOGINDRA.

(*Continued from Vol. IX page 403.*)

52. Therefore the path of yoga described above should be devoutly followed in this world for the prosperity of the yogins—it should be practised having conquered the great obstacles of laziness, the company of rogues, anger with one's own people, and ignorance of the Sastras which obstruct the progress of the mind, and having rejected all the divine *Siddhis* or powers which arise from this great Yoga and living in a good place surrounded by virtuous men and situated in a righteous kingdom where there is no kind of trouble.

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52. By the strict observance of these conditions alone a man can hope to become a perfected Yogin; and to such a yogin will come the supreme bliss.

Antarâyas are the physical and mental obstacles which ought to be subdued by a Yogin. Patanjali in Sutra 30 chap. I says: "Disease, mental laziness, doubt, calmness, cessation, false perception, non-attaining concentration and falling away from the state when obtained, are the obstructing distractions." This human body is the frail boat which is engaged to carry us to the other shore of the rough ocean of life. It should therefore be carefully protected. Unhealthy persons and those that fritter away their energies in wrong directions can never aspire to be *Yogins*. Mental languor will make us lose all lively interest in the achievement of the end without which there will be neither the will nor the energy to practise. The mind should be strengthened, then alone is it possible for

the student to persevere and progress in concentration. The *Mandalabrahmanopanishad* says: "To such a Yogin alone annointment, drinking of ghee, shampooing the body to bring out sweat and such other acts are unnecessary; for, by the practise of *Amanaska* alone he attains the results of bodily perfection, such as, tenderness. The practice of *Amanaska* is a medicine of supernatural efficacy by which there will come to the *Yogin* all accomplishments,—the achievement of *Raja-Yoga*, unceasing contentment, the attenuation of urinal and fecal excretions, moderate eating, possession of sound body absence of disease, vanquishing of sleep and such other auspicious results. On account of the cessation of the vacillations of sight and psychic *prana* he will permanently attain the bliss arising from the beatific vision of *Brahman* and will have, no fear from anywhere."

Again in Sutras II, 2 and 3. Patanjali says, "(The Kriya yogas are for) the practise of *Samadhi* and minimising the pain-bearing obstructions." "The pain-bearing obstructions are—ignorance, egoism, attachment, aversion and clinging to life." What is meant is that the obstructions to the practice of *Yoga* arise from lack of control over the mind which bring us pain. The best way in which they can be removed is by denying the mind and holding it in check through *Amanaska* and, thereby dispel the darkness of ignorance which is the source all our misery. The nature of the Soul is eternal bliss. What else ean make it sorrowful except ignorance which can be ascribed only to its conditioning mind. Our author says:—*Manantharaya*—the pain-bearing obstructions of mind should be overcome in order to realise *Amanaska-Siddhi*. The discriminating knowledge of the essences will arise only after the deluding mind is rooted out with its pain-bearing branches.

The temptations arising from the acquisition of superhuman powers (*Aisvarya-siddhi*) are similar kinds of obstructions. They also should be treated as enemies and set aside. Patanjali says, "Even when arriving at the right discriminating

53. The three kinds of miseries, the nine kinds of colloquial expressions of worldly transactions, the six bodily sheaths, the six enemies of the mind, the five sheaths of the soul, the six changes born of the condition of an object, and the six *samsaric* waves—to great men who have attained proficiency and perfection in yoga, these things do not at all exist on earth.

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knowledge of the essences, he who gives up the fruits, unto him comes as the result of perfect discrimination, the *Samadhi* called the *cloud of virtue* (Dharma-megha)." When the Yogin attains the supreme state of mind and is able to control the cosmic energies, super-human powers will come to him, but the true *Yogin* rejects them all. To him alone will then come a peculiar knowledge, a special light known as the *Dharma-megha*, or the cloud of virtue and not to any other. Truth to him will become real ; peace and calmness and perfect purity will become his very nature. There will be no necessity for him to live in a holy place surrounded by virtuous people. Wherever he lives will be a holy place and the inhabitants of that place virtuous.

53. As pointed out body and mind are ever the source of misery. By the attainment of *Amanaska* when these are vanquished all those pains which are borne by them shall completely cease to affect a *Yogin*.

The three miseries of life (*Tapas*) are *Adhyatmika* or that which pertains to the Soul, *Adhidaivika* or that which is caused by gods and *Adhibhautika* or that whieh is caused by animals. These three in coloquial usage sub-divide themselves into nine kinds,—the doer, performance and the resulting action, the knower, the knowledge and the known, and and the enjoyer, the enjoyment and the enjoyed.

The six *Kousikas* or the ingredients of bodily sheaths are skin, flesh, blood, bone, tendon and marrow. These are what are known in Sanskrit Physiology as the Dhatus and are the

54. Just as a tremendously blazing fire burns alike both dry and wet fuel, in the same manner if all *Karmas* of the natures of merit and sin are completely burnt down by the fire of knowledge, that very moment an accomplished yogin attains freedom.

55. Just as an extremely tiny lamp will forcibly destroy darkness however great and dense, so also this hyperconscious state of *Yoga* (*samadhi*) however slight will destroy good and bad *karma* (actions).

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component ingredients of the body. They are variously divided into 5, 6, 7 or 10.

The six enemies of the mind are *Kama*, desire of sensual enjoyment, *Krodha*, anger, *Lobha*, avarice, *Moha*, infatuation, *Mada*, inebriety, *Matsarya*, jealousy.

The five *Kosas* or sheaths are *Annamaya* that which is made of food, *Pranamaya* that which is made of vital energy *Manomaya* that which is made of mind, *Vijnanamaya* that which is made of knowledge and *Anandamaya* that which is made of bliss.

The six *Vikaras* or changes incidental to every body that is born are, *Priyatva* or agreeableness, birth, growth, ripeness decay and death. These changes are said to characterise the mind; hence they are styled, *Bhavaja-Vikarah*, changes born of the mind.

The waves referred to are the infirmities characteristic of the mind. The six waves are hunger, thirst, grief, insensibility old age and death.

54-55. Even if a small ray of *Kundalini Sakti* escapes to the *Brahmarandhra* and induces in a *Yogin* an inkling of *Samadhi*, the foremost result is that all *Karmas* (acts) good and bad, fall off from him! Here is no necessity for him either to do acts which are conducive to progress or to abstain from others which are detrimental to it. He is freed as it were from all worldly obligations, so far as his own end is concerned.

The word *Karma* is used here in a wide sense. It not only means *Yoganga Karmas* but also means other social and religious *Karmas*. In this context *Mad. Up. Bhashya* says, "Listen attentively, O pupil, as a result of the attainment of *Brahmasamadhi* even a little Karma becomes difficult for thee to perform. As a matter of course it follows from this that inaction is productive of bliss. By a hard practice of *Yoga* the *Karmas* requisite for it turn away from thee in the same way as a boat does from a traveller who has been crossed to the opposite shore. Therefore he who is desirous of Yogic attainment must, with boldness, meditate on the *Brahman* who transcends all, whether *Saguna* or *Nirguna*. The abandonment of *Karmas* will then become necessary, because in bringing about the unification of the internal and external worlds, they have no purpose and *Karmas* are only generative of endless briths. If it is held that *Karmas* which have been accumulated in a series of previous births are on that account too strong to be given up and are unsuitable for the same for the reason that they have a deep and firm root in their union with the *Gunas*, it is easily refuted thus: In a night entirely devoid of moon-light even though intense darkness prevails through out the world, when the sun rises, the very cause of darkness gets destroyed to its root. So also in the microcosm of the body, if the spiritual Sun of immortality, (*Martanda*) is seen to rise all *Karmas* accumulated in a succession births from the beginning of creation get destroyed. Therefore a supreme *Yogin* who is devoid of action and is free from the bondage of *Prakriti* becomes the enjoyer of bliss."

There is another point of view from which the inaction referred to in these stanzas as the necessary result of Yogic attainment will become more easily explained. How is the *Samadhi* which gives to the *Yogin* the *Brahmagnana* that enables him to get over the bondages of *Samsara* brought about by the *Yogin*? We will succinctly state the teaching once again in regard to the internal path to *Brahman*

56. Whosoever is engaged in the practice of Yoga he, after enjoying endless prosperity in this world, attains the *Swargaloka* and after enjoying there for himself everlasting

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as taught in *Raja Yoga*. First, all the downward going nerve-currents shall be collected in the bottommost centre, *Muladhara*, of the spinal card. This accomulated force is then roused through the *sushumna* channel inside, which is opened by force, in the form of *Kundalini*. Then after tearing through the spinal knots known as those of Brahma, Vishnu and Siva it is fed and lead on to the cave (*Dahara*) of *Ajna* or the seat of the will opposite the centre of the eyebrows. Through that place it is made to join above the *Taraka* centre of the eyes. And by passing through the centre of the disc there, it will take the form of light incessently glowing without any impediment—a fire made of a cluster of rays, brilliantly sparkling on account of the vibrating nature of the pent up vital force. Then the *Yogin* will begin to taste the flow of the nectar of immortality drippling from the full orb of the moon near, covering the whole of the etherial region there and attain satisfaction. Having attained felicity in the form of *Sadanand*a, everlasting happiness, he will, without doubt become the Supreme ether (*Tattvakāsa*) and by the particle of grace imparted to him by his ascetic and ever blissful Guru attain freedom. Such is the way to *Samadhi* and such is the result of it.

So when a man attains this hyperconcious state of existence all his physicai energies carrying on work in the active limbs of the body get absorbed in the higher region of the mind and the yogin hecomes inactive in the sphere of life as a matter of course. The *Brahmagnana* attained in the higher state of meditation may be said to release a Yogin or absolve him from worldly *karmas*. The spiritual fire kindled by the *Yogin* burns as it were the *Karmic* dross.

56. It may be asked what is to become of the *Yogin* who misuses his highly developed energies for the enjoyment

happiness will take birth in a good family of yogins who are learned in the *Vedas*. There, attaining contentment and indifference, he shall return away from this *samsāra* of births and deaths. Such a yogin is called the Supreme Siva (*Parama Siva*)

57. The parents of the person whose heart is completely merged in the supreme *Brahman* and whose mind always revels in Him will have accomplished the end of their good conduct. All those that are born in his family will be freed from sin, and all will be prosperous and victorious. Even the earth trod upon by him will be highly sacred.

58. All those secrets of *Yoga Sastra* which are the established facts of the paths of the *Siddhanta* school have been abridged and made intelligible, hence the title *Siva-yogadipika* or "The elucidator of Sivayoga" of this work.

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of worldly pleasures. ? Is there no punishment for him ? The answer is to be found in this stanza. Though the power of *Yoga* once obtained will not go in vain and will ultimately lead to the supreme goal, when the time of ripening comes, the immediate result of transgression is taking other births in this world. After enjoying the *Punya* (merit) accumulated by him by the force of austerity and renunciation in *Swarga* after death, he will return to this world again and take birth. Before he is finally released from *Samsara*, he will take birth in a family of great and virtuous Yogins and will attain the status of Paramasiva or the supreme Siva *Yogin*. His mind will always be merged in the *Brahman*, he will be ever drinking the nectar of bliss in *Samadhi*. As the Sruti says "To him even the smallest delay in attaining freedom will be a long age"

57. The holiness of such a person is so great that the results mentioned in this stanza will arise.

58. In this stanza the authour justifies the name given o the book. In this book as the essence of *Yoga Sastras*

59. This science of Sivayoga which is a secret ought to be taught only to him who is bold and clever in practising, who has conquered the senses and who has love and firm faith for the Teacher Siva. He who teaches it to a fool shall be a patricide (*Gurupataki*).

60. This work has been composed with a network of words and a variety of metres by me who bears the designation of *Siva* with the prefix *Param* (Param Siva) in five chapters which contain respectively 53, 59, 64, 52 and 59 stanzas. On the whole it is made of 287 stanzas treating on various topics of Yoga.

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taught by the *Saiva Siddhanta* school is condensed, it has been named "*Siva-Yoga Pradipika* or the Elucidator of Siva-Yoga.

59. Here the author protects the book from discredit. If the teaching fall into unworthy hands and the result promised not realised, people will begin to scoff at it and bring discredit to this noble science. So a Guru should test and select a proper student before he teaches him. The student should be one who has faith in Siva and Guru and has the courage to persist in practice till the goal is reached. He should also possess perfect control over the senses. If one throws it on ignorant fools thereby bringing disgrace to his *Guru*, he becomes a patricide.

60. In counting the number of stanzas composed under these several chapters the author gives his *mudra* or seal by mentioning his name as Paramasiva. Sivankam—designated by the name Siva which is *Paramityadika* prceeded by the word *Param*.

The book properly speaking ends with the 56th stanza and the rest are *Phala stutis* so the the *mudra* has been hinted at at the end of the 56th stanza where it is stated *Yogi Sivakhyam param*, *i. e.*, the Yogin known as Paramasiva

———:o:———

PEACE BE TO ALL.

The spirit of wisdom and of love
Grows bigger, bigger than before,
When action unisoned with it,
Is seen in heart in every beat.

Hail Swami ! My founder ! Thou art gone
Leaving us to continue the work of religion
All over the world with the same spirit
Of self-sacrifice and devotion enleavening it.

"'Each soul is potentially divine." Tis real.
The goal is to manifest this divinity within,
By controlling nature, external, internal.'
Is known to, and sung by, many a young Brahmavadin.

"By work, either, worship, psychic-control, or philosophy,
By one, either, more, or all of these— do this—and be free.
This is the whole of religion. What is more, my brother ?"
This thou hast and left us nobler, wiser, freer.

Really hast thou fulfilled
The mission which thou firm hadst led,
The spirit of which will ever be
Ringing with perfect joy and bliss,
In every heart, in every clime,
East, west, north, south, and low, sublime,
With harmony, without amiss—
That e'er shall be, we e'er shall see.

Although by nature's law obey'd
Thou hast cast off the mortal coil

Thy presence seen in every soil
Inspires new life in every creed.

Him thou hast preach'd to be the One,
Whom sages call in varied name
Like the rays of the blessed sun
Falling everywhere the same,
But one when pass'd thro' prism serene
Comes out in varied colours sheen.
So every attribute of Him
Is seen unlike by different whim.

Much has been said, much there remains
To be unravell'd to the world ;
Ere matter's thunderbolt is hurl'd,
Speed we to guard the build of spirit
Enthrall'd by the walls of Sanskrit,*
Within the reach of world's domains,
Let ev'ry one admire the same,
And pass thro' it as near he came.

Atonce the light of truth will flow
Thorough the brain and he will see
All the beauty, and all the glow
Of Vedanta † to his high glee.

Vain are the hopes of man we find.
When matter gets a hold in mind
Never will he be at the goal,
And get the freedom of the soul.

At first let him digest the song,
Subtle as e'er was so,——

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* (Sanskrit=consecrated)

† (Vedanta=the end of sacred Knowledge)

" Man wants but little here below
Nor wants that little long."

Do you see, do you see,
The arrival of new year
What you want, what you want,
Is nothing but the goal before.
Let us be, let us be
All in the front of all. The more
If you can't, if you can't,
The issue will be but near.

India's glory will be seen
In the union of one and all
Her spiritual progress will be keen
When she will cut the matter's wall.
Let us end with a word of blessing,—
" Locās samastās sukhino Bhavantu "
" Peace be to all beings !" We all hope
That we should work earnestly WITHOUT HISSING.
Bear in mind with reverence the words of Pope,—

" Not always Actions shew the man,we find
Who does a kindness, is not therefore kind ;
' Tis Education forms the common mind,
Just as the Twig is bent, the Tree's inclined,
Search then the Ruling Passion ; there alone
The Wild are constant , and the Cunning known ;
The Fool consistent and the false sincere ;
Priests, Princes, Women, no dissemblers here,"

——o——

Ekam Sat Viprâbahudhāvadanti.

'A SHORT DISSERTATION ON KARMA-YOGA'

The subject of the present discourse is Karma-Yoga. It may at first seem impertinent on the part of an ignorant individual like myself, to have dared to attempt any thing like a discourse on Karma-Yoga a subject which has been so ably handled by the world renouned Swami Vivekananda and other great Seekers after truth The attempt to grapple with such a grand subject may certainly sound ridiculous ; as the attempt of a dwarf, to get hold of a friut which is too high for him to reach. Far be it from me, to purpose to attempt to tread upon the ground which has been trodden by the above said Seeklers. The purpose of this discourse is simply to place before the learned public, some views I have formed rom the perusal of some authoritative books in sanscrit on certain important questions of Karma-Yoga and to subjec them to the honest and intelligent crinticism of men better suited to the task than myself.

Before opening to the subject of Karma-Yoga,I feel constrained to premise a few preliminary facts, with a view to avoid all chances of misconsrution, on the part of my readers, as to the position I may arrive at in the course of this discoure.

Preliminaries necessary

The following are the few preliminary facts necessary for the proper understanding of all religions works, Especially Vedas and Prunas.

It is accepter on all hands that there is, in all the created beings, fro.n the lowest Elementals up to the highest Deva, in the ladder of cosmic evolution, an instinct to obtain permanent happiness, unalloyed by even a particle of misery. An incessant effort is being made by each created being, iu the direction of encompassing such hapiness. We also see that the majority of ruuneers in the race, far from coming to the desired destination, shoot in angular and unknown ways,

some of which become so thorny and impassable by the obstacles that the runners become discouraged and beat a hasty retreat, panting and exhausted, to the post from which they started; while the other deluded many, coming to a place which has all the semblance of the Heaven, stop short and cry out, in false exultation that they reached the long wished for goal; only to find, alas! that after all they were landed in the fool's paradise. The terrors and miseries of such deluded men can be more easily imagined than described. The cause of such consequences can now be well-seen—want of proper knowledge of the path wending to the citadel of truth. Hence it behoves every earnest seeker after truth, to first obtain the knowledge which leads to eternal happiness. This is called Gnana in Sanscrit, which means knowledge. This is the torch which illuminates the path leading to Truth, that Brahman of the Upanishads.

That knowledge can be obtained only through Pramana, and is dependent upon it. Thus Pramana should be understood in its widest sense, as including Pratyaksha Anumana, and Agama. What ever does not fall within this category, should be rejected. For the purpose of this discourse, it is unnecessary to go into the technical difference in the meaning of these terms. Suffice it to say, that Agama includes Vedas and Puranas and Smrithies, through the proper study of which alone, it is possible for eligible seekers after Truth, to secure the right knowledge leading to the goal. For the Sruti says:—that 'Smiriti, Pratyaksha, Puranas (It ihasa), and Anumanam are (amongst others) to be deemed Pramanam, by seeker's after salvation.

I am compelled to draw particular attention of my readers, to the above fact, for I find among the young men of to day, who are amateur seekers after Truth, an irresistible tendency, a presumption, if I may so call it, which leads them astray and makes them think too high of their own powers to uuderstand things. There is also a tendency visible in some quarters

to think that the whole Vedas can be elucidated by Yuktivada *i. e.*, sophisticated arguments, without regard to the underlying principles of constructions. But to those deluded young men, I beg to reply that they are wrong; and that 'Brahman' is known by *Nigama* or Vedas, belonging as he does to the Atmic plane of existence which transcends the bounds of the Buddhic plane, the region which can be reached by Buddhi-Vada.

It is also universally accepted, that Sri Narayana, the Pradhana Purusha of the Vedas appeared on this mortal globle, as Veda Vyasa, an avatar of Vishnu himself, and composed the Brahma Sutras for the learned Brahmans and the 18 Purunas for the instruction of the ignorant lower clases who were ineligible to study the Vedas. Hence we see that the Vedas and Purunas are of equal authority and cannot conflict with each other, but must be interpreted in harmony with each other.

With these preliminary facts, I betake myself direct to the subject of the discours-*Karma-Yoga*.

Having thus seen that the goal to which the world is gradually evoluting through eternity is moksha or attainment of supreme Bliss which is the inherent property of all eligible souls, it now behoves a seeker after Truth to determine the path by which he should proceed, having regard to the qulifications which he has. Among the various paths chalked out for mortals in this world, Sankhya-Yoga or the path of wisdom, and Karma-Yoga or the path of action, are two. Of these the former path is fitted to those who have *Gnana* or wisdom preponderating over the merit acquired by doing duties. To this class, belong. Sanaka and other celestial sages. The latter path viz, Pravrithi—marga orpath of duty is intended for those who have in them the merit of the performance of duties or Karma preponderating over wisdom. To this class belong generally, mortals on physical globe, Janaka, Priyavarti and Arjuna.

First of all, it shall be my endeavour to prove, through authorities on the subject, that performance of Karma is incumbent upon the ignorant as well as the *Gnani* or wise man (in the technical sense of the word), though to a greater or less degree.

Secondly, I shall endeavour to prove that Karma-Yoga and Sanyasa-Yoga are one and the same, in spirit and that both should be united in 'one for the attainment of moksha.'

The Subject of Karma Yoga and Sanyasa-Yoga, is mainly dealt with in the 3rd and 5th. Adhyayas of the famous work, called ' Bhagavadgita ' which is justly called the crown jewel of Mahabharata; which, in fact, is the corner-stone of the Mahabharata, as without it, it would fall dismembered, in scattered and in-coherent masses, with no unity of purpose. Here we all know that the preacher is no less a person than an avatar of Sri Narayana Himself, who, as already pointed out, is the Veda Purusha of the Upanishads. The work was compiled by Sri Veda Vyasa, the author of the 18 Puranas who is another avatar of Sri Narayana. Hence we see that the views of the Upanishads, of the Bhaghavadgita and of the the Puranas, could not but be in harmony with each other. They all propound the same truths, though clothed in different languages difficult or easy according to the understanding and capacity of the Adhikarins. Incidentally I have to say a few words with regard to the eligibility among the seekers after Truth. These are divided into 3 classes viz (Uttama) best, (Madhyama,) middling. (Adhama) lowest, corresponding, to the three gunas, Satva, Rajas, and Tamas. Of course, no one, in the 14 worlds, is purely Satvic or purely Rajasic or Tamasic. The class to which a particular *jiva* or *jivatma* as the Adwaitists would have it belong, is determined by the predominating element in his body. The Best or (*Uttama*) Adhikarins are the Devas such as Brahma, Rudra and Sakra, who inhabit the higher worlds above this physical globe, who are termed Superior Intelligences in Theosophy, and who are the guar

dians of the destinies of men in this mortal world. That such regions exist, inhabited by beings having subtler bodies than ourselves, has been admitted by the most recent scientific researches. And therefore, it is needless for me to enter into a justification of the existence of such worlds.

The madhyamadhikarins are those who inhabit the, physical globe and the higher world immediately next to it. These are mainly (manushyas) men of this world.

To the third class of the 'lowest' belong Rakshasas and Pisachas who inhabit the nether regions of this world.

The first class of souls, viz, Brahma and other superior intelligences have *gnana* or divine wisdom preponderating over the element of merit of duties in them. They are best fitted for Nivritti-marga or Sanyasa-Yoga. The mortal men of this world and some who inhabit the world next higher to it, have in them, a greater amount of merit acquired by actions than that acquired by Divine Wisdom. Hence they are best fitted for Pravrittimarga. To this class belong, as already, said, Janaka, Priyavartu and Arjuna himself, the hero of the Bhaghavadgita. This fact is well shadowed forth by Sri Krishna when he says to Arjuna :

"Janaka and others indeed obtained their objects (moksha) by means of action alone. For the Keeping together of this world at least, you will do well to do action." Adh. III. Sl. 20. In the fulness of their wisdom, they have been appointed to discharge certain duties for the guidance of this world.

To the 3rd class of souls belong Rakshasas etc. who, deluded in their notion of independence and plunged in the darkness of ignorance find it impossible to find their way to light and finally perish, by falling bound in adamantine chains, into the agonies of Hell from which there is no awakening.

Such, in brief, are the classes of adhikarins and their characteristics, a knowledge of which is, in my opinion, necessary for the understanding of what follows. Next I proceed to point out the true signification of the word, *Karma*, as used in

Smrities, Srutis, and Bhaghavadgita, and as contrasted with the popular acceptation of the term. *Karma*, popularly speaking, means doing one's duty, as distinguished from *Gnana* or Knowledge or wisdom, According to this signification of the term *Karma*, Karma-Yoga means the attainment of moksha by means of the performance of actions, as distinguished from Gnana-Yoga or Sanyasa-Yoga which consists in the abandonment of Karma or action. The absurdity of this notion that the abandonment of Karma or absolute inaction leads to moksha, is pointed out by Lord Sri Krishna in the following :

* " It cannot be that from the omission of duties, a person attains release, called Naishkarmya ; not by mere renunciation does he attain the accomplishment." This very well refutes the view that absolute inaction leads to release or moksha. The reason of this argument is well seen by a thinker. For, having regard to the eternity of time, it would be difficult to account for the present life if, by inaction alone, the body of the Purusha (Jiva wandering through bodies) should drop down and he should obtain release. Hence Sri Krishna enjoins upon Arjuna the performance of Nivritti-Karma. That such is the view of our Lord, may be seen from the verses beginning with Adh. III. St. 4. &c., which enjoin the performance of Karma or daily duties peculiar to the different classes or Varnas of the people. Here it may be noted that *avasah* means ' being dependent upon Sri Narayana who is known by the letter *a* the *vigraha* of the word being *asya* (*akara sabda vachyasya Visnoh vasah avasah*. The meaning that man being only a dependent upon God does action, in spite of himself, being impelled to it by a superior power. Hence a state of inaction is against all law of Nature. These verses sufficiently disprove the popular acceptation of Karma-Yoga as opposed to Sanyasa-Yoga.

Now I shall attempt to show, by quoting proper authorities on the subject, the correct meaning of the term

* I am highly indebted to Mr. S. Subba Rau M. A. for the translation of most of the Slokas of Bhughavadgita which I have cited in this discourse.

Karma and Sanyasa, which, when applied to the above passages, will harmonize the different passages of Bhaghavadgita which appear to be in conflict with each other. *Karma* as used in Karma-Yoga, is defined as the doing or performance of duties prescribed by Sastras, for one's own order or *varna* with a tolerable amount of Brahma *Gnana* or Knowledge of Brahman, and without attachment to the fruits thereof. This view is supported by the following passages from Vyasa Smriti which may be freely translated thus :—

"That Karma which is done without the knowledge of Brahman, is not the proper Karma (enjoined by Sastras). Therefore, they say, that Karma is that which is done with such Knowledge : That Karma which is done without attachment and with (such) Knowledge is called Nivritti (Karma) and by serving the path of Nivritti one will attain the eternal Brahman."

By the above, it is seen that Karma done without a sufficient amount of divine wisdom (*Gnana*) is not properly done (*Samyakanushtanam*) and that Nivritti marga is not giving up of Karma altogether but doing Karma with such proper knowledge of the nature of God and without desire of fruits.

In corroboration of the above view, authorities may be multiplied ; but time and space will hardly permit me to undertake such a task. Suffice it to say that Karma-Yoga, means the performance of one's prescribed duties with some true Knowledge of God, and without attachment, and that absolute inaction is not Niviritti. The dangerous consequcnces flowing from the abandonment of one's precribed Karma and the reason for its compulsory performance are set forth in the verses begning with "Do the duties enjoind (by the sastras) ; for action is superior to inaction. (III. 7—16.)

The above remarks apply particularly to the ignorant who are fitted only for the performance of Karma and who cannot lay pretensions to any superior order of knowledge regarding Brahman. Next I shall try to show that even the person or *purusha* who has attained true knowledge of

God in full should continue to perform his own Karma (duties) ordained for his *Ashrama* or order, in order to obtain final bliss or mukti, though to a greater or less extent and according to the *Ashrama* he has embraced.

Readers, in trying to show that even a *Gnani*, in the real sense, is bound to continue to perform Karma in its real sense, I am afraid I am treading upon a very debatable ground—a ground upon which much battle has been fought between the dualists and non-dualists. I place before you matter for deep consideration—a question the solution of which you should be set about with a mind unruffied by the breezes of either side. What I mean is that we should approach the subject with a mind unbiassed by racial or party spirit. I am not trying to urge upon your mind, anything in an authoritative tone; but my desire is only to place before you the result of my deep miditation on the above much vexed question, with such authorities as I have had the fortune to come across.

This part of the first question (viz, that even a Yogi who has attained the knowledge of Brahman, should continue to do Karma) can be properly comprehended only with a fair knowledge of what '*Sanyasa*' is. So I should be imperfectly performing the task I have undertaken, if I pass by this subject of Sanyasa, without giving a fair amount of attention to it. It is not my purpose to dwell upon this vast subject of Sanyasa but I will speak of it only to an extent necessary for the proper understanding of Karma-Yoga. These words I am bound to premise to escape the charge of digression which may otherwise be levelled against me.

Sanyasa, generally sppeaking, signifies that particular form of life of an individual, generally a *gnanin* who has acquired a knowledge of truth which implies abandonment of all Karma or duties. But this is not the sense in which the word Sanyasa is used throughout the Bhagavadgita and other works. According to Sri Krishna, Sanyasa means the eschewing of passions viz, love and hatred ; and he is true Sanyasi

who is free from pairs of opposites. That this is the meaning of Sanyasa and not the popular misconception of abandonment of duties, is emphasized by the following passage of of Gita.

" He is to be understood to be always a Sanyasi who neither hates nor loves. Indeed he who is free from the pairs of opposites, oh! Mighty-armed! is easily released from bondage. "

The fallacy of the popular acceptation of sanyasa implying a state if inaction is well brought out in the following passage from Gita, When desired by Arjuna to be enlightened in the philosophy of Sanyasa, Sri K'iahna says in Adh. XVIII. 2-6 :—

In the first of the above slokas, Sri Krishna begins by stating the popular conception of sanyasa implying abandonment of all Karma ; and in the last slokas lays down, with a master hand, and in umuistakable terms, that it is His *Mata* or religious mandate that sacrifices, charitable deeds and penance, being the means of purification of man should be performed by one and all but without attachment to them, *i. e.* with a mind free from all desires, which is true Sanyasa. The phrase, (free from attachment) strikes the key note of Sanyasa, and accords with the definition of Sanyasa, as set forth above in Ady V sloka 3. Hence it is clear that *Nyāsa* or Sanyasa is to be free from pairs of opposites.

Starting with the above definition of Sanyasa, I shall resume the discussion of the question whether a *gnanin* should continue to perform Karma in the worship of the Lord.

Sri Krishna urges upon Arjuna the nceessity of the performance of duties (Sacrifices etc., ordained for the several Varnas of people, and for the several Ashrams of each. I have already pointed out that the rules of duty apply in all force, to men who have only a limited amount of knowledge of God, for without it, Karma cannot be said to have been properly performed. That these rules also apply, though to a lesser

degree, to a a *gnanin* or a man of wisdom is evident, regard being had to the following facts.

To a man of any common sense, it must appear evident that Arjuna is a man of a very high order of intellect, a man who may be classed among the best of *gnanins* for the despondency which came upon Arjuna on the field of Kuru-Chestra, with regard to the greatest problems of Vedanta, cannot visit the mind of an ordinary person. It cannot for a moment be contended that Arjuna was a child of philosophy ; but on the contrary, it appears to every deep thinker that Arjuna's intellect was one fitted to soar high into the highest regions of Vedantic philosophy, inaccessible to the ordinary, ignorant mind. Else Sri Krishna would not have thought it worth while to reveal the deepest secrets of Vedanta to one upon whom all his words would have fallen as on deaf ears. It would have been like casting pearls before swine. But I suppose, no one in this world would deny that Sri Krishna was the best Guru who fully appreciated the eligibility of Arjuna to be his pupil. In fact, during the discourse between Arjuna and Sri Krishna, Sri Krishna plainly states " I reveal to you the deepest mysteries of Raja-Yoga ; because I firmly believe you to be my dearest friend"—a compliment which can be properly bestowed only on men of the highest order of intellect.

Why ! Sri Krishna says, in the beginning of 2nd Adhyaya, " Thou speakest words of wisdom "

Hence no reasonable man will doubt admitting the fact that Arjuna had reached the highest wisdom and he who, in fact, saw the Viswarupa of Sri Krishna, was no idle amateur seeker after Truth, with not even the knowledge of the rudiments of Vedantic philosophy. To such a great and favoured man, what was the mandate of our Beloved Lord ?

Do thou the appointed duty ; for to do is better than not to do; at least the maintenance of one's body, is not possible for the not-working'. The meaning of the *sarirayatra* and its

dependance on the performance of Karma is explained in the following slokas. There Sri Krisnna beautifully traces the origin of the universe from Prajapati. Having created this mortal world, he ordered that men should perform sacrifices for the propitiation of gods. The gods being pleased by them, gave men timely rains, and crops and fed the men of this world. Thus men and gods, feeding each other, kept up the whirling of the wheel of this world. Thereafter he sets forth consequences of the non-performance of Karma by all men (including Gnanins) of this world and winds up by saying that those who eat without doing their Karma, will eat sin and live lives of short duration.

Thus the performance of Karma *i e* daily sacrifice etc is enjoined upon the Gnanins and the ignorant alike.

But next Sri Krishna meets the objection which is naturally raised *i. e.* why should men who are always plunged in the Asampragna Samadhi and have become dead to this physical world, by the enjoyment of the 'Vision beatific,' why should such men do karma ? This objection, Sri Krishna, the Omniscient Being, answers by saying that those who are plunged in such Samadhi are exempted from all performance of Karma in this world. For, such men, *in such states*, have nothing to get from the Devas and are not indebted to any Deva or man for their maintenance in this world. Only in their cases, the exception is laid down. The condition of the exemption is that they should be plunged in deep meditation of God. Then and only then, they need not perform, Karma.

The meaning of the above slokas is the same as set forth above.

There in the first sloka the adverb (*tu*) and the word (manava) are significant. 'Tu' means 'but.' It shows that something contrary to the general rule is going to be laid down i. e., that men immersed in meditation are exempted from performance of Karma but not others. (Manava) means one who has risen to the full and direct

perception of the Lord. These two conditions should exist for the proper application of the exception to any one case. All the other cases fall outside of it and under the general rule. That this is so is emphasized by an illustration from the Puranas :

Here Janaka was one of those Jivanmuktas of whom so much is said in our Puranas. He was a man of the highest divine wisdom and he exemplified to the world the result of true Karma-Yoga.

These facts sufficiently prove that Gnanins whose wisdom falls short of the direct and full perception of Sri Narayana, should continue to perform the daily round of duties ordained by the Sastras, firstly for the purification of the soul and secondly, for setting an example to the ignorant world.

The Dwaitists go so far as to hold that even men in their *mukti* state perform Karma, and thereby gain an enhancement of their Bliss.

The subject of Karma, incidentally leads us to the second point which I have proposed to discuss, in connection with this subject. This second point referred to is that Karma-Yoga and sannyasa are not different but identical in spirit, and that a healthy combination of the two, is essential to the attainment of Moksha.

The point we have arrived at above, is that a *gnanin* also should continue to perform ordained Karma, without desire of fruits thereof, excepting those who are immersed in complete *samadhi* with the Lord, and who are, therefore, dead to this world of activity. We have also seen that the precise meaning of sannyasin is one who neither hates nor loves ; but not one who has fallen into a state of complete inaction. Starting with the above definitions, I shall now endeavour to prove my second point.

The fifth Adhyaya of that famous work Bhaghavad Gita opens with the following slokas from the sacred lips of Sri

Krishna, which strike the key-note of the second point at issue :

This may be translated thus:—

'Renunciation and performance of duty *both* yield Heaven; but of these two, performance of duty excells renunciation in respect of duties."

Here, my readers, I crave your keen and undisturbed attention. At first sight, the hasty reader of this sloka would jump to the conclusion that Sanyasa and Karma-Yoga are different paths to Salvation and that both of them, separately, lead to the same goal. But, on deeper deliberation about its real meaning, the earnest seeker would find his views to be totally wrong. For, in the first half of the sloka, is laid down that both Karma-Yoga and Sannyasa lead to the highest bliss. Here *sannyasa* does not mean, abandonment of Karma ; but means to be free from hate or love, free from the pairs of the opposites, as pointed out so emphatically in the next sloka already quoted. Hence the 1st, half of the sloka quoted lays down that performance of duties coupled with renunciation of the fruits thereof, yield Heaven. The second half of the same sloka makes the meaning more explicit. It says, that of these two complementary portions (which are both necessary for the end), the element of performance of duties excells or is superior to renunciation in respect of duties. In the second half, we must mark the word (Karma-Sanyasa). It is equivalent to *i. e*, giving up desires or attachment in respect of the fruits of such duties. These two words, sannyasa and Karma-Yoga denote two parts of one thing and are not spoken of, as separate things. That the fallacy of the latter conception is clearly pointed out in the third sloka of the same Adhyaya. Therein Sri Krishna sneers at the latter conception and lays down :—

'Children talk that Sankhya and Yoga are separate, but not the wise; he who *properly* follows even one realizes the fruit of both ",

Here we must mark the word *Samkya* or *properly*. It means, as already pointed out in the early portions of this essay, that doing action without a fair amount of *Gnana* or knowledge of the nature of Brahman connot be said to be Karma properly done.

This idea that Sannyasa and Karma Yoga are only complementary and not separate, as fools think. is emphasized in the following sloka :

' Because the place to be reached by the Sankhyas is gained by that which follow Yoga : therefore Sankhya and Yoga are (to be united) in one ; he who perceives (this) perceives (the truth). The above Sloka, especially the second half of it, strikes at the root of the false notion of the deluded many who style themselves Vedantists, and who, with a contempt, jeer and point at great men doing their *nitya* and *naimittika* Karmas, and feel themselves alas ! safe in fool's paradise, that they, being gnanins, are above all Karma. It is my infinite pity to these deluded individuals that they cannot be made to open their eyes to their fault. I often feel constrained to laugh, in my mind, at the audacity with which they try to persuade young men of the day whose powers of judgment have not yet developed to a degree calculated to realize the hollowness and shallowness of their arguments. The baneful effects produced by their false teachings are far-reaching. They make the young men of the day indifferent to their Karma ; while the teachers will slack in their own Karma and gradually lead the way to their destruction and suffering in hell. For, it is laid down :

'That for the attainment of moksha, Karma-Yoga is the means; and Nyasa is only accessory or helpful to it ; and except by placing all actions in Vishnu. Nyasa does not mean any thing else. Complete abandonment of Karma surely results in sufferings in Hell."

The reason why Yoga is the more important of the two elements, is pointed out in the 6th sloka of Chap V.

The meaning of that Sloka is 'Further, Sannyasa O mighty- armed, is hard to realize in the absence of Yoga, the Sage united to Yoga ere long reaches Brahman'.

The fallacy of the notion that Sankhya and Yoga are separate and the necessity of Karma on the part of a Sannyasin, is shown in the following Sloka.

'He is both Yogin and Sannyasin who not resorting to the fruits of action, does what should be done; but not he who is without fire and without action.

Here we can very well see that only one individual is spoken of and not two. In him both Yoga and Sannyasa are united, as shown by the second half by the words (without fire) which connote sacrificial rites (Karma); and 'without action' which connote Sannyasa part of the idea. Hence it is plain that Karma-Yoga and Sanyasa-Yoga are one and the same but represent different aspects of the one means and that both should meet in all seekers after Truth, including Gnanins, for the attainment of Moksha. The Karma and Sanyasa-portions will, of course, vary with the several Ashramas of the disciples. The embracer of Grihastasrama has, certainly, to perform a larger amount of Sacrificial rites than a Yati or Sanyasin popularly called. Nevertheless the *yati* or *sannyasi* should do Karma as ordained in Vyasa Smriti.

This means that 'a yati, should with his mind under perfect control, worship the Brahman resident in the *Murti* of Vasudeva, either with flowers or with his Pranava or Gayatri'.

Here the Yoga portion is contemplation or worship of the Lord, Vasudeva, by Pranava or flowers, and the Sanyasa portion is the conquest over his mind. Hence we see that both Sanyasa and Yoga are identical and both should be united in one for the attainment of Supreme Bliss.

Readers, I am taxing your patience much by this long essay which, to some of you, may be harassing. But I beg pardon for doing so. The grandeur of the subject justifies such liberty on my part.

In conclusion, I urge upon us all the absolute necessity of the existence of another element *viz* Bhakti in the Supreme Lord, without which one, however learned, cannot gain the direct perception of that glorious Lord Sri Narayana. Though this, by itself, may form the subject of a separate essay, I simply wind up by quoting and interpreting the sloka which has often been put forward by the advocates of the heterodox doctrine that Karma-Yoga and Sanyasa are separate.

'Having abandoned all (other) duties go to *Me alone*, thy refuge, I shall liberate thee from all sins; do not therefore grieve.

Here the first half seems to contradict all that has been said by Sri Krishna in the previous Adhyayas, with regard to the necessity and superiority of Karma-Yoga in its proper sense. If this apparent construction should be taken to be the true one, then Sri Krishna should not urge upon Arjuna the necessity to wake up and fight. But His last word to Arjuna was to brace up and fight. Hence the sloka should be held to mean either that all the fruits of duties should be abandoned or that all duties other than those done in the worship of the Lord should be abandoned. That the latter view is certainly the true one, is very clear when this verse is read along with the two immediately preceding Slokas of the same Adhyaya. Therein it is urged that Arjuna should do all Karma, in the worship of Sri Krishna alone. To understand the above slokas in the true light of the foregoing teachings of Sri Krishna regarding the superiority and necessity of Karma and to act upon them, with infinite Bhakti in the Lord both in spirit and in letter, behoves every seeker after salvation aud that is in fact, the only way to salvation.

P. Krishna Row, B. A.

—o—

TERMINOLOGY OF YOGA.

BY H. N. SINHA.

The fact that *Yoga* is treated as a special science makes it necessary that it should employ certain terms of its own to convey the ideas intended to be taught by it. But the fact that its teachings are not anything newly brought from the clouds and are only the developments of the ancient Vedic Religion shows that the terms cannot but be old ones with a new garb adapted for this special science. Almost all the cosmological terms employed in *Yoga* are as we have seen those of the *Sankhyas*; the philosophical ones are those of the Vedantins and other systems of philosophy. Only some of the psychological and physiological terms, though Vedic or otherwise in their origin, have a special significance in connection with this science and require explanation. As many of these are of the nature of symbols, their full connotation will not be palpable unless their origin is traced and their special purport elucidated. Though we cannot presume to explain one and all the terms currently employed in treatises on *Yoga* in their various stages of development we shall try our utmost to investigate some of the important ones, which will, we believe, help our readers to interpret many others of their kind commonly met with in propounding the means and methods of practical religion.

We may take for granted that we have already dealt with some of the phases of meaning which the characteristics of *Yama* and *Niyama* assumed when viewed from the stand points of *Yoga*. We have also known what the name given to the different, *Asanas*, *Mudras* and other postures of the body indicate to the student of practical psychology when judged from the results or change which these produced internally, as also how they are to be interpreted by a real student and what lessons to be learnt from them. A fair at-

tempt has also been made to expound and elucidate in modern scientific language many of the terms used in connection with *Prānāyāmā*, such as, the names of different cerebro-spinal centres, of the important nerve tracts and of the nature of the control which has to be acquired on what was described as the psychic *Prāna*. We shall now take up only such of the symbols as presented no opportunity to be explained and interpret some of the popular Vedic legends as Yogic riddles. Before doing so we wish to say a few words about one of the most familiarly employed symbols of the Indian religious teachers, which may be stated to have very great significance as symbolising the characteristics of the psychic *Prana*. This is what is well-known in Indian religious books as the " Root-upturned Asvattha tree."

Students of comparative religions know that every religion in its rudimentary stage has a tendency to remain external. The wonderful phenomena of nature are too guady and alluring sights to leave the infant minds to work within themselves. The mysterious powers of nature readily supply such minds with superhuman gods and the familiar events of life come forward to teach them the means of worshipping these powers. As man's thoughts mature and develop, as he begins to cultivate greater and greater powers within himself, his ideas of things get more and more comparative with himself, his old religion puts on new shapes by assuming an internal aspect side by side with what was purely external at the beginning and he himself comes to occupy an important place among the constituents of the universe. It then becomes almost impossible to account for any action unless the motive power inside comes for a large share. At this stage religion may be said to assume a philosophical aspect and worship to become the means of establishing a sort of closer kinship between one's self and nature and spiritual communion between man and his gods. What was visible once externally, becomes synonymised with distinction and separation ; for real connection man has to go deeper. If any bondage or kinship

were to exist between the diverse individuals or between an individual and the whole universe, we should look for it inside, behind the ever changing panorama on the surface. This new color which the things of common experience have naturally come to take upon before the sight of man can neither be supposed to root out the things themselves nor to contradict our old notions about them. The two aspects cannot but exist related to one another intrinsically at least, in a natural and harmonions manner. Development at no time can mean the destruction of the root; but it always implies the growing of new forms, the assuming of new shapes and the adding of new materials to the old stem. All advanced ideas in religion, as well as in any other human institutions are, therefore, readable only in old forms, though invariably with an altered sense.

The entire edifice of Hindu religion, both external and internal, may be found to be one continuous progress and development of the ancient sacrificial religion of the Aryans. *Upasana* or worship, *Dhyana* or meditation, *Bhajana* or service are all only altered forms in different stages of the old sacrificial offering to the highly advanced and philosphical *Brahman* or the *Atman* of the *Vedantin* who is no other than the Indra, Varuna, Agni, Savitar, Twashtar, in fact, the whole pantheon of the Vedic gods represented *in one*. The transition from stage to stage, from the beginning to the end is natural, continuous and consistent. Where the old ideas fade the new ones spring up, take their cue from the old ones and re-roll the thread giving it a fresh shape to suit the noval fancy of their generation. It is impossible to separate the old from the new and hold each of them independent. By attempting to do so we not only deprive the new of much of its spirit but render the old ones utterly meaningless and devoid of aim; and the whole structure of religion is thus brought to the ground destroyed of its foundation.

Monsieur Barth in his letter to Mr. Narayana Aiyangar reviewing his luminuous and instructive "Essays on Indo-Aryan Mythology" writes, "Now it seems to me that true myths—and excepting the numerous and arbitrary identifications given in the Brahmanas, most of Vedic myths are true myths—are quite of another sort. They start from a single and simple fact, clothing it in a fancy dress, sometimes as a riddle, more often as a little story, which when once set up grows and buds forth on its own account and behalf, the original fact being soon lost sight of. Hence the character some what spontaneous, fantastical and irrational of all true myths; in a certain sense they are self-made, not intentionally composed and do not admit of a full explanation of all the particulars." We can very well understand the first part of his remark. But in the latter part where he says that 'true myths' do not admit of a fuil explanation of all the particulars on account of their fantastical and irrational character is unintelligible. We cannot help thinking that Mr. Barth has ignored the natural law of growth and development pointed out above, especially in judging the relationship between Indian religion and philosophy and the Vedic myths. Nurtured and brought up in an atmosphere the root of whose religion is traceable to an altogether alien soil, though whose body has been altogether developed amidst new environment, he is accustomed to see the smothering of 'original import' by the fancy dress of a riddle. How can the ancient Vedic facts, however fanciful their dress may be, be stated to grow and bud forth on its own accord and behalf when its full grown modern body are the *Vedanta* and other Indian religions. We do not in any way try to maintain that the whole of Vedic myths cover the entire ground of Indo-Aryan religions in every particular; nor do we hold that every fanciful expression, employed in the *Vedas* conveys a corresponding import in our modern religions. What we wish to point out is that the language and the doctrines of *Vedānta* will have no foundation

will have no significance, no purpose whatsoever to serve without their counter-parts in the stories, expressions and ideas of the *Vedas*.

If we carefully scrutinise what is known as *Yoga* or the psychological religion of the Hindus, we will find that much of its teachings is the logical outcome of the ritualism of Vedic sacrifice. The simple facts on which the science of *Yoga* is built are not only those whose fanciful dressing gave birth to the myths of the Vedic seers, but a close parallellism is to be found even for several of their practices in the complicate ceremonials of Vedic sacrifice, nay, even the terminology employed by the science of *Yoga* are mostly Vedic. The names given in *Yoga* to the internal Self or *Purusha* considered as the prime source of vital manifestations in the different nerve centres of the body are those of Vedic gods. The several senses and *Pranas* which are its lower manifestations are the Vedic *Rishis*. The nerve currents are the holy celestial rivers of the *Vedas* brought down from the heavens for the good of the earthly. The nerve tracts are the orbits of sun and moon giving rise to the several heavenly phenomana of eclipses, seasons &c. in the body also. The spinal centres are either the different asterisms on the orbit or the solsticial and equinoxial points; they are conceived at times as tanks in which the water of life poured down by the gods from above is stored and distributed. To return to the ceremonials of sacriface, the several names of the *Atman* are the gods, human body is the sacrificial hall; the highest centre in the brain is the Sacrificial *Vedi*; the different internal organs of sensation and motion are the officiating priests; the combined and concentrated energy squeazed out of the whole nerve system is their exhilerating *Soma* juice, and the great power Sakti arising therefrom is the well- kindled fire of knowledge. Unless we are able to closely follow the methods and particulars of the sacrificial ceremonials we cannot hope to get a clear grasp of the intricate processes of *Yoga* couched in the language of the sacrificial riddles of yore. To understand

the full purport of the enigma of "The Root upturned *Asvattha* solved in the language of sacrificial worship, we have, naturally to fall back on the meaning of this symbol according to the poetic language of the Vedas.

* In the *Rigveda* X, 73, 8. there is a reference to a tree having its root upward and branches downward: "*O Indra*, You made the trees (*Vanins*) with their root upward." In I. 247 we again find it spoken of another such tree. "King *Varuna* of hallowed might sustains in the supportless region above the stem of the tree. These rays whose root is above stream downward. May they be well established in us." What might have been the meaning of this riddle of a tree? The explanation given by the Vedic commentators in the context in which they occur is either by making them descriptions of the Solar light whose root is well established in the glorious body of the heavenly sun and which are observed everyday to stream down to us in shooting branches of rays for our happiness or by interpreting them to mean the rain whose roots are in the clouds above and whose branches are the showers poured down to us below for our prosperity and happiness. In these two explanations the forces of nature at the root of the phenomena described are the Sun who symbolises our cosmic producer of light or the rain-clouds presided over by Indra which symbolises the source of the natural force manifested in the form of water.

The *Vedantins* who sublimated the various forces of nature into the one magnificent spiritual force seem to have utilised this metaphor to symbolise in their own line their wonderful tree of life on earth. Just as the *Vedic* gods, *Indra*, *Varuna*, *Mitra* &c., have blended together to represent the Supreme and all-pervading *Brahman*, their emanations or the rays, or the showers of rain were taken to symbolise the life-

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* To the quotations and explanations given here and below in this chapter we are indebted to Mr. Narayana Aiyangar's two Vols. or essays on Indo-Aryan Mythology."

producing rays or sparks of this Brahman. The teaching of the *Upanishads* is,——first the one only existence, *Brahman*, thought " may I become many " and became manifested as this manifold life of the universe and then it entered into them all as their *Antaryamin* or indwelling soul. The happiness and comfort bestowed on us by the congenial rays of the warm sun or the cool and refreshing water from the rain-clouds, which were the fruits yielded to us by the original *Asvattha* tree of the *Samhitas* was transformed into the eternal bliss of salvation coming to us by the realisation of *Brahmic* life. We shall see later on how other writers, had a psychological and physiological lessen also to be deduced from the same statements of the Vedic seers.

In X. 81,4 of the Rigveda, it is asked, " What wss the word and what the tree from which earth and heaven were fashioned out : O Ye, wise men, enquire in your mind about It, which holding all the worlds, rules over or controls them." So we find that the clue to the philosophic interpretation of these *Vedic* metaphors are to be found in the *Vedas* themselves. It may be noted that in the above passage, the Sanskrit word *Tat* meaning the neuter *That* is pointed out by the commentators to refer to the creator, *Visvakarman*, the Agent of all actions, all works. As if in reply to the above questions, the passage, II. 8, 9' 6 of the *Taitt. Br.* says, " Brahman is the wood and the tree from which earth and heaven were fashioned out. O Ye wise men, enquire in your mind and find that *Brahman* holding the worlds, rules over them." In this reply it is clear that the Vedic metaphor of the *Asvattha* tree of the sun is applied to indicate the *Vedantic* idea of the *Brahman*. And the *Brahman* is conceived as that strange tree in heaven with root upward, shooting down its branches of spiritual rays as so many streams of earthly life and by thus manifesting and pervading them all to sustain and rule over them.

(*To be continued.*)

NOTES AND THUGHTS.

"Listen to the sum total of the law; and having listened conform to it. Do not do to others what you do not like for yourself"

Mahabharata.

This is the reading of the great ethical law according to the Hindu.

* * * * * *

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* * * * * *

All the pure and noble arts of peace are founded on war; no great art ever yet rose on earth, but among a nation of soldiers. There is no art among a shepherd people, if it remains at peace. There is no art among an agricultural people, if it remains at peace. Commerce is barely consistent with fine art; but cannot produce it. Manufacture not only is unable to produce it, but invariably destroys whatever seeds of it exist. There is no great art possible to a nation but that which is based on battle.

* * * * * *

We call the poet inactive, because he is not a president, a merchant or a porter. We adore an institution, and do not see that it is founded on a thought which we

have. But real action is in silent moments. The epochs of our life are not in the visible facts of our choice of a calling, our marriage, our acquisetion of an office, and the like, but in a silent thought by the way side as we walk; in a thought which revises our entire manner of life, and says, "Thus hast thou done, but it were better thus".

—Ralph. Waldo Emerson.

———:o:———

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THE BHAGAVAD GITA.

WITH

THE COMMENTARY OF SRI RAMANUJA

CHAPTER XII.

To Arjuna who was desirous of directly beholding the unimpeded Lordly power of the supreme *Brahman*, the Lord, Nārāyana, who constitutes the object of attainment of those that practise *Bhaktiyoga*, was shown by the Lord who is the ocean of unbounded and inestimable qualities such as compassion, generocity, affability, &c , and who is of eternal will,—(was shown) His own Lordly power as it really exists. The Knowledge, of the seeing and attaining the Lord as being accomplishable solely by means of single-purposed and unceasing *Bhakti* has also been taught in truth.

After this are taught the superiority of the worship of the Lord in the form of *Bkakti* over the worship of

the *ātman* which constitutes the means for the attainment of *ātman*, as arising from the rapidity with which the accomplishment of its own end is brought about and from the great ease with which it is capable of being pursued, and also the means of worshipping the Lord, and the practice of devotion to the imperishable *ātman* (*akshara*) of one who is incapable of pursuing the above and the requisites of the same; (these are taught) because in the case of the worship of the Lord the worshipped object which constitutes the end to be realised is superior. But this superiority has been here stated thus :—"Better than even the *Yogins*, better than all others, he who, endowed with fafth, worships Me with the inmost recess of his mind given to Me, he is considered by Me the most devout," [VI. 47.]

Arjuna said :—

1. Those loving devotees (*Bhaktas*) who thus ever remaining devout worship You and those who worship the imperishable and the unmanifest (*atman*),—of these which know best to reach the goal (soon) ?

Thus, in the manner taught in such passages as, "He who does works intending Me, &c." [XI-55.], those loving devotees who ever-remaining devout, ever thinking of You, the Lord, as the supreme goal to be reached, worship You who are perfect and are the Occan of unbounded and inestimable infinite qualities such as beauty, affability, omniescience, the possession of eternal will and others; as also those who worship the imperishable, or that which is of the nature of individual soul and the unmanifest, or that which is of the nature of what is imperceptible to the eyes and such other organs of external perception,—of these two kinds of worshippers which know best to reach the goal (*Yogavittma*), that is, which

march towards the object to be attained by them sooner? For by saying "For these I erelong become, Pārtha! &c." [XII. 7.] it will be made clear later on that the capacity of knowing the best to reach the goal refers to the rapidity (with which it is accomplished.)

Sri Bhagavan said :—

2. Those who fixing their minds on Me and ever absorbed in Me worship Me endowed with supreme faith, these are deemed by Me as the best of *Yogins*.

By the possession of surpassing love for Me, having fixed their minds on Me and endowed with supreme faith and ever absorbed in Me, that is, longing for eternal union with Me, those who worship Me, that is, who fixing their minds on Me who am the object to be attained, worship Me,——these are deemed by Me as the best of *Yogins*, that is, as those that obtain Me with ease and rapidity.

3. But those that worship the imperishable, the indefinable, the unmanifested, the all-pervading and the inconceivable and every where the same, the immutable and the eternal,

4. And who subduing all the sense-organs keep their understanding equal towards everything and take delight in the welfare of all beings,—they obtain Me alone.

5. The trouble of those whose minds are intent on the unmanifested is the greater, because the disposition of mind (*gati*) towards the unmanifested is obtained with great difficulty by embodied beings.

But those who (worship) the imperishable, that is, what is of the nature of the individual self, the indefinable, that is, what is, by reason of its being other than the body, is not definable by such words as, gods and the like, and hence is not clearly perceivable by

means of eyes and such other organs of external perception, the all-pervading and the inconceivable, that is, even though existing every where in the bodies of gods and such other beings, that which, on account of its being of a kind altogether different from them, is incapable of being conceived in every one of their forms, and consequently everywhere the same, that is, common to all beings, meaning that it is not endowed with any of those specific forms such as the gods and the like, the immutable, that is, that which by not being subject to mutation does not swerve or move from its own specific form and hence also permanent, that is, eternal,

And who, subduing all the sense-organs, that is restraining well the eyes and all other organs of sensation from their activities, keep their understanding equal towards everything, that is, on account of their being of the sole nature of knowledge, keep their understanding equal with reference to the *ātmans* situated everywhere, in the bodies of gods and such other beings which are of unequal form, and consequently take delight in the welfare of all beings, that is, free from finding delight in the evil of other beings, for, finding delight in the evil of all beings arises from confounding the *ātman* with the unequal bodies of gods and such other beings—they who thus worship the imperishable, even they obtain Me alone, that is, they assuredly obtain the *ātman* which is not subject to births and deaths and has equality of form with Me. For, it will be said, "Those who have attained sameness of nature with Myself, &c." [XIV.2.] To this effect there is also the teaching of the *Sruti*, "Free from blemishes he reaches the highest equality." [*Mund Up.* III 1, 3]. Similarly the quality of being other than the *Jivatman* which is the same in everything and which is signified by the word *ākshara* (or the im-

perishable) is also ascribed to the Supreme *Brahman* in the following stanzas :—" The immutable self which is in everything is called the imperishable [XV. 16]. " But there is another the Highest Purusha ". [XV. 17]. In this passage occurring in the science of *Akshara*,—"But the higher-science is that by which the Imperishable (*Akshara*) is apprehended" [*Mund. Up.* 1.1.5.],—what is indicated by the word *Akshara* (or the Imperishable) is the Supreme *Brahman* Itself, because It has the character of being the source of all created beings and the like.

But the trouble of those whose minds are intent on the unmanifested is the greater, because the *gati* or the mental disposition towards the *avyakta* (or the unmanifested) is obtained with great difficulty by the embodied beings, that is, by those who are possessed of the mistaken notion of *ātman* with reference to the body, for, those that are possessed of body think that the body alone is the *ātman*.

The state of absorption in the Lord, of those that worship the Lord is here taught very explicitly :—

6. But those who renouncing all works in Me, are intent on attaining Me (alone) and solely with exclusive devotion meditating on Me worship Me ;

7. For these I erelong become, O son of Pritha ! the deliverer from the deadly ocean of *Sāmsaric* life or the circuit of mundane existence.

But those who with mind spiritually inclined renouncing all works,—all worldly acts such as eating food and the like which are intended for the sustenance of the body and are subservient to the upkeep of embodied life and Vedic rites such as sacrifice, gifts, offerings, austerities and all such as are with reason and have a purpose to fulfil—are intent on attaining Me, that is, have Me as the sole object to be obtained, and with exclusive

devotion, that is, with devotion which has no other purpose to serve, meditating on Me worship Me——the meaning here is that these worship Me performing meditation, honouring with offerings, obeisance, the uttering of hymns and such other acts of devotion which are all in themselves extremely delightful and are equal to the object of attainment,——for these I in a very short time become the deliverer from the Ocean known as *Samsâra* which by reason of its being opposed to the attaining of Me is deadly.

8. Set your mind on Me alone; let your understanding be directed upon Me; thereafter you shall, there is no doubt, dwell in Me alone.

Because Myself am the transcendant end of human existence and because Myself am easy to reach and am speedily obtainable, therefore set your mind on Me alone, that is, fix your mind in abstract meditation on Me. Let your understanding be directed upon Me, that is, thinking that I alone am the supreme object to be attained make mental effort to reach Me. Thereafter you shall dwell in Me alone, that is, after fixing your mind on Me alone, through the conviction that I alone am the highest object to be attained, you shall dwell in Me.

9. If all at once you are not able to set your mind on Me in steady concentration, then by means of the *Yoga* of constant practice seek to attain Me, O Subduer of wealth!

All at once (*atha*), that is, suddenly, if you are not able to set your mind (entirely) on Me in steady concentration, then by means of the *yoga* of constant practice seek to attain Me. By means of the *yoga* of constaut practice of remembrance filled with unsurpassed love after attaining steady concentration of mind on Me who am the ocean of innumerable qualities, such as unbounded

and inestimable, beauty, affability, affection, love, mercy, sweetness, nobility, generosity, courage, valour, prowess, Omniscience, possession of unfailing desire and of eternal will, Lordship over all, the state of being the cause of all, etc., that are all of His own nature, seek to attain Me.

10. If you are not competent even for the constant practice (of remembrance), become intent on doing works for Me; (for) even if you do works for My sake you shall attain the state of perfection.

If, then, you are not competent for the practice of remembrance in the above manner become intent on doing works for Me, that is, performing such services to Me as building temples, sweeping, sprinkling over with water and washing the floor (of My temple), gathering flowers, performing worship, uttering, My names going, round My temple keeping it to the right, singing praises, doing obeisance and other acts of devotion. Even if you perform works for My sake with intense love, obtaining very soon the mental state of steady concentration in Me through the *Yoga* of constant practice you shall attain the state of perfection which consists in the attainment of Me.

11. Likewise, if you are unable to do even this, by finding refuge in loving devotion to Me (*Bhaktiyoga*), you shall then, with mind subdued, renounce the fruits of all works (to Me).

Likewise by finding refuge in loving devotion to Me, if you are unable to do even this, that is, by finding refuge in *Bhaktiyoga*, or the practice of loving devotion consisting in meditating on My qualities and cherishing love solely for Myself, if you are unable to do even those works that pertain to My service and constitute the sprout of *Bhaktiyoga*, then by resorting to the realisation of the self (*Aksharayoga*) taught in the first group of

six chapters, which consists in meditating on the real nature of the *ātman* and is productive of supreme love and devotion (or *Bhakti*), shall you practice, renunciation of the fruits of all works in Me as forming the means to the above. The mental disposition which on account of the cherishing of love for Me as the sole object to be obtained arises only to the person all of whose sins are destroyed. He who is with mind subdued or *Yatatmavan* is he who has his mind restrained. When the individual soul is directly beheld the soul which is freed from the veilings of ignorance or *Avidya* and such other obstacles by means of meditation on the *ātman* accomplished with the help of works practised in the form of worship to Me without attachment to the fruit (thereof)——then supreme *Bhakti* for Me will arise of its own accord. To this effect it will be taught later on in the passages beginning with the following :—" Worshipping Him by one's own duty man attains the state of perfection." [XVIII, 4,6.]; " Without selfish attachment and tranquil one becomes fitted for (attaining) the state of *brahman*." [XVIII. 53.]; " Becoming the *brahman*, he whose essential nature is pure, neither feels sorry for nor desires; indifferent alike towards all beings he attains Supreme *Bhakti* for Me." [XVIII. 54].

12. For, (direct) knowledge (of the *atman*,) is better than practice (of loveless remembrance of the Supreme); meditation on the *atman* is better than this knowledge, and renouncing the fruit of works is (better than) meditation; after renunciation comes peace.

Direct knowledge of the *ātman* arising from meditation on the real nature of the *ātman* or the *akshara* is alone better in being advantageous to one's self than the practice of remembrance which is entirely devoid of love and is rough in character. Meditation on the *ātman* is

alone better in being beneficial to one's self than even direct knowledge of the *ātman* which is immature in form and constitutes the means for the above. Better than even this meditation of immature form is the work itself which is performed by renouncing the fruits and which constitutes the means for the above. Only after the work performed by renouncing the fruits comes the peace of mind arising through the destruction of sins. Through pacified mind comes meditation on the *atman* and through meditation the direct perception of it, and through direct perception the supreme love and devotion (*Parābhakti*). Thus to one who is unable to practise, *bhaktiyoga* or remembrance of the supreme Being with love and devotion, devotion to the *atman* alone is better. The meaning is that even to one who is devoted to the *atman* but not tranquillised in mind, devotion to work which includes within itself the knowledge of the *Ātman* and is devoid of attachment to the fruit thereof, is alone better for the purpose of attaining firm devotion.

The qualities which are admissible in the case of one who is devoted to work performed without attachment to the fruit (thereof) are (now) described :—

13. He who has no hatred for any being and is friendly compassionate (to all), who is free from selfish attachment and egotism, who is the same in pain and pleasure, who is patient.

14. Contented, always absorbed in meditation (on the *atman*), subdued in mind, firm in conviction, with mind and intellect given over to Me, he who is (thus) a loving devotee of Me is dear to Me.

He who has no hatred for any being, that is, to all beings, even to those that hate and to those that do harm to (himself) who cherishes no hatred by thinking that

" in proportion to my own sins these beings hate and do harm to me prompted by the Lord," who is friendly that is, who cherishes the feeling of friendship to all beings even though these hate and do harm, who is compassionate, that is, who takes compassion on these when they are suffering, who is free from selfish attachment, that is, devoid of selfish attachment to the body and the senses and other things connected with them, who is free from egotism, that is, free from the mistaken notion of *ātman* with reference to the body, hence who is the same in pain and pleasure, that is, the pleasure and pain that are born of the activity of whose will are not productive of the rise of the feelings of joy and suffering, who is patient, that is, whom such feelings when produced by the contact (of sense-objects) even though they be unavoidable, do not impress with change,

Contented, that is, satisfied with whatever thing required for the sustenance of the body is brought to him by chance, always absorbed in meditation, that is, always intent on contemplating on the *atman* which is devoid of the contact of *Prakriti* or matter, subdued in mind, that is, with the functions of the mind suppressed, firm in conviction, that is, with firm faith in whatever is taught in the spiritual sciences relating to the *atman*, with mind and intellect given over to Me, that is, with mind and intellect placed in Me with the belief that Vasudeva alone is worshipped by means of work performed without attachment to the fruit (thereof) and that being worshipped thus he is sure to effect the accomplishment of the direct perception of the *atman*——he who is (thus) the loving devotee of Mine, *i. e.* who is of the above nature and worships Me thus by *Karmayoga* or the performance of work (without attachment), is dear to Me.

15. He whom the world is not afraid of and who is not afraid of the world either, who is free from the emotions of joy and anger, fear and distress,——he also is dear to Me.

That person who is devoted to the practice of *Karma* and from whom the world has no cause for fear, that is, who does not do even the least work which would cause affliction to the world, and who is not afraid of the world for anything, that is, towards whom the whole world do not do any harmful act because there is the conviction (in them) that he is not inimical to any, hence alone who is free from joy towards anyone, anger with any one, fear from anyone and distress from any one,——he who is in this manner is also dear to Me.

16. He who does not require any other thing, who is pure, clever, unconcerned, free from distress of mind who renounces all enterprises, and who is lovingly devoted to Me,—he is dear to Me.

He who does not require any other thing, that is, he who does not require anything else but the *atman*, who is pure, that is, whose body is fostered by such things as are prescribed in the *Sāstras*, who is clever, that is, who is able to pursue (successfully) the course of conduct prescribed by the *Sāstras*, who is unconcerned with reference to others and is free from distress in mind, that is, while at rest from the performance of *Sāstraic* duties who is free from distress with reference to the afflictions of cold and heat, hard-touch and such other sensations which are unavoidable, who renounces all enterprises, that is, who abandons all undertakings other than those which are prescribed by the *Sāstras*—he who is My loving devotee in this way is dear to Me.

17. He who neither rejoices at nor hates (anything), who neither feels sorry for nor anxiously desires (anything),

who renounces alike good and evil and is devoted to Me with love,—he is dear to Me.

He who neither rejoices at nor hates, that is, that *Karmayogin* who neither, obtaining all those things which are productive of joy in men rejoices at them nor, obtaining anythings that are undersirable hates them, and who neither feels sorry for nor anxiously desires (anything), that is, who neither obtaining whatever is productive of grief to man such as the loss of wife, son, wealth, &c., grieves at it nor covets any such object not obtained by him (hitherto), who renounces alike good and evil, that is, because merit (or *punya*) is as much the cause of bondage as sin (or *papa*) and no difference exists between them, who renounces both—he who is My loving devotee in this manner is dear to Me.

18. He who is the same to foe and friend and also in honour and dishonour, who is the same in cold and heat, in pleasure and pain, who is wholly free from attachment;

19. Who holds equal censure and praise, who is silent, content with anything whatsoever, homeless, firm-minded, and devoted to Me with love—that man is dear to Me.

By the words beginning with "He who has no hatred for any being" [XII. 13.], the quality of being free from hatred and such other feelings has been taught. But here it is taught that even when such persons are near at hand, to be possessed of equanimity of mind is an excellence for surpassing the above. By reason of his mind being firmly attached to the *atman* he is houseless, that is, unattached to home and such other possessions. Hence alone he is the same in honour and dishonour. He who is thus devoted to Me with love is dear to Me.

Therefore after having exponnded the superiority of one who is devoted to *Bhaktiyoga* over the other who is devoted to the *atman*, the whole teaching is summed up in accord with the teaching at the beginning :—

20. Verily, whosoever pursue in the way described this means which is consistent with *dharma* (or moral discipline) and is productive of immortal bliss (or *Amrita*), being possessed of faith and holding Me as the highest (object to be attained), these loving devotees of Mine are exceedingly dear to Me·

That which is both *Dharmya* or the means consistent with *dharma* or moral discipline, and the immortal bliss or *Amrita* is *dharmyamrita*. Verily whosoever pursue *Bhaktiyoga* (or realisation through love and devotion) which is the means (of realisation) and equally the end realisable in the manner described, in the manner taught in such passages as " Those who fixing their minds on Me, &c." [XII. 2], these loving devotees of Mine are excedingly dear to Me.

Thus ends the Commentary of Bhagavad Rāmānuja on Chapter XII of the Srimad Gita. enitled *Bhaktiyoga* or Realisation Through Love and Devotion.

———:o:———

THE BRAHMA SUTRAS WITH THE BHASHYA OF SRI NIMBARKA.

We have before us a copy of the Brahma Sutras together with three commentaries of the *Dvaita-advaita* school of the Vedanta, recently printed and published at the Devakinandana Press, Brindaban. The first commentary is that of Sri Nimbarka, the founder of the school, and is known by the name of Vedānta-Pārijāta-Sourabha. It gives the bare intepretations of the Vedanta aphorisms and sets forth as briefly as possible the important tenets of the school. The second is Vedanta Kaustubha a further exposition of the same teachings by one Srinivasachariar, one of the disciples of Sri Nimbarka. The third is an elaborate commentary on the second by Kesava-Kasmira Battacharya, replete with discussions and criticism directed against all other schools of Indian philosophy, and especially against the Advaita of Sankara. The views of this school of Vedanta are not so widely known as those of Sri Sankara, Ramanuja and Purna Pragna ; and the students of the Vedanta will surely feel grateful to the editor, Sri Nitya Swarupa Brahmacharin of Brindaban for having brought to the notice of the public these commentaries of their sect on the aphorisms of the celebrated Veda-Acharya-Bādarāyana Vyasa.

We know nothing of the sage Nimbarka, the founder of this school, except that he was one of the Vaishnavite reformers of the North, who followed Sri Ramanuja, the celebrated Vaishnavite reformer of Southern India. He was the founder of a sect of Vaishnavism known as the *Sanatkumāra Sampradāya* which claims many folllowers in Northern India and which is specially devoted to the

worship of Vishnu, in His form of Sri Krishna. He claims to have been a disciple of the Sage Narada and it is said that in his interpretations of the Vedanta Sutras he closely follows a previous commentary on the same—a Vriti written by an ancient sage Audulomi who was a contemporary of Vyasa and whose name is mentioned several times in the Bādarāyana Sūtras. We do not know how far it is true, nor do we find anything in the commentary of Sri Nimbarka himself to confirm the view, that he follows the interpretations of any previous commentator. The Vritti of Audulomi is not now extant, nor is any reference made to it in any of the commentaries on the Vyasa Sutras. Perhaps the editor refers, to the traditional opinion of his sect that the school of Sri Nimbarka was not a departure from the original Vedanta but a continuation of the same and had the support of the great Rishi Andulomi of whom frequent reference is made in the Sutras of Vyasa and also in those of Jaimini. It is well-known that of all the commentaries on the Brahma Sutras now extant, Sri Sankara's commentary is the most ancient, But there are evidences to prove that there were commentators on the Brahma Sutras before Sankara though no explicit reference is made of them in his commentary. It is only Sri Ramanuja who refers to these commentators by name and makes frequent quotations from their works. Bodhāyana, the Vrittikara, was the first commentator on the Brahma Sutras, a well-known Rishi and a contemporary of Vyasa, from whom Sri Ramanuja makes quotation here and there. Then ccme Brahmanandi, the Vakyakara, and Dramidacharya—the Bashyakara, Vamana—the Tikakara on Dramida Bhashya, about whom references are made not only by Sri Ramanuja but also by Yamunacharya his predecesor and by Sudarsanacharya who wrote a every wide and brilliant commentary on Sri

Bashya, Vedantachariar and others who succeded that great commentator, Sri Ramanuja. Those who have made a comparative study of all the existing commentaries on the Vyasa Sutras can scarcely avoid the conclusion that it is only the interpretations of the Visishtadvaita school of Ramanuja that have had the support of the ancient commentators before Sri Sankara and that all other schools are more or less distinct departures from the ancient school of Vedantic thought that prevailed at the time of the ancient Rishis. Whatever it may be, the interpretations of the Nimbarka School do not seem to differ in any essential details from those of Sri Ramanuja. There is only one Adhikarana which Sri Ramanuja inteprets as referring to the School of the Pancharatras but which Sri Nimbarka disposes off as criticisms on the Sakta school of thought. Sri Ramanuja thinks that in these Sutras, the Pāncharatra School is taken for consideration and identity of its teachings with those of the Upanishads is establisted ; while Sri Nimbarka is of opinion that they could not have any reference to Pancharatra in as much as its harmony with the Vedic teachings could never form a subject of doubt in the mind of Vyasa and that they could only refer to the non-Vedic teachings of the Sakta-Vada. In all other respects the interpretations of Sri Ramanja and Nimbarka are in absolute harmony.

We believe that our readers are aware that there are only three schools of Vedantic thought that have attained celebrity in India and that claim the greatest number of followers in this country. They are the Schools of Advaita, Visishtadvaita and Dvaita founded by Sri Sankara, Sri Ramanuja and Sri Purna-Pragna respectively. These are the most prominent Schools of Vadantic thought and all other *Sampradayas* could, more or less, except in some unimportant details, be brought under one or other

of these Schools of thought. We shall see how these differences arose in the Upanishadic School of philosphy.

It is well-known that all the Vedantic scriptures reject the theory of creation and trace the orign if this unverse of mind and matter to only one ultimate source—the Supreme Brahman.

Two fundamental doctrines of the Vedanta are that Brahman who is the *Abhinna Nimitta Upadhana Kārana*, is not only the intelligent but also the material cause of the universe and that Brahman is different and also identical with the human soul, the *jiva*. These two views not only appear self-contradictory but are apparently opposed to all human experience. In all human experiences in this world of phenomena, the material cause is essentially seen to be defferent from the efficient cause, and no substance can even be conceived to be different and identical, with another which is experienced to be different from it. The school of Sankara lays stress on the identity and disposes of the idea of difference as but phenomenal and illusory. Bhāskara and Yādhavaprākāsa, the so-called *Bheda-Abheda* Vadins of the South, though they differ in some respects from the views of Sankara are supposed to belong to the same school as Sankara, in as much as they also lay stress on the identity as ultimate and try to explain away the difference though not with the theory of illusion but with that of the real *upadhis*. The School of Visishtādvaita lays stress on both the difference and identity and try to explain away the apparent conrtradictions involved in the two conceptions on the theory of a peculiar relation *Apritaksiddhatva* otherwise called the *Sarira-Sariri-Bhava*, relation *sui-generis*, somewhat resembling that between the thinker and the human body, while the Dvaita School emphasises the aspect of difference solely. Sri Nimbarka belongs to

the Visishtadvaita school in as much as his views on these questions are identical with those of the *Sampradaya* of Sri Ramanuja which, of course, are widely known to the Indian public. We shall here attempt to state in brief the philosophical tenets of the School of Nimbarka as they are set forth in these commentaries just before the public.

The fundamental doctrine of this sect is that this universe of mind and matter is nothing but the *Sakti* (power) of Brahman or Iswara which at the time of Pralya exists in a latent and unmanifest condition in Para-brahman which is made manifest or is thrown out of the substance of God in creation. This *Sakti-Vikshepa* is what is called creation ; where as (the *Upasamhara*) the withdrawal of this manifest *Sakti* in God to abide therein as a latent power is called dissolution. Sakti is essentially different from the Sakta (God), and in as much as Sakta and Sakti are indivisible and naturally one both the theories of identity and difference set forth in the Vedantic Scriptures are true, and there is no reason to reject the one or the other as illusory or phenonenal as the Advaitins are supposed to hold. This is what Sri Nimbarka supposes to be the relation between the world of souls and matter, and the Supreme Brahman, the relation of *Bheda-bheda*, which, the readers will perceive, does not differ much from the view which the Visishtadvaitins hold.

Again with regard the ultimate cause of the universe, the sect of Sri Nimbarka holds that God is Himself both the *Upadhana* and the *Nimitta Karana*. There is no reason to dispose of the conception of God as the material cause of the universe by any theory of illusion as the Advaitins do. The theory of illusion, in its ultimate analyses tantamounts to the denial of the Brahman being the mateiral cause of

the universe. Further it strikes at the root of the Advaitic conceptions of Absolute unity in as much as this Maya (illusion) or whatever it may be, unless it is understood to be a real power in Brahman different from His essence, becomes an un-intelligible airy nothing—a something which is really *Anirvachaniya*—(inconceivable and intelligible). For these reasons and others which are logically and beautifully discussed in his commentary on Vedanta-Kaustubha by Sri Kesava-Kasmira Bhattacharya, this sect rejects the theory of Maya and accepts the view that Brahman is in reality both the efficient and the material cause of the universe. Brahman being a personal God, He by His supreme Will is the efficient cause of every effect in the universe and He is also the material cause of creation in as much as the materials of the universe—the soul and matter, are His Sakti which Sri Ramanuja calls, His *Aprithaksiddha Viseshana*, indivisible from God though not identical in essence.

Thus it will be clear that the fundamental doctrines of the school of Sri Nimbarka are, in reality, identical with those of the Visishatadvaita Vedantins. In whatever other respects the *Sampradayas* of Sri Ramanuja and Nimbarka may differ, yet with respect to their philosophical views the two schools are more or less identical. This Bhedā-abheda Vāda of Sri Nimbarka should not be confounded with that of the same name propounded by either Bhaskara or Yādavaprakasa of southern India. Bhaskara holds that the unity referred to in the Vedantic Scriptures is that between the Brahman and the individual only. The jiva in its essence is the Supreme and its individuality is not supposed to be an illusion but a real effect consequent on a real upādhi, the physical environment. Thus he rejects the Absolute unity of Sankara, and accepts the existence of a real principle of limitation

different in essence from Brahman ; whereas Yadava-prakasa argues that by its very nature, Brahman is identical with and different from this universe of mind and matter. In other words Brahman has two aspects both of which are real and essential. In one aspect, He is Iswara, the Lord of the Universe and its Creator and Sustainer, and in His other aspect He is the universe itself with all its manifold variety of mind and matter. He rejects the conception of a Nirguna Brahman (Brahman with attributes) which according to Sankara, form the real background and essence of these two aspects of Iswara and the universe. Thus we see that the system of Nimbarka, has nothing to do with the *Bheda-abheda vaaa* of the Advaitic school but that it is in essence another form of the philosophy of the school of Visishtadvaita or qualified Monisim.

The commentaries before us are written in simple and beautiful style and are well worth perusal by all students of the Vedanta. Especially the Vedanta-Kaustubha-Prabha of Sri Kasmira Battacharya is, with regard to its diction and close logical reasoning, scarcely inferior to any of the standard controversal treatises on the Vedanta philosophy, and we heartily recommend these to the Vedantic public with the hope that a careful perusal of this publication will surely repay for all the time and trouble taken in going through its pages.

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TERMINOLOGY OF YOGA.

BY H. N. SINHA.

(*Continued from page 610.*)

The same tree is spoken of in the *Kathopanishad* X. 3. 1 also. This is the eternal *Asvattha* tree with root upward and branches downward. It is brightness. It is *Brahman.* It is called Immortality. In it are all the worlds and nobody goes beyond It." This Upanishad describes beyond doubt the all-pervading *Brahman* as the all-manifesting creative tree of life whose root is upward. In the *Chandogya* Upanishad this tree is curiously discribed as the *Somasavana* or, that which yields the enlivening Soma juice and forms a lake called *Airam Madiyam* or that watery lake of mine. These two *Upanishadic* images taken together would show that, the Sacrificial *Asvatha* tree which produced the invigorating *Soma* beverage to the sacrificer and which was described to have been brought down from heaven by *Garutman* or the bird of sacrifice, is also the Universal Brahman who is the producer of the *Samsari Somas*, the animating water which flows down into us to form the lake of life or brought down to us by the winged courier of divine wisdom form above and yet remains to us the tower of immortality and strength. He who drinks deep from this lake the nectar of life, he who realises the secret of its source, and attains the knowledge of the universal self as the self in all becomes freed for ever from samsaric life and misery. " He who knows the tree which has root upward and branches downward need never fear that Death will kill him."

Yagnavalkya, the *Vyāsa* of *Sukla Yajurveda* has also the reputation of being the founder of the system which teaches the psychological process of Vedantic realisation. To suit the tradition, the reading of *Vedic* and *Vedantic* riddles as metaphors relating to the internal phenomena of the human

body is amply found in the branches of that *Veda* only. The well-known *Brihadaranyakopanishad* of the *Kanva Sakha* of the *Sukla Yajus*, in which Yajnavalkya himself figures prominently as a teacher and interpreter of Vedic riddles in the Court of King Janaka, we find a cue to the Yogic interpretation of the metaphor of the tree of life. The IV *Adhyāya* 2nd *Brahmana* describes the human life as a child fed by the head which is the inverted drinking cup and cites an old sloka: "This cup (*Chamasa*) is with hollow downward and bottom upward. In it is placed the glory of omniform, on its bank (rim) are seated the seven *Rishis* as also the eigth *Sat* who in consciousness is one with *Brahman*." The intended purport of this passage is made clear below in the *Upanishad* itself. Head is the cup whose concave hollow is turned downward and convex bottom upward; the *Prānas* are the glory of omniform placed in it; the same *Prānas* are also the seven *Rishis*. The seven *Rishis* are commonly described in the *Sukla Yajurveda* as having their abode in the body and guarding it. "The seven *Rishis* are placed in the body. The seven *Rishis* protect their abode with deligence, The seven waters go to the world of the sleeping. There are awake only the two gods who are sleepless and who are at the work of *Sattra*." In this passage the commentators explain the seven *Rishis* to be the five senses and the organs of *Manas* and *Buddhi* and the two gods to be *Prana* and *Apana*, meaning thereby that the inspiratory and expiratory breaths which alone keep up the *Sattra* of life. The same *Upanishad* also describes at the end of V, 9·28 the human body which is freed from the bondages of Samsara by the attainment of the knowledge of *Brahman* as a tree which sprouts again and again unless it is completely uprooted. By these descriptions we are led to undetstand that the human body was considered by the *Upanishadic* writers themself as the arena for the manifestation of activities by the Purusha or the Universal Self and it was distinguished from the wholesale conception of *Samsara* by the distinctions of *Vyashti* and *Samashti*, that by viewing

the whole as made up of individual bodies and by considering the parts as the components of an aggregate, each of which being constitutionally tbe same with the whole. Hence the *Asvatha* tree was taken to symbolise the human body as well, which holds the Supreme and Universal *Purusha* in its individual self and manifests it in the form of *Prānas* or vital energies through the physical organisms of intellect, mind and other kinds of activities. If the *Purusha* is to be set free in order that it may shine by itself in its full effulgence aud glory, the *Asvatha* tree of individual life should be cut, and uprooted, its sprouting again and again should be stopped by making the *Vyashti* one with the *Samasthi*.

The *Asvattha* tree as applied to the *Vedantic* doctrine of *Samsara* and the means of destroying it in ourselves is lucidly expounded in the *Bhagavadgita*, Ch. XV. entitled *Purushottama-prāptiyoga* or the method of religion for obtaining the Supreme Purusha.

" Men call the *Asvattha*—the Banyan tree—
Which hath its boughs beneath, its roots above,—
The everholy tree. Yea ! for its leaves
Are green and waving hymns which whisper Truth !
Who knows the *Asvattha*, knows Ved, and all.
Its branches shoot to heaven and sink to earth,
Even as the deeds of men, which take their birth
From qualities : its silver sprays and blooms
And all the eager verdure of its girth,
Leap to quick life at kiss of sun and air,
As men's lives quicken to the temptings fair.
Of wooing sense : its hanging rootless seek
The soil beneath, helping to hold it there,
As actions wrought amid this world of men
Bind them by ever tightening bonds again.
If ye knew well the teaching of the tree,
What its shape saith; and whence it springs ; and then
How it must end, and all the ills of it,
The axe of sharp Detachment ye would whet,

And cleave the clinging snaky roots, and lay
This *Asvattha* of sense-life low,—to set
New growths unspringing to that happicr sky,-—
Which they wbo reaeh will have no day to die
Nor fade away, nor fall—to Him I mean,
Father and first, who made the mystery
Of old Creation, for to Him come they
From passion and from dreams who break away;
Who part the bonds constraining them to flesh,
And,——Him, the Highest, worshipping alway——
No longer grow at mercy of what breeze
Of summer pleasure stirs the sleeping trees,
What blast of tempest tears them, bough and stem:
So the eternal world pass such as these!
Another Sun gleams there! another Moon!
Another light,—not Dusk, nor Dawn, nor Noon—
Which they who once behold return no more;
They have attained My rest, life's Utmost boon;
When, in this world of manifested life,
The undying Spirit, Setting forth Me,
Taketh on Form, it draweth to itself
From Beings' storehoue,—which containeth all,—
Senses and intellect. The Sovereign Soul
Thus entering the flesh, or quitting it
Gathers these up, as the wind gathers scents,
Blowing, above the flower-beds. Ear and Eye,
And Touch and Taste, and smelling, these it takes,—
Yea, and a sentient mind;—linking itself
To sense-things so.
The unenlightened ones
Mark not that Spirit when he goes or comes,
Nor when he takes his pleasure in the form,
Conjoined with qualities; but those see plain
Who have the eyes to see. Holy souls see
Which strive thereto. Enlightend they perceive
That Spirit in themselves; but foolish ones,

Even though they strive, discern not, having hearts
Unkindled, ill-informed!
Know, too, from Me
Shineth the gathered Glory of the Suns
Which lighten all the world: from Me the moons
Draw silvery beams, and fire fierce loveliness.
I penetrate the clay, and lend all shapes
Their living force; I glide into the plant—
Root, leaf and bloom,—to make the woodlands green
With springing sap. Becoming vital warmth,
I glow in glad, respiring frames, and pass,
With outward and with inward breath, to feed
The body by all means.
For in this world
Being is two fold: the divided, one;
The Undivided, one. All things that live
Are "the Divided." That which sits apart,
"The Undivided." Higher still is He,
The highest, holding all, whose Name is Lord,
The eternal, Sovereign first! Who fills all worlds,
Sustaining them. And—dwelling thus beyond
Divided being and Undivided——I
Am called of men and Vedas, Life Supreme,
The *Purushottama*.
Who knows Me thus
With mind unclouded, knoweth all, dear Prince!
And with his whole soul ever worshippeth Me."
——Sir Edwin Arnold's *Song Celestial*

The whole chapter quoted above makes the whole metaphor clear and leaves no room for explaining anything. The Sanskrit word used for Vedic metres in the text is *Chhandamsi* which has been translated above into "green and waving hymns." This word seems to have been selected purposely with a view to indicate its other meaning of "desires" which is explained later on by the author himself. There seems to be an apparent contradiction between the description

of the *Aswattha* tree in the *Kathopanishad* as the glorious *Brahman Itself* and the other description given above as the Tree of *Samsāra* or sense-life. But the reconciliation is to be found in the pasages of the above text where the *samsara* is described as a manifestation of the glorious *Brahman* however unaccountable and enigmatic its origin may be as that aspect of *Brahman* which should be cut away with the sword of knowledge in order to realise the other aspect taught in the *Kathopanishad*. *The Mundakopanishad*, seems to have had these two aspects in view when it introduces two birds seated on the same tree as inseparable and loving companions ; One of whom eats the ripe fruits, while the other eats nothing but simply sits with resplendent plumage. The *Brihadaranyakopanishad* in IV. 3. refers explicitly to both these aspects under the names, the *Mūrta* or the conditioned and *Amurta* or the unconditioned aspects of the soul. Unless these two aspects are taken into consideration, the *Aswattha* Tree with its roots and branches will have no meaning as a symbol of *Brahman*.

In man, as life in the body gross or subtle of his internal Soul or *Purusha* typifies the *Samsara* manifestation of the *Brahman*, bodily life or the activity in the body through the senses, &c came to be recognised as this *Aswattha* tree. The *Bhagavadgita*, to some extent, has given reference to this body tree of *Samsara*. But the *Puranics* have gone into minuter details in describing the body as a tree and shown that *Mukti* can come to a person only by cutting down this tree to its very roots which are desire and attachment, with the sharp sword of knowledge. *Sri Bhāgavata*, X. 2. 29, describes this tree as the *Adivriksha* or primordial tree which has the *Brahman* as its one support, happiness and misery for its two fruits, the three *gunas* for roots, the four *Purusharthas* for four kinds of juices, the five senses for five fibrous roots, the six qualities of hunger, thirst, pain, illusion, old age and death for characteristics, skin, blood, flesh, tendon, marrow, bone, and lymph for its seven fold bark, the five *Bhutas* with the mind, intellect

and egotism for eight branches, the nine doors of the body for crevices, and the ten *Prānas* for ten kinds of leaves. To add to these the tree has two birds seated upon it. This description could not have arisen unless it had some previous authority to fall upon.

We have so far endeavoured to trace the significance of the time honored *Aswattha* Tree from the symbol of the rays of the cosmic sun or the showers of the rain-clouds to that of *samsaric* life in the human body. We shall now see whether it has anything further to teach. We have on several occasions pointed out that, when the cosmic and spiritual force projects itself into the body of man, it becomes translated into the soul of man, or the internal *Purusha* of man and is located in the highest *Sahasrāra* centre of the brain in the crown of the head. From this throne of sovereignity this *Purusha* is said to rule and control the body. It accomplishes this by pervading and acting in the body through its lower centres of sensation and action. It alone is said to act as the intellectual and physical forces of the body by flowing through the nerves as nerve currents, by maintaing the vital heat and other elements requisite for the orderly working of the bodily mechanism. Applied to this conception of the *Yogins*, the *Aswattha* Tree represents, the *Purusha* taking the form of nervous energy and sustaining the body through the instrumentality of cerebro-spinal system, or the *Purusha* identifying itself with the Cerebro-spinal mechanism of the body by becoming its vital essence. This Cerebro-spinal system has its root upward at the top of the brain, and its stem the spinal card runs downwards sending off innumerable branches of nerves to the different portions of the body. The life and activity of the human body may be said to be sustained by its nervous system. When one of the nerve centres is destroyed, the nerves passing out from that centre cannot convey vitality to the part they inundate and as a consequence that part of the body dies ; that is, though the form is sound yet it cannot show life ; it is paralysed. In pursuance of

the teaching of *Brih. Up.* the topmost centre of brain in the head feeds the lower centres of the trunk which distribute the sap of life or *Prāna* through the branches of nerves so as to make the leaves of desires and sense-objects ever fresh and green and keep the tree sprouting continuously. The one *Ātman* or *Purusha*, by whatever name this internal principle may be called, takes many forms in the phenomena of the body. It forms the root of the Asvatha tree of life; It judges, thinks, and perceives through the organs of *Antahkarana*; it sensates objects through the senses, runs in and out as the *Pranas* and does the functions of the different organs; and in fact, it not only rules and controls but projects the whole activity of the body.

The cutting of this *Asvatha* Tree by the sharp sword of knowledge is not the destruction of this organ of the body; for when this body goes away who can say that the soul will not take up another body, but is the putting an end to the sense life in bodies, the complete drying up of the tree so as to stop it from sprouting into life again. This is taught to be done by the sword of knowledge. This knowledge comes when we first realise that the diverse activities of the body are only the forms of manifestations of the *Ātman* at the root, and then by an inverse process of concentration collect all these energies in the mind by converting them into the mental energy and finally cause them to become one with the *Atman* Himself by the destruction of the mind also; to use the language of the *Yogins* we make the *Purusha* abide within-itself in the state *Kaivalya*. Then alone knowledge is said to be perfect, undiverted and abstracted, and the *Atman* which has entered the cave of *Brahmarandra* to see within itself the Supreme Self. The tree of life or *Samsara* is then alone dried up for ever by the intense heat of this knowledge, and a new and spiritual life is made to spring up to a person.

The human body is no doubt an atom when compared to the immense universe however well condensed the universe may be found in it. So also the human soul is an *anu*, is

like the point of a goad, is like the millionth part of the point of a hair when compared with the universal *Purusha*. The descriptions of *Purusha* in the *Vedas* as the *Vamana* or the short who subsequently becomes the *Trivikrama* or the three-strided and the Universal, or as the *Angushta-matrah*, having the measure of the thumb are probably due to the old notion of the heart being conceived as the seat of the soul, and of intellection, emotions and other higher qualities of the mind. The space within the heart, known as *Dahara-akasa* the extremely small-*akasa*, being only as big as the thumb, the soul was also characterised by that size. The *Yogic* science has not failed to utilise this portion of the symbol and to draw from it certain lessons of their own. The cerebral *Brahmarandra* at the top of the brain has been stated to form the root of the cerebro-spinal *Asvattha*, and the seat of the Soul or *Purusha*. It is described by some to have a communication with outside marked by an opening as wide as the circumference of a thumb; and the whole organ, as big as the thumb, getting down from the orbit of the crown and known, after the God of the *Yogins*, as the *Sadāsivalinga*, or the divine emblem of *Sadāsiva*, the creative, ever-blissful *Atman* in the human body. As to the other size, that of a small mustard seed, the point of a goad and the like, we have closer parallels in the doctrines of *Yoga*. The *sushumna* which is held to be the passage which the combined vital energies of the body ultimately take before they become one with the soul, passes through the centres of all the nerve centres of the cerebro-spinal system. It is described as a very narrow passage resembling the thin fibre of a lotus stalk or the edge of razor. The point where this passage cuts the *Sahasrara* centre is the seat of *Purusha*, for here alone the contents of the *Sushumna* are disgorged in the *Sahasrāra* centre. This point is therefore the *anoraniyān* or atom of an atom and the soul which abides there is also of that size.

We thus find that what was conceived in the *Vedas* as a symbol for the life sustaining sun streaming down to its warm

rays or for the rain-clouds raining down to us their refreshing showers of water, was translated in the sacrificial language of the *Brahmanas* into the milker of the exhilerating *soma* juice. The same tree-metaphor was again taken up by the philosophers of the *Āranyakas* and developed into the tree of mundane life which is the conditioned manifestation in *Samsāra* of the Universal and all-productive Self or *Brahman*. *Puranics* and *Tantrics* made it undergo still further changes and development by making the life in a human body typify the *Sāmsāric* state of *Brahman* and its happiness and misery its fruits, and represented the Supreme Being as becoming the moving power of the body by projecting into it. The *Yogic* followers of psychological religion stretched the comparison a little more and caused the cerebro-spinal system to be symbolised by the *Samsaric* tree and the soul or *Purusha* manifest itself through it into the *Pranas* or vital currents and manifold other forms of intellectual, and physical forces. Thus every branch of Indian wisdom, metaphysics, psychology, religion, and even the physical science in all its phases of development may be said to have their origin in the so called, metaphors or riddles of the *Vedas*.

Thus alone we can account for the part which the so-called Asvattha tree has come to play in the life and doings of a religious Hindu. Among the trees the *Asvatha* is considered to be a Brahmin. Spiritualists in India consider it to be a favourite haunt of *Brahma-Rakshasas*. The totamistic Hindus consider its foot to be the favourite residence for serpents and so find it a fit place for establishing the images of serpents. In the marriage ceremoinals of certain classes of Hindus, this tree has a part. The staff of a *Kshatriya* or a ruler is described in the Smritis to be made of this tree and is an emblem of his *Brahmacharya* life or the life of devotion to God and celebacy. It has thus become the centre of a large number of ideas. *Asoka* is another name under which the same tree is signified in the Vedas. *Asoka* represents the opposite aspect of *Asvatha*. The

former literally means 'the unfading' in contradistinction to the latter which means not existing to-morrow" or 'the quick fading". The tendency of the Asoka to put forth fresh buds when its trunk is kicked by the feet of a beautiful young lady is the fovourite theme of Sanskrit poets. The Demon Ravana is said to have confined Sita in an Asoka Vana. We have also in the Vedas the names of Vata tree (the wind tree) and Rauhina tree referred to.

Indra, Yama, Mitra, Varuna, Agni, Savitar, Visvakarman, Brahmanaspati and a host of other Vedic Gods, the *Bramhan*, or *Atman* of the *Vedantins* and the *Purusha* of the *Sankhyas* and the *Yogins* may thus be seen to represent, in different contexts or in different stages or forms of description, the self same God or Universal Being or Cosmic Intelligence and Force. The same may be said with reference to their methods and means of religion. Prayer, sacrifice, *Upasana* or worship, meditation and knowledge, self-sacrifice and work, self-control and concentration, all these may be said to be the evolutions of the same original and *Vedic* idea under different conditions of thought and circumstances; they are the methods for propitiating one and the same Deity or spirit on whom depended our life, our well being, our sustenance, our blessings, and our end or salvation. The three stages of referring each idea, externally as a physical force, internally as an intellectual force and bodily as a nerve force are referred to in the *Atmopanishad* where the *Atman* is divided into three classes—*Atma* the bodily self, *Antaratma* the internal self and *Paramatma* the universal Self. The *Ekaksharopanishad* in defining this *Atman* exhausts the whole catalogue of Vedic and sacrificial terms and gives the names of Brihaspati, Parjanya, Kumara, Indra, Varuna &c, sacrifice and sacrificer &c, as synonymous with the one unchangeable *Purusha* and ends by saying that indestructible being who is well-established in this body, in the tracts of *Soma* and *Sushumna* is one only. Have not the Vedic Rishis themselves given a clue to the significance of Visvedevas and the interpretation

of their hymns in the passage " That which exists is one: and the sages call it variously."

That the practices of *Yoga* have been treated as a sacrifice to *Yajna-purusha* within their body will be evidenced by its being often described so in books on *Yoga* and by the large number of terms borrowed from the ceremonials of the *Brahmanas* and made use of in *Yoga*. To a Hindu any kind of worship, external or internal, whether done for enhancing the temporary pleasures of this world or for securing the permanent happiness and immortality in another world cannot but be associated with sacrifice. Accordingly *Yoga* is also a form of the ancient sacrifice performed in the hall of the body. It is the sacrifice of the *Prānas* and the senses to the Mitra-Varuna of the soul through the Agni of the mind kindled in the fire-pot of knowledge. The cerebro-spinal pillar stands for the sacrificial hall, the different nerve-centres are the performers of the sacrifice and their currents the offerings and the internal *Purusha* is the *Yajna-purusha* arising out of the flames of intellectual fire carrying immortality and bliss to the sacrificer. Or the organ of mind represented by the skull is the *Soma* cup into which the exhilerating Soma-juice of the nerval *Aswattha* is squeezed; and when the cup is full it is drunk in order that the drinker may attain the spiritual life of immortality and bliss. The *Mandalabrahmanopanishad* delineates (III 4) the *Amanaska-taraka* of *Rajayoga* as such an internal sacrifice. " In the fire basin of *Yoga*, with the *Bhavaniya* or officiatng priest of *Chitta* (the faculty of understanding), the sacrificial priest of *Buddhi* (intellect), the *Nogati* or chanting priest of *Ahankāra* (Egotism), the *Yajamana* or sacrificer should offer the oblation of the senses and the *Prānas*. By such a sacrifice the practitioner becomes pure and attains the state of *Deva* worthy to be worshipped by all. " The commentator explaning the meaning of the above says, that, just as in a sacrifice the flesh of the animal immolated is offered to be consumed by the sacrificial fire, so in this great internal sacrifice of the senses and the *Prānas*, the intellect

and other organs should be dissolved in the *Chitta* or mind and finally this *Chitta* in the *Atman* of the practitioner. Such an one by the force of this practice is stated to become pure and attain that state known as the *Samunmani* or the upheaved state of mind, and thence, having no other way open to him, he passes beyond all worldly objects, obtains dissolution in the *Brahman*. The whole purport of this is to consider the *Yoga* as the method by which the individual self sacrifices itself and becomes one with the Universal-Self.

Pranagnihotropanishad of the *Yajurveda* explains in detail this *Sarira-Yajna* or bedily sacrifice of the *Sankhyas*. After questioning what the different limbs of this sacrifice are, it answers, "In this sacrifice of the body shining with the sacrificial post and card, the *Atman* is the *Yajamana*; *Buddhi* is his wife, the *Vedas* are the great sacrificial priests, *Ahankara* is the *Adhvaryu*, *Chitta* is the *Hota*. The *Pranas* are the *Brahmanas*, (priests) *Apana* is the assistant of the *Adhvaryu*: *Vyana* is the *Arastotri* hymner; *Udāna* is the chanter, *Samana* is the *Maitra-Varuna* priest. Body is the *Vedi* containing the sacrificial altar; the nasal cavities are the internal sacrificial ground (*Antarvedi*); palate is the wooden water-pot; the feet are chariot; the right hand is the sacrificial ladle; the left hand the vessel containing the clarified butter; the ears are the sacrifice; the eyes the ghee-oblation, the neck the stream of ghee poured: the assistant of *Brahman* priest *Pota* is the *Tanmatras* or the subtle elements, the Superintending preist *Sadasyam* is the *Mahābhutas* or gross elements; the principal sacrificial ceremonies (*Prayaja*) is the *Gunas*, the secondary note (*Anuyaja*) is the tongue; the intermediate *Ida* is the *teeth*, the lips are the words of praise, the palate is the words of boon; memory is compassion; forgiveness is harmlessness; wife is worship; *Omkāra* is the sacrificial post, hope is the card; mind is the chariot; desire is the sacrificial animal, the hair are the *Darbha* grass, the organs of sense are the sacrificial vessels; the organs of action are the offerings, harmlessness the sacrificlal

rites, *Tyaga* or renunciation the gifts to the Brahmans; the purificatory bathing at the end of a sacrifice is by death. All the Gods are gathered in this body of ours. "From such passages it is evident that the religion of Yoga is undoubtedly a development of the ancient sacrificial religion.

(To be Continued)

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Mr. Chairman, Ladies, Gentleman, Lady Students and Lady pupils in particular :—When our Head Master, Mr. Dèvadàsan, in a way of which he is the master, desired me to inaugurate this session of your young Debating Society that is growing under the auspices of this important Institution by delivering the customary inaugural address, I expressed to him my doubt whether my doing so in the way in which alone I could do it would not augur ill for the health of the child, and whether it would not prove other than auspicious. His large hearted reply, which I cannot enough commend for your kind consideration, was in every way worthy of him, and seemed to me to strike the key-note not only of your, but of every other debating society worth the name. For he told me in effect that the object of all debating societies, and of yours among the number, was the ascertainment of truth; that the interests of your society were no higher than the interests of truth ; that truth has more than one aspect ; that it could abide rough handling ; that it was his desire that I should deliver the address because he knew that I was what I was ; that my handling would not augur ill ; that my apprehension was groundless. The result of that unequal contest is that you find me in my present predicament. Not that I value the honour attaching to my office less, but that I am sorely conscious how little justice I could do to it. One or two preliminaries may not be the worse for settling before the

address proper is begun. Originality, whether of thought or of language, I do not lay claim to, and you would be sadly disappointed if you expect it. "There are few thoughts likely to come across ordinary men which have not already been expressed by greater men in the best possible way; and it is a wiser, more generous, more noble thing to remember and point out the perfect words than to invent poorer ones, wherewith to encumber temporarily the world." If that was Ruskin's feeling what should be mine? Although I thus disclaim originality of matter as well as manner, let me tell you that I have in a way made both my own. That, however, is no reason why you should make them yours, except as they approve themselves to you after a free and fair discussion in your debating society, of course in the presence and with the help of experts.

What is an *inaugural addres*? Why is it so called? An *address* is that which is *directed* or *sent straight*, a communication in writing, a speech. My speech or formal communication to you at present in writing constitutes an *address*. What is *inangural*? Pertaining to, or done at, *inauguration*. What is *inauguration*? The act of *inangurating*. What is it to *inaugurate*? To cause to begin with hopes of good luck, to foreshow, to *anticipate*. How could it be known whether a beginning would be attended with good luck? By observing the flights and cries of birds. The words *inaugural*, *inaugurate*, *augury*, *augur* (Lat., *avis*, bird, Sanskrit, *gir*, speech), *inauspicious*, *auspices*, *auspicious* (Lat., *avis*, bird, *specere*, to observe), and others of that class take us back across many centuries to a time when our Aryan brethren in the West were in the habit of gaining their knowledge of secret or future things by observing such flights and cries. Shall we call them superstitions? Let us take the Sanskrit word

Sakuna, which is still current in more than one spoken and written language in India. What does it mean? It means primarily *a bird*; next, 'knowledge of secret and future things gained by observing the flights and cries of birds'. Are not we Aryans in the East superstitious also? or shall we confine our cheap ridicule to the Aryans of old, whether here or there, and congratulate ourselves as being no longer victims to such superstition? When vanity thus buoys us up, making us lose our foot-hold, let us apply to ourselves the following steadying thought of the greatest of German poets :— " It is very remarkable with what doctrines the Mahommedans begin their education. As a religions foundation, they establish their youth in the conviction that nothing can happen to a man that has not long been determined by an all-controlling divinity. On this they are prepared to rest calmly for their whole life-time, and scarcely need anything further. I will not inquire in how far this teaching is false or true, helpful or harmful; but there is in all of us something of this belief, even when we have never been taught it. " Every bullet has its billet", says the soldier amid the din of battle; and were it not for this conviction, how could he keep up his courage and cheerfulness when facing imminent danger? The Christian doctrine that no sparrow falls to the ground without the Father's Knowledge, come from the same source, and indicates a providence that has an eye for the smallest things, and without whose will and permission nothing can come to pass." If as thus pointed out by the poet the essential spirituality of the universe is the basis of the Mahomedan, Christian, and other religions, if there is no such thing as chance, and what seems to us merest accident springs from the deepest source of destiny; may not our meeting in this hall, in the way we have now done, have a meaning and a

purpose in the eyes of Him who hangs the greatest weights on the smallest wires ? Let me therefore humbly and reverently pray to Him in whose sight the very wish to pray is prayer, that this address of mine to you may be fraught with good.

Let me now render my obeisance to my revered *Teacher*, the Rev., Dr., Miller. This building in which we are now assembled is the building which the feet of my *Master* trod. His services to India are too many to name. Let me, however, request your attention to one of them. When he saw around him a class of men bent on inserting themselves as a stone in the body of India to keep the religious wound open, when he saw that cabalism was rampant, he it was that held aloft for the admiration of his co-religionists the banner of Hinduism as the best reproof to such cabalism. Here are his immortal words :—

" India has her ideal.....it is an ideal of which the world has need. The chief characteristics of the ideal may be hurriedly defined. (I) There is the thought of the irresistible power that dwells some how in the universe, a power which man can never change, to which it is his only wisdom to submit. (II) There is the thought that God, that the divine, is not merely over all, but in all ; tnat the whole being of (1) the world and (2) those who dwell in it, is the expression of divinity. (III) There is the thought that all men or all men within the Hindu pale are inseparably linked, are responsible for one another, must in no circumstances part from one another. Such are the main thoughts with which Hindus, amid many changes not only in forms of Government, but in custom and ceremony and creed, have looked out upon the world for a hundred generations. Such are the thoughts that have made them what they are. The practical result has been to give an intensity to the corporate life of the community

which has never been exemplified elsewhere. Such an injury can have no interest, and in fact no meaning, to those who acknowledge no divine element (1) in the universe and (2) in the history of man—to those who regard all that men perceive and all that they are, as a thing meaningless and inert which has no soul to animate or ruler to direct it." And my *guru* stands deified. His name is cherished in many an Indian imagination, encased in the amber of many an Indian memory, enshrined in many an Indian heart. May he be long spared to bless us!

Next a word or two about your debating society. In order to let you understand the nature of the service a society like yours can render, I beg leave to draw attention to some of the *well-known* mental characteristics of women *in general*. What characterises women is their way of seizing upon certain views and opinions and using them for their own purposes. They avail themselves of man's knowledge and experience and deck themselves and their surroundings therewith. The keeping of silk-worms, and the spinning, preparing, and dyeing of silk they do not care to concern themselves about; but they will take in hand the highly-finished silk and work it into petty devices, or use it for their dress and adornment. They do not follow men in their deductions and conclusions, attractive as these may sometimes be made. No; what they do is to adopt the results. They cannot initiate and develop. They do not of themselves undertake intellectual labour. They are the best pupils, but the worst solitary learners. What they have been well taught, that they know, but they do not increase their stores of knowledge. What they will *not* do is to hunt a matter out unaided, and get an accurate answer by dint of unaided investigation. Nor have they scientific curiosity

They never seem to want to know the insides of things as men do. The absence of the investigating and discovering tendencies in women is well illustrated by the extreme variety of inventions due to women, even in the things which most interest and concern them. The stocking-loom and the sewing-machine are the two inventions which should most naturally have been hit upon by women, for people are naturally inventive about things which relieve themselves of labour, or which increase their own possibilities of production ; and yet the stocking-loom and the sewing-machine are both of them masculine ideas, carried out to practical efficiency by masculine energy and perseverance. So also the improvements in pianos are all due to men, though women have used pianos much more than men have used them. This most important negative characteristic of women, *viz.*, that they do not push forwards intellectually by their own force, may find its wholesome corrective in debating societies like yours, provided they are well conducted. And you, my young lady-debaters in particular, ought not to rest satisfied till you have made your society yield you all the benefit it can by way of creating in you a spirit of original research, developing in you the power of independent thinking, encouraging in you the habit of forming correct notions together with the power of ready and appropriate expression.

Another of women's mental characteristics is their impatience of contradiction, which makes it difficult, if not impossible, for them to hear the truth from men. Can there be a greater misfortune than that in the intellectual life of women ? All men in cultivated society say to women as much as possible that which they may be supposed to wish to hear, and women whom you are apt to take as models are so much accustomed to this that

they can scarcely hear without resentment an expression of opinion which takes no account of their personal and private feeling. For men seem to know that what Milton says of arguments between the sexes is true in more senses than one : " In argument with men, a woman ever goes by the worse, whatever be her cause." This consideration for the feelings of women gives an agreeable tone to society but it is fatal to the severity of truth. Observe a man of the world whose opinions are well known to you,—notice the little pause before he speaks to a lady. During that little pause he is turning over what he has to say, so as to present it to her in the manner that will please her best ; and you may be sure that the integrity of truth will suffer in the process. If we compare what we know of the man with what the lady hears from him, we percieve the immense disadvantages of her position. He professes to take a deep interest in things which he does not care for in the least, and he passes lightly over subjects and events which he knows to be of the most momentous importance to the world. The lady spends an hour more agreeably than if she heard opinions which would irritate, and prognostics which would alarm her, but she has missed an opportunity for culture, she has been confirmed in feminine illusions. If this happened only from time to time, the effect would not tell so much on the mental constitution, but it is incessant, it is continual. Men deguise their thoughts for women as if to venture into the feminine world were dangerous, and as if the thoughts themselves were criminal. There appeared some years ago in *Punch* a clever drawing which might have served as an illustration to this subject. A fashionable doctor was visiting a lady in Belgravia who complained that she suffered from debility. Cod-liver oil being repug-

ant to her taste, the agreeable doctor, wise in his generation, blandly suggested as an effective substitute a mixture of cream and curaçoa. What that intelligent man did for his patient's physical constitution, all men of politeness do for the intellectual constitution of ladies. Instead of administering the truth which would strengthen, though unpalatable, they administer intellectual cream and curaçoa. So long, therefore, as men do not talk to women with that rough frankness which they use between themselves, so long will conversation between the sexes be partially insincere. But it is to be hoped that the more women are respected, the more men will desire to be approved by them for what they are in reality, and the less they will care for approval which is obtained by dissimulation. As culture becomes more general, women will hear truth more freqnently. Whenever this comes to pass, it will be to them an immense intellectual gain. It is with the object of making culture more general, of inuring you betimes to the habit of hearing bitter but wholesome truths, of helping you to maintain your balance as well as temper amid shocks of truths and counter-truths, that your debating society has been organised, and the loss is all your own if you do not make it supply the defect pointed out.

Yet another and much rarer virtue which your debating society may be made the means of fostering in you is the virtue of tolerance, of which the conduct of our Head Master, as I have already said, furnishes a fine example. Be at the greatest pains to understand what your adversary says, for disputes are very often verbal. In Arnold's *Barks of the Faith*, there is a tale of four men, an Arab, a Persian, a Turk, and a Greek, who agreed to club to-

gether for an evening meal, but when they had done so they quarrelled as to what it should be. The Turk proposed Azum, the Arab Areb, the Persian Anghur, while the Greek insisted on Staphylion. While they were disputing

> " Before their eyes did pass
> Laden with grapes, a gardener's ass.
> Sprang to his feet each man, and showed
> With eager hand, that purple load,
> ' See Azum', said the Turk ; and 'See
> Anghur', the Persian ; ' What should be
> Better'. ' Nay Areb, Areb 'tis ',
> The Arab cried. The Greek said, ' This
> Is my Staphylion'. Then they bought
> Their grapes in peace.
> Hence be ye taught."

Bear in mind the Latin adage : " *multae terricolis linguae, coelestibus una.*" I need not tell you where you find it or what it means. In interpretng the words of an adversary, he who replies has to put some construction upon them. It is safest to put the best. He is nearly always wrong who puts the worst, whether in debate or in daily life. To put the best construction possible on a proposition in dispute is to raise debate to a higher level and maintain it there. Let it not be said of you that you sinned against charity, though you did not sin against truth. If truth is the root, human sympathy is the flower of practical life. Sympathy is the universal solvent. Nothing is understood without it. Your capacity, at least for understanding, may almost be said to vary according to your powers of sympathy. Also remember that in too eager disputation you are apt to lose sight of the truth. Avoid words which may mean more than you can prove.

Be chary of saying that a thing is *very* good or *most* excellent, when it may be merely good, and perhaps not that; its excellence may hardly come up to the average when looked into. It may require you to go over all mankind; over all time and every event. to justify such wide-reaching terms. Take for example the motto you find affixed to your copies of Arithmetic by Radhakrishna Iyer: "This is certain that a man cannot have too much of it (Arithmetic) or too perfectly." (*Locke*). A more pernicious doctrine, a more dangerous error could hardly be put into so small a space. It requires about as many Volumes to refute it as there are words in the sentence. Do not treat questions of principle as if they were personal questions. A woman can rarely detach her mind from questions of person, to apply it to questions of fact. She does not think simply. Is that true of such a thing ?", but she thinks, " Does he love me or respect me ?" Women are, as already pointed out, spoiled by non-contradiction ; but contradiction spoils their temper and does not improve their mind. Hence it is always dangerous to enter upon intellectual discussions of any kind with women, for one is almost certain to offend them by setting aside the sentiments of veneration, affection, love, which they have in great strength, in order to reach accuracy in matters of fact which they neither have nor care for. Be not discouraged, however; the defects of women are the defects of their virtues ; in their weakness lies their strength. By nature a woman is a conservative of conservatives, she is the representative of feeling, and feeling is ever conservative. Man has great ideas. women profound sentiments; for the man the world is his heart, for the woman her heart is the world. If therefore women's sentiments of veneration, affection, love should attach themselves to right objects in the right way ; if

women should recognise early, as it is hoped you do in your debating society, that truth has many aspects, that it is many-sided, coloured, fragmentary, and even polar ; that barbarism is nothing but inability to appreciate what is excellent, and that tolerance is the only real test of civilisation ; if women should interpose themselves as blessed peace-makers, in the spirit of my *Guru*, as the women of old did between the Romans and Sabines, and knit the east and the west together in bonds of everlasting happy unity ;—Ah ! that would be a sight that Gods might witness, that would be a theme that angels might sing. Need we go far to see such a spirit ? Is it not the spirit of the west ? Has it not been the spirit of the east ? Time was when the west, sunk in barbarism, lay all but life-less, ideal-less ; but it had, and still has, head and heart virtues enough to accept an ideal furnished by the East to fashion its life after. Could the East be honoured better ? Late in the day, there sets foot on these shores of ours an unknown street-preacher wearing the badge of the ideal long since sent by the East and embraced by the west, works as a man among men, becomes a centre of light, champians the cause of the weak against the strong, tries to evoke harmony out of discord, wears himself thin and to the bone in his holy self-sacrificing labours, lives less in the statue erected in his honour during his very life-time than in the loving hearts of his countless admirers throughout the length and breadth of this vast continent. Has not India honoured herself to honouring him who deserves honour ? Could the west have honoured better than in the way Dr., Miller is honoured ? Could large-heartedness, catholicity of views, and tolerance go further ? Lectures such as these cannot be made long enough for the speaker, or short enough for the

hearers. Let me, therefore, for the present, conclude by requesting you to habituate yourselves early to the contemplation of excellence, to live with wise thoughts and noble feelings, and by awakening you into a consciousness of the divine possibilities that are in store for you by saying: "Not the warrior, Ambition; not the giant, Legislation; but the little child, Love, is to lead in the golden age. She is the best woman who does most to hasten the inauguration of that Divine Child."

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OBITUARY.

LATE S. G. NARASIMHACHARYA.

(Contributed).

We are sorry to announce the lamentable death of S. G. Narasimhacharya, the Kanarese Translator to the Government of Mysore, at the age of 43 years. Born of a poor but a highly religious family, Narasimhacharya may be said to have owed his present position to his own exertions and genius. In spite of many a privation and hardship that stood in the way of his education and career his early life was one of remarkable success. Till his 16nth year he was educated in Kanarese and Sanskrit when some generous relative of his helped him to receive English education. He passed all his examinations in the first class. It was in his 25th year when he was completing his course for the B. A., the news of his wife's death gave the first shock to his educational career and compelled him to face the reality of the world. Both his parents were blind. His wife left him a young child to be tended. The moment he recovered from the shock he accepted the first offer that was made to him as the Head Master of the Municipal School at Srirangapatam, his native place, on a monthly salary Rs. 20. From this he rose to his last position by the sheer force of his merits.

He inherited from his father who was a great Naiyayik and scholar of the old type, a love for Sanskrit literature and a great critical accumen. This combined with his innate taste for fine arts developed him into a Rhetorician and poet of high order. He had great love for the language of his motherland, viz. Kanarese. Though the ancient literature of that language was rich and full

he was not satisfied with it. He used to say that much remained to be done for that language so as to meet the modern-requirements of the Kanarese people. His ambition was to introduce a vigorous essay style after the type of French prose and a lecture style. For the latter he found ample materials in the popular language of the Dharwar District of the Bombay Presidency.

His early writings consisted of a few stray contributions to some of the Kanarese Journals. His search after ancient classics gave him ample opportunities for becoming familiar with various ancient authors ; and the want of a good collection of the writings of the standard authors of the several periods of Kanarese literature, induced him to start a journal for the publication of such works. He was not content with this. He himself wrote metrical translations of the works of well-known Sanskrit authors and wrote a few dramas. After this work of publication fairly progressed, he, in conjunction with Mr. R. A. Narasimhacharyar M. A., wrote the first volume of literature for the Kanarese language and prepared notes for the publication of a number of volumes in Kanarese Literature after the model of Chamber's encyclopedea of English literature which would at the same time combine within itself the method of M. Tain's English Literature, bringing to bear on Kanarese authors all his powers of higher criticism.

In fact, there was no branch of literary activity in Mysore which Mr. S. G. Narasimhachar did not influence at least silently and indirectly. The modern hystrionic art of Mysore may be said to have owed a good deal to his genius. For good many of the best songs and stanzas that are sung to day on the stages of Mysore we are indebted to him. There was not a single scholar who dabbled in literature that did not submit his writings to his criticism and court his approval. Space pre-

vents us from going into the details of the work that may be said to have been done by him in the cause of Kanarese literature.

Though he hails from an orthodox Srivaishnava family among whose ancestors may be counted some of the forward among the religious scholars of Southern India, his study of Kant and Herbert Spencer made him restless in religious matters. It is only after he studied the teachings of Swami Vivekananda he began to fully believe in the capacity of religion to give consolation to suffering souls. Later in life he always used to refer to the Swami with great reverence and speak of him as the summation of religion and as the Ideal Man for modern India. To him the whole spirit of the Swami spoke in every line of his writings. In the various photos of the Swami he saw only the presence of a master artist. Unless one is a born artist, he used to say, it is impossible for one to assume a posture so as to suite an occasion and display one's features to the best advantage. For his ambition to create essay and lecture styles in Kanarese he found a means of accomplishment in the translation of some of Swamiji's writings into Kanarese. He would say that mere scholarship cannot create style. It is the spirit that, in trying to pour itself out, really creates its own style.

He began this work by first translating some of Swamiji's Bengalee writings to Kanarese. When asked why he did not take up some of the more serious lectures of the Swami, he would say that it was necessary for him to familiarise himself first with the vernacular idioms and constructions of the Swamiji's before he could take up his English for translation. Before this work could be completed the Lord was pleased to take away this noble soul. How much this man loved the Swami unostentatiously can be under-

stood from the fact that under his pillow was a card size photo of Swami Vivekananda with a printed copy of some of his letters to his friends.

His was unconscious greatness. He never knew to the last his own worth, nor, was he ever known to lord it over others. Always diffident of his own capaci ties but appreciating even the smallest worth in others, his thoughts were always for humanity and eternity. He speaking of himself once told us, that though early sufferings and trials had almost parched up his heart, in spite of himself it would go to others when he saw suffering in others. He can never bear to recall any help that he might have given to his friends. He united in him a large heart and a great intellect. For his friends the separation may be hard to bear for a time, but there is this consolation that a great soul has passed away to the eternal abode of peace.

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NOTES AND THOUGHTS.

Vedanta Work: The appalling shadow of famine is again over us. From what we gather from the papers the distress this time, will make itself felt over a considerable area and about two hundred millions of people will suffer from its effects directly or indirectly. In some parts of the country suffering has already begun and relief measures have become necessary even now. It is sad and disheartening to think of the sufferings of our fellow brethern during such periods and it has become imperative for India, although she is poorer than ever before, to face the question of feeding her famine stricken millions every year. No nation was ever great that did not make the condition of its poor it first care, that did not alleviate the sufferings of its masses, said Swami Vivekananda.

There is no time to lose however and we must do what little we can to save the situation. The Ramkrishna Mission therefore begs to offer its services without further delay and hopes that in this as in all previous occasions since 1897-98, the generous public will make it an instrument to extend a helping hand to the cause of suffering humanity.

Subscriptions and donations for relief measures may be sent to the President, Belur Math, Belur P. O. (Howrah) or to the Manager "Udbodhan", 30, Bosepara lane, Baghazar P. O. Calcutta and will be acknowledged in the Brahmavadin.

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All the sins of men I esteem as their disease, not their nature; as a folly which may be prevented, not a necessity which must be accepted. And my wonder, even

when things are at their worst, is always at the height which this human nature can attain. Thinking it high, I find it always a higher thing than I thought it; while those who think it low, find it, and will always find it, always, lower than they thought it; the fact being, that it is infinite, and capable of infinite height and infinite fall; but the nature of it——and here is the faith which I would have you hold with me——the nature of it is in the nobleness, not in the catastrophe (Ruskin). This reminds us of the story of Yudhishtira and Duryodana. The former was asked to pick out the good man from among the princes assembled in the Court. He found goodness and nobleness in every one. The latter found no goodness in any one and condemned the whole assembly. Such is the vision of man, good or bad, clear or distorted according to the nature of his being, according to the degree of strife the fulfilment of the law of his being.

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The one panecea to make whole, hearts crushed by the vulgarity of modern civilization, the one remedy for the materialism East or West is surely the Vedanta. That which the modern civilization lacks is exactly what the East teaches. Even modern science ignores the value of the passion for the Infinite, introspection, and abiding in the self as assets in the progress of man. To stem the tide of the moral degradation of humanity a mighty re-inforcement of the Asiatic ideals of life is urgently needed. The necessity is great in Asia herself, for her people to become self-conscious, to assert what is Asia's own and to contribute her strength to the march of human progress. In Europe the void left by modern materialism, and the loveless intellect of science, urgently demands the religion of self-collection and the unity of the universe.

The message of India to the world is two fold and to deliver it fearlessly is the duty of the Ramakrishna-Vivekananda movement. The message of Ancient India to New Western nations..... and the message of India that is to be to India as it is at present. The problem is not only spiritualisation but assimilation of the various elements of which the Indian Nation is compo-ed. Assimilation of different races into one has been the common task in the life of every nation.——Swami Vivekananda.

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The most rational, if not the only mode of averting the danger of an utter dissolution of all that is systematic in our practice, or of ancient authority in our judgment, is to cease for a while, our endeavour to deal with the multiplying hosts of particular abuses, restraints and requirements, and endeavour to determine as guide of our efforts, some constant general irrefragible laws of right.—laws based upon man's nature and not upon his knowledge, unchangeable laws which the increase of imperfection will not be able to assault or invalidate..... A study of what is fundamental and essential, of the true nature and nobility of the inner fire leaving aside for a while, the hindrances and limitations by which the light of this fire is often overpowered must not be considered an idle dream. There is no branch of human work whose constant laws has not the foundation in man's being. The basis of all human exertion is only an expression of some ultimate fibre of the mighty laws which govern the moral world."

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The aspect of years that approach is as solemn as it is full of mystery ; and the weight of evil against which we have to contend is increasing like the letting out of

water; the blasphemies of the earth are sounding louder and its miseries heaped heavier every day. Hence it is incumbent on us to approach every question from a higher standpoint, in relation to the sacred principles of *truth*, *Justice* and *faith* to contend for which is the occupation of life, the very purpose of existence, and which alone can inspire us and strengthen us).—John Ruskin.

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The ideal first and then expediency—this must be the first concern of a growing nation if its progress is to be healthy-minded, wholesome, vigorous, and continuous.

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REVIEW.

"The situation in Indian" is the title of a small booklet sent to us by Messrs G. A. Natesan & Co. It contains the official and non-official views on the present political condition in India. Mr. Ameer Ali has described the situation in one pregnant sentence which we quote here. "The Govt. has no cause to apprehend a second Mutiny, but it will have, to face a great development of nationalistic feeling"; from Mr. Sprine quote another sentence which serves as a note of warning. "European civilization is not the last word, it has much to learn from Asia." And we close this note with a warning of our own that the superiority of one race over another has at all times been only a fiction believed in by the latter as a matter of policy and can never claim support from either science or riligion. History must record it but no nation can claim it.

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