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

Rig. —veda, I. 164-46.

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only as possessed of the form of *Prakriti*. To this effect it will also be taught later on as follows: " Him who is endowed with the *Gunas* or the modes of *Prakriti*, whether he be going out, or staying, or enjoying, the bewildered perceive not ; but they that have the eye of knowledge behold him." [XV. 10].

2. Know Me, O descendent of Bharata, to be also the same as the *kshetrajna* (or the knower of the body) within all bodies (or *kshetras*). That knowledge which is (discriminative) of the body and the knower of the body is deemed by Me to be knowledge (indeed).

In all the bodies such as gods, men, &c., know Me to be also the knower of the body possessed of one invariable form in the capacity of the knower, that is, know the *kshetrajna* (or the individual soul who is the knower of the body) to be of the same nature as Myself. By the word ' also ' 'in to be also' ' the *Kshetrajna*' it is understood that what is meant is know Me to be also the *kshetra* (or the body). Just as the body or the *kshetra*, by reason of its fundamental character of being essentially the attribute of the knower of the body *Kshetrajna* is determinable as non-separate from the (knower), and in consequence is capable of being denoted only by means of an equation with the body, so also know that both the body and the knower of the body, by reason of their fundamental character in being the essential attributes of Me, are determinable as non-distinct from Me, and in consequence are denotable only by means of equation with Me. For, later on it will be taught that the character of being a thing other than the *Kshetrajna* or the individual soul in both the conditions of bondage and freedom which are indicated by the words, the perishable (*Kshara*) and the imperishable (*Akshara*) pertains to the supreme *Brahman*, Vasudeva,

thus :—" These two, the destructible and the indestructible, are the *purushas* (souls) in this world. The destructible is composed of all living beings; the indestructible is called the eternally unchangeable " [XV. 16.] ; " But different from these is the Highest Person spoken of as the Highest *Ātman*, who having entered the three worlds supports them and who is the Imperishable and the Ruler. " [XV. 17] ; " Because I transcend the destructible and am also superior to the indestructible, therefore I am known as the Highest Person, both in the world (of *Smriti*) and in the *Vedas*." [XV. 18].

The *Srutis* declare the character of the body whose form is a combination of earth and such other elements, and of the knower of the body as having the Lord for their *Ātman* by reason of their own nature and character as constituting solely the body of the Lord, in the following and other passages :—" He who dwelling in the earth is within the earth, whom the earth does not know, whose body the earth is, who internally rules the earth, he is the *Ātman*, the ruler within, the immortal." [Brih up III.7-22.] This existence of the Lord itself as the *Ātman* of all the knowers of the body by reason of His being the Ruler within, is the sole cause for these being pointed out by means of an equation with Him. After teaching above and below in the following manner.—" I am the *Ātman*, O Gudakesa ! seated in the heart of every being."[X. 20.], " 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—42.],— in the middle there comes the teaching by means of equation, in the passages beginning with, " of the Adityas I am Vishnu ;" [X. 21.]. That knowledge which has been taught in regard to the discrimination of the body and the knower of the body, as also in regard to their

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The Bhagavad Gita.

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER XIII

In the first group of six chapters has been taught the beholding of the real nature of the individual soul of the aspirant (after God) which constitutes the limb of worship of the Lord in the form of *Bhakti* that comprises the means for the attainment of Lord Vasudeva who is the Supreme *Brahman* and the Highest Goal to be reached, and which is accomplishable by means of the two kinds of devotion defined as *Gnānayoga* or realisation by knowledge of the self and *Karmayoga* or realisation by work. And in the middle group has been expounded the devotion of *Bhaktiyoga* or realisation by love which is single purposed and is both the end and the means, that is, is self-sufficient and which is attended with the knowledge

" The Eternal among the eternals, the Intelligent among the intelligent, who, though One, fulfils the desires of the many." [*Svet*: *Up.* VI.13 and *Kath Up.* V 13.]; " Knowing the enjoyer, the object of enjoyment and the Impeller " [*Svet. Up.* V. 12] ; " Knowing the individual soul and the Impeller to be different, and being therefore blessed by Him, he attains immortality." [*Svet.* Up. I. 6.] ; " One of them eats the sweet *pippala* fruit, while the other shines in splendour without eating at all." [*Svet Up.* IV. 9. and *Mund Up.* III 1-1] ; " There is one unborn female being (*aja*) who is red, white and black, and who produces numerous offsprings of the same kind as herself; there is another male being (*aja*) who loves her and is close to her; there is still another male being (*aja*) who, after having enjoyed her, gives her up." [*Svet. Up.* IV. 5.] ; " The mother *Prakriti* (*Go*) has no beginning and end. She is the producer of all beings and is of the modes of all beings." [*Mantr. Up* I] ; " On the same tree the *Purusha* (or the individual soul) sits immersed in grief, and, being ignorant and powerless, he feels sorry. When he sees another the Lord, to be fully satisfied, then he (also) relieved from grief, attains the greatness of that other." [*Svet.* Up. IV. 7.]

Here also (in the *Gita*) there are the following passages (to the same effect): " This *Prakriti* (material nature of Mine is divided into eight parts in the form of *akshara* or the organ of egotism, &c.," [IV. 4] ;

" 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*)." [VII.5] ; " All beings. O son of Kunti, at the close of a *Kalpa* return into My *Prakriti* (nature) and at the beginning of a *Kalpa* I again send them forth. Presiding over (the

activities of) My own *Prakriti*, I send forth again and again this entire collection of beings, which in itself is powerless by being subject to the influence of nature" [X 7 and 8.] "With Me as Supervisor, nature (*Prakriti*) brings forth this universe with all the moving and non-moving things. For by this reason, O son of Kunti, the world goes round (on its course of transformation)": [IX. 10.]. "And know that the *Prakriti* and the *Purusha* are both beginningless". [X.19.]; "The womb (of the universe) is that great *Brahman* (or the *prakriti*) of mine in which I place the embryo; the organ of all beings proceeds from that, O Bhārata. [XIV. 3.) That great *Brahman* of mine which forms the source of this world and is called the *Prakriti*, and which is a subtle entity and a non-intelligent thing, in it, I place the Embryo known as the intelligent thing. From thence, that is, solely from this connection between the intelligent and the non-intelligent things which is caused by my will, there results the origin of all these beings which, beginning from the gods and ending with the immoveable things, are all mixed up (thus) with the non-intelligent thing. This is the meaning (of the last quoted stanza). In the *srutis* also this subtle material entity is pointed out as *Brahman* thus: "From him (the Highest Person) is born that *Brahman* and name and form and food (matter)," [*Mund. Up.* I. 1. 9.].

Because thus the intelligent and non-intelligent thing which exist in the form of the enjoyer and the thing enjoyed and which exist also in all conditions, constitute the body of the Highest person and are in consequence subject to his control, the state of existence of him as non-separate from them and the state of him as forming their *Atman* (Self) are declared in some of the scriptural passages which begin with,—"He who

of the reality of the Supreme Principle, the Lord, who constitutes the Highest Goal attainable, and that of the greatness of His nature. It has been also taught that for those who desire to attain unbounded Lordly power and for those who desire to attain merely the isolated state of the *atman*, *Bhaktiyoga* is the means of accomplishing the objects sought after by them severally. Now in the next group of six chapters are investigated the real nature of *Prakriti*, *Purusha* (or the soul), the universe which is made of the union of these two, the *Isvara* or the Lord, and the methods of attaining Him which are in the form *Karma* or work, *Gnāna* or Knowledge (of the self) and *Bhakti* or love and devotion (to the Lord)—all these which have been taught in the first two groups of six chapters.

Out of these in this, the thirteenth Chapter are taught the nature of the material body or the *deha* and the soul or the *atman*, the investigation of the real nature of the *deha*, the means for the attainment of the *atman* separated from the body, the investigation of the real nature of this freed *atman*, the cause which brings about the association of the *ātman* that is of the above nature of freedom with the *achit* or non-intelligent matter, so also the method of pursuing the discriminative knowledge of these :—

Sri Bhagavan said :—

1. This body, O Son of Kunti, is called the *kshetra* or the field of activity. Him who knows this, they that know the *ātman* speak of as the *kshetragna* (or the knower of the body).

This body which is cognised by such equations of it with the *ātman* who is the enjoyer as 'I am god,' 'I am man,' 'I am stout,' 'I am lean,' is called by those that

know the real nature of the body, which is the field (*kshetra*) of experience of the enjoying *ātman*, who constitutes a distinct entity. He who knows thus both member by member and collectively in its aggregate form, saying 'I know this'—him they that know the *ātman* that is, they that possess the knowledge of the real nature of *ātman*, speak of as the *Kshetrajna* or the knower of the *ksnetra* who by reason of his character as the knower constitutes an entity different from this body which forms the object to be known.

Although, at the time of cognising pot and such other objects which are different from the body, a person cognises the knowing *ātman* through equating him with the body, in the following manner,—'I who am god, or I who am man, know pot and such other objects,' Yet at the time of cognising the body, because the cogniser perceives even the body as an object of cognition like pot and such other things by saying, 'I cognise this,' this body also by reason of its being the object of cognition is a thing different from the cognising *ātman*. Hence as in the case of pot and such other objects, the cogniser *Kshetrajna*, becomes a thing other than even this body which is also an object of cognition. But the perception, evidently by an equation, is appropriate for the establishment of the identity of the knower with the body for the reason that in reality there exists to the body the fundamental character of being essentially the attribute of the *ātman* like the generic attributes of animality and others of the kind. Here it should be remembered that because the knower who is possessed of transcendental form is not perceivable by eyes and such other organs of sensation and because he is capable of being cognised only by the mind trained by *Yoga*, those who are bewildered merely by the proximity of *Prakriti*, see the knower

only as possessed of the form of *Prakriti*. To this effect it will also be taught later on as follows: " Him who is endowed with the *Gunas* or the modes of *Prakriti*, whether he be going out, or staying, or enjoying, the bewildered perceive not ; but they that have the eye of knowledge behold him." [XV. 10].

2. Know Me, O descendent of Bharata, to be also the same as the *kshetrajna* (or the knower of the body) within all bodies (or *kshetras*). That knowledge which is (discriminative) of the body and the knower of the body is deemed by Me to be knowledge (indeed).

In all the bodies such as gods, men, &c., know Me to be also the knower of the body possessed of one invariable form in the capacity of the knower, that is, know the *kshetrajna* (or the individual soul who is the knower of the body) to be of the same nature as Myself. By the word ' also ' 'in to be also' ' the *Kshetrajna*' it is understood that what is meant is know Me to be also the *kshetra* (or the body). Just as the body or the *kshetra*, by reason of its fundamental character of being essentially the attribute of the knower of the body *Kshetrajna* is determinable as non-separate from the (knower), and in consequence is capable of being denoted only by means of an equation with the body, so also know that both the body and the knower of the body, by reason of their fundamental character in being the essential attributes of Me, are determinable as non-distinct from Me, and in consequence are denotable only by means of equation with Me. For, later on it will be taught that the character of being a thing other than the *Kshetrajna* or the individual soul in both the conditions of bondage and freedom which are indicated by the words, the perishable (*Kshara*) and the imperishable (*Akshara*) pertains to the supreme *Brahman*, Vasudeva,

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character of being endowed with Me as their *Ātman*, that alone is deemed by Me to be the knowledge fit to be acquired.

Some say thus By the equation—" know Me to be also the *Kshetrajna* "—Oneness is understandable. And consequently it is to be admitted that only to the *Isvara* or the Lord, who is the real existence there arises through ignorance, the semblance of the *Kshetrajna* state. The teaching of this oneness here is for the purpose of getting rid of this ignorance. By this highly trustworthy teaching of the Lord the illusion of the *Kshetrajna*-state of existence is got rid of, just as by means of the trustworthy teaching, that this is rope and not serpent, the illusion of serpent is got rid of.

Such people are to be questioned (in return) thus : This Teacher, the Lord Vasudeva, the supreme Ruler—has He got rid of His ignorance by the direct perception of the real nature of the *Ātman*, or not ? If He has got rid of the ignorance, then the perceptions of the distinctions of Kaunteya and such other persons and His engagement in teaching them and doing such other acts with reference to them, is impossible on account of the impossibility of superimposing their forms on the *Ātman* whose nature is merely that of unqualified consciousness. If, on the other hand, He has not got rid of the ignorance owing to His non-realisation of the *Ātman*, in that case, on account of the possession of this ignorance alone the teaching of the knowledge of *Ātman* is impossible; for it was said thus. The wise who see the truth will teach you knowledge " [IV. 34]. Therefore this and such other kinds of arguments are not to be treated with indifference thinking that with a view to delude the world these are employed by the ignorant who, by disregarding the *Srutis*, *Smritis*, *Itihasa*, *Puranas*, Logic (*Nyaya*) find

their own words are opposed to their teaching.

The truth is this: Some of the Scriptural passages, such as the following among others, speak of the distinction in nature between the non-intelligent thing (*Prakriti*) and the intelligent thing (individual soul) and the Highest *Brahman*, as consisting in their possessing (respectively) the character of being the object of enjoyment, the character of being the enjoyer and the character of being the supreme Ruler. "Out of this (*Prakriti*), He who is the owner of the Māya (*i. e.* the Lord) creates this world where in another being (the individual self) is bound down by *Maya*." [Svet. Up. IV 9.]; "Know then that *Prakriti* (nature) is *Maya* and the great Lord the *Mayin* (or the possessor of the *Māyā*)." [Svet. Up. IV-10]; "The destructible is the *Prakriti*, the immortal and the industructible is the *hara* (the individual self), and the Lord alone rules over the destructible (*Prakriti*) and the individual self." [Svet. Up. I. 10];—Here, by the expression "the immortal and the indestructible is the *hara*", the enjoyer (the individual self) is indicated; the individual self is called the *hara* because he utilises (*harati*) the *Prakriti* as an object of his own enjoyment.—"He is the cause, He is the Lord of what is the lord of the senses *jiva* or the individual (self; He has no progenitor and no superior." [Svet. Up. VI. 9]; "He is the Lord of *Pradhāna* (nature) and of the *Kshetrajna* (the knower of the body) or (the individual self), and is the regulator of the *Gunas* (or the modes of *Prakriti*)" [Svet. Up. VI 16.]; "He is the Lord of the Universe, He is the Lord of the individual souls (*ātmans*) and is eternal, auspecious and inexhaustible." " [M. Nar XI. 3]; "The two unborn, the Intelligent and the non-intelligent are the Lord and the non-lord." [Svet. Up. I 9.];

" The Eternal among the eternals, the Intelligent among the intelligent, who, though One, fulfils the desires of the many." [*Svet*: *Up*. VI.13 and *Kath Up*. V 13.]; " Knowing the enjoyer, the object of enjoyment and the Impeller " [*Svet. Up*. V. 12] ; " Knowing the individual soul and the Impeller to be different, and being therefore blessed by Him, he attains immortality." [*Svet*. Up. I. 6.] ; " One of them eats the sweet *pippala* fruit, while the other shines in splendour without eating at all." [*Svet Up*. IV. 9. and *Mund Up*. III 1-1] ; " There is one unborn female being (*aja*) who is red, white and black, and who produces numerous offsprings of the same kind as herself; there is another male being (*aja*) who loves her and is close to her; there is still another male being (*aja*) who, after having enjoyed her, gives her up." [*Svet. Up*. IV. 5.] ; " The mother *Prakriti* (*Go*) has no beginning and end. She is the producer of all beings and is of the modes of all beings." [*Mantr. Up* I] ; " On the same tree the *Purusha* (or the individual soul) sits immersed in grief, and, being ignorant and powerless, he feels sorry. When he sees another the Lord, to be fully satisfied, then he (also) relieved from grief, attains the greatness of that other." [*Svet*. Up. IV. 7.]

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Because thus the intelligent and non-intelligent thing which exist in the form of the enjoyer and the thing enjoyed and which exist also in all conditions, constitute the body of the Highest person and are in consequence subject to his control, the state of existence of him as non-separate from them and the state of him as forming their *Atman* (Self) are declared in some of the scriptural passages which begin with,—"He who

dwelling in the earth, is within the earth, whom the earth does not know, whose body is the earth, and who internally rules the earth, he is thy *Ātman*, the Ruler within, the immortal.—"and conclude with—"He who dwelling in the *atman* is within, the *ātman*, whom the *atman* does not know, whose body is the *atman* and who internally rules the *ātman*, He is thy *Atman*, the ruler within, the Immortal." [*Brih. Up.* III, 7 to 22]. To the same effect is the passage beginning with—"He who is moving within the earth, whose body is the earth, whom the earth, does not know,"—and (ending with)—"He who is moving within the *akshara*, whose body is the *akshara*, whom the *akshara* does not know; He who is moving within the *Mrityu* (*prakriti*), whose body is the *mrityu* and whom the *mrityu* does not know;—He is the internal Self of all beings, He is devoid of sins, He is the Divine Lord, He is the One Nārāyaṇa." [*Sub. Up.* VII. I.] Here by the word *mrityu*, the subtle, non-intelligent thing which is expressible by the word *Tamas* is mentioned, because in this very *Upanishad* it is stated—"The *avyakta* is absorbed into the *akshara* and the *akshara* is absorbed into the *tamas*." [Sub. Up. II.], and (because) it is stated also (*elsewhere*)—"He who has entered within is the ruler of things that are born and is the *Ātman* of all." [*Taitt. As.* III. 24.].

Thus the Highest Person Himself who, by having the intelligent and the non-intelligent things existing in all condition as His body, owns them as His modes,—(He alone) exists in the form of the world in its condition as cause as well as in its condition as effect. Accordingly with the object of making this very purport known some Scriptural passages declare that the world in its condition as cause and also in its condition as effect,

is He Himself. They are those which begin with—"Existence alone, my dear child! this was in the beginning, one only without a second. It thought ——'may I become manifold and be born; I created Rajas." [*Chh. Up.* VI. 2-3.],—and (end with)—"All these things which are born, my dear one, have their origin in the *Sat* (*i. e.* in the existent one), have their abode in the *Sat* and are established in the *Sat*·····All this has That (*Brahman*) for its Self (*Ātman*). That (*Brahman*) is existence; He is the Self. That thou art, O Svetaketu." [*Chh. Up.* VI. 8,4; 6 and 7,]. To this effect there is among others, the following scriptual passage which begins with——"He willed, 'may I become manifold and be born'. He performed *tapas*. Having performed *tapas*, He created all this."—and concludes with——"While being the unchangeable individual-self (*Satya*) and the changeable matter (*anrita*) He has remained true to his own nature." [*Taitt. Up.* II.6,1].

Here, (in the following passage) also, the distinction of the nature of the intelligent and the non-intelligent things and of the Highest person, which is evident from other scriptural passages as well, is brought to mind :—

"Entering into three deities along with the individual-self which is also the same as Myself, I evolve the differentiations of name and form." [Chh. Up. 3.2.]; and also in the passage——"Having created that, He entered into that same (world), Having entered into that (world), He became the *sat* and the *tyat*.....He became the intelligent thing and the non-intelligent thing. While thus being the unchangeable individual self and the changeable matter, He has remained true to His own nature." [*Taitt. Up.* II. 6. 1.]. For the reason that the expression—"Entering along with the individual self which is also the same as myself." [*Chh. Up. VI.* 3. 2.],

—from which the condition of the individual soul as having *Brahman* for its *Atman* (Self) is made out, has to import the same meaning as this other expression —"Having entered into that (world), He became *Sat* and the *tyat*, (He became) the intelligent thing and the non-intelligent thing." [*Taitt. Up.* VI. 1. 6.], (that condition) is to be understood to be dependent upon the relation of the soul and the body (existing) between the *Brahman* and the individual self. That the differentiation of names and forms is exactly of this very kind, is mentioned in this passage also, namely, "Indeed this was then undifferentiated. It has been now differentiated by means of names and forms." [*Brih* Up. I,5,7]. Thus he who exists in the condition of effect, and who exists in the condition of cause, and who owns the intelligent and the non-intelligent things in their gross and subtle states as His body,—He is the Highest Person Himself. Therefore, for the reason that the effect is nothing other than the cause (modified), and that, in consequence, the effect becomes known when the cause is known, the desired knowledge of all things as resulting from the knowledge of one thing is possible and very appropriate. In the passage—"entering into these three deities along with this individual self which is (also) the same as Myself, I evolve the differentiations of name and form."—all the non-intelligent things are referred to by the expression 'the three deities'; and then the differentiations of names and forms is said to result from the fact of the individual souls, which have Him for their Self, entering into those things. Thus, all significant words signify only that Highest *Âtman* who is associated with the individual selves which are themselves associated with non-intelligent matter. Therefore the equating of the word which denotes an effect, with the word which

denotes the Highest Self in the condition of cause, has a real and natural significance. Thus the Brahman whose modes are the intelligent and the non-intelligent things in their gross and subtle states, is Himself the effect and the cause; and accordingly the world has the *Brahman* for its material cause.

Even though the world has the *Brahman* for its material cause for the reason that that *Brahman* Himself, who owns the intelligent and the non-intelligent things in their subtle state as his body, constitutes the cause (of all), yet, by virtue of a composite thing being the material cause (of the world) the non-mixing up of the natures of the intelligent as well as of the non-intelligent and of the *Brahman* is perfectly possible and appropriate. Thus, for instance, although a variegatedly woven cloth has for its material cause a mixture of white, black and red threads, the association of whiteness, &c., is to be found confined only to the region where a particular kind of thread exists; and accordingly in the condition of effect also, there is no fusion of the colours in all parts (of the cloth). Similarly, although the world has for its material cause the mixture of the intelligent thing and the non-intelligent thing and the Lord, nevertheless in its condition as an effect also, there is no fusion of the characteristics of the enjoyer, of the thing enjoyed and of the controller, &c. These threads themselves which are capable of existing independently, whenever they are brought together by the will of man, acquire the character of a cause and (also) the character of an effect. But here (in the case of the world) there is this much of difference that, because the intelligent and the non-intelligent things existing in all conditions acquire their character of being things only on account of their forming the modes of the Highest Person through constituting His body, the Highest

person Himself is always denotable by all words. The difference in nature and their non-mixing up are both equal here (in the compared) as well as there (in the comparison). This being the case, although the Highest *Brahman* enters into the production of an effect, there being no transformation of His own nature. His condition as an unmodifiable existence is quite appropriate. His state of existence as an effect is also very appropriate for the reason that He is the Self of the intelligent and the non-intelligent things which are in their gross states and are differentiated by the divisions of names and forms. Indeed, to become an effect is nothing other than passing into another condition

The Scriptural statements regarding the attributelessness (of the *Brhaman*) are also appropriate because the Highest Person is not in association with evil qualities. The Scriptural text which in the passage —" He (the Self) is devoid of sins, is free from oldage, free from death, free from sorrow, free from hunger, free from thurst "— negatives all evil qualities (in relation to the *Brahman*) and then, in the passage—" He (the Self) desires the truth and wills the truth."— lays down the auspicious qualities of the *Brahman*, (this scriptural text) alone settles that the negation of qualities which is declared elsewhere in the scriptures and is understood to be applicable in a genetal sense, relates only to evil qualities.

The statement that the *Brahman* is of the nature of intelligence is quite appropriate, because it amounts to saying that the true nature of the *Brahman* who is Omniscient and Omnipotent, who is opposed to all that is evil, and who is the mine of all auspicious qualities, is capable of being described only as intelligence, and that he has the nature of intelligence for the reason that He

possesses self-luminousness. The following and other *Srutis* teach that the *Brahman* is the knower :—" He who understands all and knows all." [*Mund.* Up. I. 1-9.] ; " His Supreme Power is revealed, indeed, as varied and natural and as consisting of knowledge, strength and action." [*Svet up.* VI. 8], " my dear one, by what means has one to know the knower." [*Brih. up.* II. 4. 14.] ; and this (other) passage—" (The *Brahman* is) Existence, knowledge (Infinity)." [*Tait. Up.* II. 1. 1.] and others (teach that the *brahman*) has the essential nature of intelligence, because He can be described only as Intelligence, and because also He is self-luminous

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but where to one all this becomes the Self, there who shall see whom by what, and who shall know which by what?" [*Brih. Up.* II. 4. 14. and IV-5-15.]. On the contrary it is not that manifold modality of the *Brahman* which is due to His assumption of various names and forms, which is established in Scriptural texts such as " may I become manifold and be born " [*Tait* Up. II. 6 1. and *Chh.* Vp. VI. 2. 3.], and in others, and which (again) is due to His own free will,—(it is not this manifold modality) that is also negatived. This manifold modality) is proved to be existent in the commencement of even that passage which negatives (manifoldness) by saying, " But where to one all this becomes the self &c." [*Brih. Up.* 4 14. and IV. 5. 15.]; and (it is also established to be existent) by means of the following passages :—" He who knows all things to be apart from Him, him will all things abandon." [*Brih Up.* II. 4 6. and IV. 5. 7.] " That which is this *Rigveda* is the breath of this great Being." [Sub. Up. *II*].

Thus from the Scriptural passages alone it can be made out that there is no contradiction whatsoever in relation to all those scriptural passages—those which speak of the distinctions in essence and the distinctions in nature between the intelligent thing (*Prakriti*) and the Lord (*Īsvara* and those which speak of the relation of cause and effect (as existence between the *Brahman* and the universe, and (others which speak) of the identity of the effect with the cause. Therefore there is to be seen no room whatsoever for maintaining the doctrine which imposes *ajnāna* (or ignorance) on the *Brahman*, the doctrine which brings about distinctions in the *Brahman* Himself by means of limiting conditions, and all others which are based on fallacious reasoning and are contradictory to (the teaching of) all the scriptures.

Therefore let their be an end to this overlong discussion.

(*To be Continued*)

TERMINOLOGY OF YOGA.

BY H. N. SINHA.

(*Continued from page 648.*)

It may be thought that the symbol of the *Aswatha* tree is one among many of the myriads of Vedic symbols which has given room for the *Yogic* interpretation. Are there others like it ? We say in answer to such questioners that almost the whole of the *Vedas* is capable of such an interpretation. To those who have understood that the philosophical teachings of the *Upanishads* are the natural and logical outcome of the teachings of the *Vedas* and hence they deserved to be called the *Vedanta*, their interpretation from the point of view of *yoga* which when properly understood is only a psychological aspect of this ancient religion of the *Vedanta*, will neither be strange nor ununderstandable. But to those who do not take this view, who do not perceive the connection between the early myths of a nation and their later advanced thoughts on religion and begin to look at these as the products of distinct periods of civilisation standing apart from each other, neither the rationale and drift of religion nor the sense and purpose of myth in the evolution of humanity and thought will become clear. The whole beauty and force of Christianity is not evident to the Christians, simply because the followers of that religion try to read its doctrines without the aid of myths to which they owe their origin by calling it a historical religion. We have been told that of late attempts have been made by German Scholars to trace some of the early myths of Christianity in the stories of the

Old Testaments. When this is completely and successfully done with the aid of the Talmud and other ancient Hebrew records then alone the true significance of some of the abstruse doctrines of Christianity will become patent. Has not Christ himself said " I come not to destroy but to fulfil." There is one difference between the teachers of Indian *Vedanta* and the apostles of Christ. The Indian Rishis were all adepts in the learning of the *Vedas* and were familiar with their secrets, and at the same time themselves were great seers of truth. Whereas the men who taught the sublime Gospel of Christ, however much one here and there might have been versed in the secret and ancient lore of the Semites, were all men of an inferior spiritual type and were strangers to the traditional lore. Further more the modern followers of Christ are such as care more for the New Testament than for the old and try to glory in what they call a moral religion as if there can be other kinds of religion.

The elements of *Yoga* in the *Vedas* may be traced in more than one legend contained therein. We will find that almost every *Vedic* story explained by Mr. Narayana Aiyangar in his " Essays on Indo-Aryan Mythology to have a Vedantic significance, can also be shown to have a *Yogic* significance. The legends of Manu and the fish, Vasishtha and his boat; Pururavas, Agastya, Valmiki; and of such others like the Simsumara or the Ganjetic porpoise, the Man-lion and his pillar, Krishna and his Kadamba tree, as also of Kumara and his six faces and other gods may be explained with propriety to have a clear *Yogic* significance. Another point in the later religions of the Hindus is to pair their Gods with a divine Consort. As a counterpart to this we find in the religion of the *Yogins* the combined and elevated vital energy before it joins the *Purusha* and becomes one with him, is described as a female Deity. The Sanskrit word *Sakti* which means energy is a feminine term. And this *Sakti* is personified as a goddess. To corroborate this view, we find references in the *Vedas* to a lot of female deities or personifications who

are described either as the mother of some body, or the wife or the daughter of some other with their special features and names. We find that many of the physiological characteristics of the neural energies described by the *Yogins* correspond to some of the characteristics of the Vedic goddesses. Among others the well-known names of stars are feminine and these are invariably combined with one of the Gods who symbolises in *Yoga* the *Purusha* or the soul of man. The hidden and shy Arundhati conducted by the seven Rishis, may be favourably compared with the seven *Prānas* of the body leading up the subtle and hidden *Kundalini* in the *Sushumna*. *Rohini* the wife of moon, may be compared to the afferent or *Pingala*-nerve joining a centre. Similarly the names of rivers are all feminine. This affords additional facility for these symbolisms to convey wider meanings. We will refer to some of these more fully later on.

The terms of *Yoga* if they are to be understood properly, should be compared with the corresponding elements of the Vedic mythology and then their relation with others should be determined and finally the psychological practices intended to be served by them understood. For example, if the fundamental source of life or Purusha seated in the *Brahmarandhra* is conceived as manifesting in the forms of sun and moon, the spinal chord becomes their orbit giving rise to solstices, equinoxes and eclipses. If it is the cosmic sun, every one of the cerebro-spinal centres is an astral station in the *Akasa* of the body; its presiding deity is an *Āditya*; and a *Prana* or vital current is a light wave radiating to the lower regions; and its counterpart in those regions is the hidden Agni, or vital warmth. If the same is represented as *Varuna* or the God of rain and thunder, the spinal chord is his downward path; the centres are the watery lakes of the body, *Airam-madiyam*; the nerve currents are the refeshing waters, the chief tracts are the rivers flowing this water of life; or the nerve currents are the sound and light waves of thunder and lightning foreboding the rain. If this internal

principle is taken as the Yajna-Purusha, the head is the *soma-cup*; the vital currents are the soma-juice: the centres are the officiating priests that drink this juice; and the result of the sacrifice is happiness and immortality. And so on, with reference to any other conception. The Vedic *Riks* that ought to be carefully studied in this connection are especially those relating to Mitra and Varuna as depicted in the *Sukla* Yajurveda which, we fully believe, furnish the clue for many of the doctrines of *Yoga*.

We shall now take up a few of the technical terms of *Yoga* and consider what their early significance was and their present meaning is and what purpose they are intended to serve. Among the various terms employed those used for the nerve tracts of the body and the different centres of the cerebro-spinal system which are connected with the nerves, are the most important. And of the nerve currents three are attended with important functions. They are the *Ida Pingala* and *Sushumna*; among the centres, two belonging to the cerebrum, called the *Trikuta* and *Chatushpatha*, have been a perennial source of misconception to the students of *Yogic* science. There are various other terms like *Retas*, *Bindu*, *Kala*, *Sukla* and *Sonita* constantly employed by a certain description of *Yogins* which require some explanation before their drift can be plainly understood. We shall take these one by one beginning with the important nerve tracts.

We cannot exactly say what the Vedic and Vedantic symbology of the three terms referred to meant before they were adopted as suitable names for the nerve tracts. But we incidentally found in Mr. Narayana Aiyangars Vols. on *Indo-Aryan Mythology*, some of these terms referred to and their imports pointed out both as sacrificial terms and as *Vedantic Paribhāshas* implying certain philosophical significance for the students of *Brahmagnana*. These, no doubt, gave us the necessary clue for tracing out the seeds for the development of the yogic conception of some of these in the Vedas. A thorough research into the *Vedas* is sure to bring

to light the Vedic counterparts of even the minute and hitherto inexplicable details of the science of *Yoga*. By this we do not in any way mean to say that all these latter conceptions and developments are to be found in the *Vedas* as they are. The unique development of Indian wisdom, the consistent and historical connection between the past and the present, between the unhistorical and the historical, the discernment of non-difference between the external cosmic nature and the nternal individual nature, the peculiarly Aryan conception of unity and freedom which logically led to the other conception of viewing the whole heritage of the Indo-Aryan knowledge as an evolution of the same principles in different strata of civilisation and thought and the absorption of such foreign thoughts and practices only as partook of the nature of the seeds firmly imbedded from time immemorial in the Aryan minds, which came to be caught within the rationale of Indian wisdom, and harmonised with it——all these tend to prove that the complete sense of no one part can be grasped without a knowledge of the whole and of the unity underlying the whole and chiefly of the first roots in the now enigmatical and natural language of the Vedas.

Coming to the word *Ida*, we find that it is a well-known term in the *Vedas* applied to the offering or libation coming between *Prayāga* and *Anuyaga* or the primary and secondary and supplemental sacrifices. Subsequently, it seems to have been used for any libation or offering of milk; *Annarupā havir lakshana devi* says Sayana in commenting on the word in Rig Veda (VIII-18,8; IX-62,3). A reference to *Vaidika Nighantu* or the dictionary of Vedic terms will show that the words, *Ida, Ila, and Iro* are all used as synonyms, used to indicate either the earth (5,42,19), Altar (3,29, 3,4), or cow, or speech and action (I, 13,9), or any refreshing draught or food like the *Soma*. It will also be seen in some places to figuratively represent the stream or flow of praise (V,5,4), or worship personified (2,1,11), as the goddess of sacred speech. Ida is prayer personified (I,128,1; 1,31,11). The

word *Ira* is also used as a synonym for water and then the word *Iresa* is an application given to *Varuna*, *Vishnu* and *Ganesa*. The term *Irajah* is also a name of *Kāma* or cupid, taking *ira* in the Vedic sense of desire or comfort. Iravati (IV-22,2) is the name of a river with whose soft wool like waves or fleecy vapours Indra covers himself; and lovingly covering unites in one stream her several joints or limbs or branches. From the different meanings of the word pointed out above, we will be able to trace out its original significance in the *Vedas*.

The story of the origin of *Ida* or *Ila* occurs in the *Satapatha Brahmana*, I, 8, 1 in connection with the legend of *Manu* and the deluge and in bits even in the Rigveda. We shall give an abstract of it as made in the "Essays on Indo-Aryan Mythology" Vol. II p. 120.

"After Manu disembarked from his ship on the slope of the Northern Mountain, he found himself left alone as all creatures perished in the flood. He went about singing praises and toiling, wishing for offspring. And he sacrificed there also with a *Paka*-sacrifice. He poured clarified butter, thickened milk, whey and curds in the water as libation. In one year a woman arose from it. She came forth as if dripping, and clarified butter gathered on her steps. Mitra and Varuna came to meet her and said to her 'who art thou?" She said, 'the daughter of Manu." They rejoined: "say that thou art ours.' No, she said, 'he who has begotton me, his I am.' Then they wished her to be their sister, and she half agreed and half did not agree, but went away and came to Manu. Manu said to her, 'who art thou?' She said, I am thy daughter.' 'How, *Bhagavati*! art thou my daughter; he asked. She replied: 'The libations which thou hast poured into the water, clarified butter, thickned milk, whey and curds, by them thou hast begotten me. I am a benediction (*āsīh*)—perform (me) sacrifice, thou wilt be rich in offspring and cattle. And whatever blessings (*āsīh*) thou wilt ask by me, will always accrue to thee.' He therefore perform

ed that benediction in the middle of the sacrifice, for the middle of the sacrifice is that which comes between the introductory and the final offerings. The Manu went about with her, singing praises and toiling, wishing for offspring. And with her he begat that offspring which is called the offspring of Manu; and whatever blessing he asked with her, always accrued to him. She is indeed *Ida*, and whosoever knowing this goes about (sacrifices) with *Ida*, begets the same offspring which Manu begat, and whatever blessing he asks with her, always accrues to him."

The sacrificial meaning of this passage is clear. The first man or *Manu*, the father of created beings, wanted to create and in order to do so he wanted another through whom his desire may be fulfilled. He sacrificed his love for offsprings, it took the form of a daughter *Ida*, and yet he and *Ida* were one, as he was the original and she his *Sakti* or desire personified. And then through her whatever he wished for he attained. *Mitra*, the sun who is the lord of heaven and *Varuna* or the lord of the waters, both claim her, the one as her *Sakti* or rays and the other as his *Sakti* of water. She denies them and says that she is born of the mind, *Manu*. They then ask her to be their sister, probably implying that they themselves are the products of the same universal principle. She half consents, probably meaning that she will be the sister of one of them at least Varuna, for Manu poured his libation in water and it came out of it as a drippling women. She is also the result of the sacrificial prayer of Manu and so she is the benediction, *asih*, the productive speech.

To a poetical reader of celestial phenomena this story may mean, the conjunction of the sun and moon in Orion as pointed out by Mr. Narayana Aiyangar. Whether Manu and sacrifice mean, the moon sacrificing himself in conjunction with the sun to produce the warm summer rays of *Ida*, or whether she is the propitious rays of the full moon, Manu, the refreshing stream flowing from him, which when requested to be the rays of sun and moon combined, *Mitra-Varuna*

refuses but half consents to be their sister, or whether she is the warm heat of Agni, kindled in sacrifice by the first thinker Manu, or whether she is the auspicious daughter of the summer moon himself who has become the Orion-blended star or Manu himself is the Agni who is the other earthy form of Mitra and Varuna, and being kindled in the hearth of happy homes, cooks their food and diffuses the radiating heat of *Ida*, the story has a clear *Vedantic* significance. The whole story as described in *Sathapatha Brahmana* may be taken to deleneate the ships of *Brahmagnana* or worship by which the embodied soul crosses the ocean of *Samsara*.

Manu may be taken to represent the embodied soul. Waters represent the supreme Spirit, for, the lightning or fire which symbolises spirit is contained in the rain cloud as its *Antaryamin*. So Manu pours his libation into the waters, that is, he offers his prayer or devotion to the Supreme being. It takes the form of *Idā* and comes out. *Idā* is therefore *Sraddhā* or Faith or she is the *Brahma vidyā* or the goddess of Speech who is the means of salvation to Manu. *Mitra* and *Varuna* or the sun and the moon claim her. The sun and the moon being the dispellers of the darkness of night or *Ajnana*, their rays represent *Brahmavidya*, and they themselves stand for the Atman or the all pervading Self like Agni of the lower regions. They say to her that she is theirs but she says that she is Manu's. They then entreat her to be their sister as she is born from the same source as they are born from, the universal Self of all. She half consents. She approaches Munu and says that she brings *āsih* or supreme happiness to him. He joins her and attains the highest fulfilment of all his desires, obtains the bliss of *Moksha*. In short, the self of man in conjunction with *Sraddha* or faith and devotion or *Brahmavidya* or the science of *Brahman* who is born of him and therefore his daughter, gets regenerated by attaining a new life in the Universal.

Vishnupurana gives this story in a slightly modified form. It runs as follows :—Manu Vaivasvat desirous of an offspring

performed a sacrifice in propitiation of Mitra and Varuna. When the order of the sacrifice was misplaced by the ignorance of the priest, a daughter named Ida was born out of it. But through the grace of Mitra and Varuna she was transformed into Manu's son called Sudyumna, also otherwise known as Maitreya. By the anger of Siva he was again transformed into a woman. She wandered near the hermitage of Budha, the son of the Moon. Budha becoming enamoured of her, begot on her a son named Pururavas. After the birth of this son, the *Yajnapurusha*, who blends in himself both the sacrifice and the sacrificer, and who is the embodiment of all the *Vedas*, being entreated by the great sages of supreme splendour, transformed again the *Ida*, into Sudyumna. Then three sons Utkala, Gaya and Vinata were born to him.

In the poetic language of the *Vedas* the new moon or the sun is represented as the newly born son of the old moon or the sun. Similarly, Manu the son of Vivasvan is another form of the sun himself. The father sacrificing himself to become the son, or the reverse, the son dying himself or sacrificing himself to become the father are common Vedic metaphors. Taking the sun to stand for the Supreme Self who is the father of created beings,—in the Vedantic language, the above conceptions would mean, the Supreme Self itself becomes the embodied-self or the embodied self sacrifices itself and becomes the Supreme Self. The self of man by devotion to Mitra and Varuna, who represent the universal wanted to have a son, or wanted to become the Supreme self. By the imperfection of devotion instead of going up again he came down as a daughter. In other words, his devotion instead of giving rise to the knowledge of the Supreme Self, it gave birth to the *Samsaric* activity or *Sakti*, the daughter *Ida*. The Supreme Being by Its grace converted it again into the spirutual wisdom, *Sudyumna* or the supremely radiant. The idea of *Sudyumna* becoming again transformed into *Ida* might have been mingled with this story from the

analogy of the names *Sudyumna* and *Pradyumna-Kama*, or the lower desire being burnt by *Rudra*. Sudyumna, the son of Manu is made to resemble *Pradyumna*, the son of Krishna. *Pradyumna* is identified by Mr. Narayana Aiyangar with Agni. The Solar rays *Ila* are converted into the earthly warmth Agni or the *Dushkāma*. He is again transformed into *Ila* by the anger of *Rudra* to be reborn as the *Satyakama* or holy desire, the *Sudyumna* of Supreme Splendour. Whatever may be the reason for this digression in the story of *Ila*, she in union with Budha begets *Pururavas*. We shall not dwell here on the astronomical symbology of Budha or Mercury who is represented as the son of the moon and placed in the proximity of the sun. Budha in the symbology of *Vedanta* stands for wisdom personified, being the *Kshetraja*, son of Rohini who represents *Brahmavidya*. This *Ila* or desire of the mind in union with knowledge begets Pururavas or spiritual knowledge. She by the blessing of *Yagna Purusha* or the Supreme Being becomes purified into *Sudyumna* of Supreme Splendour; that is the Supreme Spirit itself.

When the supreme Self willed to become many, he gave birth to the auspicious desire or the creative power of his will. Through this desire he created the whole universe and entered into all its creatures as their *Antaryāmin*. So long as this desire which is at the root of self's embodiment continues and has a craving for more, the *Samsaric* activity of the soul continues in the worldly lives of births and deaths. By the grace of the Supreme *Purusha* this desire may be transformed into the spiritual splendour once again from which it was originally born. Or, by the union of this desire with spiritual knowledge, instead of making it worldly and selfish so as to drag down the soul deeper into the mire of *samsara*, it may be made to engender once again the supreme state of existence. This desire therefore has two aspects, the worldly or gravitating desire which is called *Dushkama* and spiritual or elevating desire which is called *Satyakama*. Manu joining *Ida* accomplishing all desires represents one aspect; while the joining

of *Ida* with Budha to produce Pururavas or the getting of *Yajna-purusha's* grace by *Ida* to become Sudyumna represents the other aspect.

We shall now consider the psychological significance of *Ida*, and the organs and functions which it represents in the human body. Mitra and Varuna or the Sun and Moon and Agni are the names, as pointed out, generally given to the indwelling Purusha or the Self of man under different conditions of manifestation. This *Purusha* viewed as conditioned by the mind of man is *Prajna* or intelligence. It pervades the body in different forms bearing different designations. Through the senses it acts as sensation; through the nerves it flows as the vital electricity, and through the muscular organs it becomes visible as motion. In fact, in each one of the cerebro-spinal centres, it may be said to manifest itself as the motive power of that centre, and is distinguished as the special deity of that centre, an *avatar* of the original *Purusha* incarnated for the particular work or function of that centre. The highest centre at the top of the brain is recognised as the seat of consciousness. The first offspring or manifestation of the self in man is as consciousness. According to Hindu psychology this consciousness is the light of the sun of intelligence reflected in the organ of consciousness; hence the conscious soul is the moon which drops the vitality of *soma*-juice in the body; it is the Varuna which fills the tanks of our body, vibratory with the water of life or our nerves with the forces of thunder and lightning.

To take up our story, Manu is the highest consciousness of the self or he signifies by metonymy the cerebral centre of intelligence itself. *Ida* is the daughter of this Manu born out of this sacrificial offerings made in water. The *Purusha* in the form of consciousness flows down into the lower centre of sensation which may be taken to be represented by water. Hence *Ida* stands for the sensory power. An intelligent being gets all his desires fulfilled through the faculties of sensation; or enjoyment of external world comes to a

being through the senses, in the same way as Manu obtains all his desires through *Ila*. The physical counter-part of her are the sensory or afferent nerves leading to a centre. Psychologically she is the sensory nerve current proceeding into the thought current. She marries Budha and gives birth to *Pururavas*. When this sensory energy joins or enters the organ of intelligence, knowledge is the result; when this sensory energy is not used up for the enjoyment of lower or physical pleasures but is drawn up and utilised in spiritual perception, she becomes transformed by the grace of the *Purusha* or *Atman* who is the *sushumnaic* fire roused by the sacrifice of *Prana* in the *Yajna* of *Yoga*, into *Sudyumna* or the resplendent *Atman* itself. As Manu signifies Moon also, she is the rays of the Moon brought down for our enjoyment or his nectarine flow of *Soma* Juice which is the sacrificial libation of the self sacrificing moon. She is also the Ganga or the heavenly river which brings down the flow of vital soma-juice or the water of consciousness to the region of earth or body in order to save the suffering sinners there and take them to heaven. As the generator of knowledge she is also the *Vak*, speech or *Brahmavidya*. The same *Ida* will be seen below to undergo two other transformations under the two different names of *Pingala* and *Sushumna*. These two though physiologically speaking represent two other kinds of nerves and their currents in the body, though their origin is similar to that of *Ida*, they are all identical in the poetic legends of the Vedas. It is very difficult at such a distance of time to distinguish whether a term occuring in the *Vedas*, represented any specific idea corresponding to *Ida* or *Pingala* or *Sushumna*.

(To be Continued)

MOKSHA DHARMA OR THE RELIGION OF EMANCIPATION.

It is well-known that the ancient philosophers of this country have roughly classified all objects of human pursuit into four *Purusharthas*, namely *Dharma* (duty), *Artha* (wealth), *Kama* (enjoyment) and *Moksha* (Emancipation). It is true that all human actions more or less are directed to the attainment of one or other of these ends of life. But if this fourfold classification be carefully examined, it will be seen that only two of them deserve to be regarded as ends in themselves, viz, Kama and Moksha while the other two are but the means to the attainment of either enjoyment or emancipation. It is obvious that wealth and duty do not constitute ends in themselves but they are useful only so far as they tend to help the attainment of pleasure either here or in the next world or the securing of ultimate salvation for the human soul. The Vedas have both these ends in view, and the means to their acquirement have been discussed separately in detail in the *Karmakanda* and the *Gnanakanda* of the Vedas. The *Purva Mimamsa* which tends to systematise the *Karmakanda* of the Veda expounds the *Kâmya* ideal together with the practical methods for its attainment ; while the ideal of emancipation forms the special study of the *Uttara-Mimamsa* or the Vedanta system expounded by Vyasa in his Brahmasutras.

The *Purva Kanda* advocates *bhoga*, an utilitarian ideal of happiness understood in the sense of physical pleasure either in this life or in the life to come. Nobody will deny that what every individual ultimately aims at in this life is only pleasure either for himself or far the sake of others.

Therefore the followers of *Karmakanda* suppose that pleasure is and ought to be the ideal of everyone either on earth or in the world of *Swarga*. And for the attainment of happiness, action is absolutely necessary while knowledge is only subservient to it. Consequently a life of rational action is the only one calculated to secure the *summum bonam* of life and it is that which is aimed at in the *Yagnika* ideal of life set forth in the *Purva-Mimamsa* system.

But the Vedantins hold that emancipation is the highest ideal of life and that the Mimamsa ideal of *bhoga* pleasure and *Swarga* is far inferior to that of the Vedanta. No doubt pleasure or what is ordinarily understood as happiness is an ideal unworthy of the dignity of so noble a being as man. Man as a spiritual being will find no satisfaction in an ideal unworthy of his spiritual nature. According to the Vedanta, man in his essential nature is identical with Brahman, the Universal Spirit. Brahman is all existence knowledge and bliss (Satchidananda) and so is man in his essential nature however much he might have mistaken himself in this life of *samsara* on account of his ignorance or identification with his lower nature. Therefore according to the Vedantin man's end is spiritual and it is beyond all dualities of pleasure and pain, knowledge and ignorance, and other opposite which we experience in this limited condition of ours in the phenomenal world. Man's ultimate ideal is therefore self realisation—the realisation of his inmost spiritual nature which includes God-realisation as well in as much as God is himself the back ground of all existences including the human soul. Hence no ideal for man could be considered perfect if it does not include the actual realisation of the spiritual principle of unity that pervades the universe. This ideal of Self or Atmic realisation is the ultimate

ideal of the *Moksha-Dharma* as opposed to the *Kamya* ideal of the *Purva Mimamsaks* and is called the ideal of Emancipation (Moksha) in the Indian Scriptures. The ideal of Emancipation certainly presupposes that in the present condition of the human soul, there are limitations which are undesirable and unworthy of his nature as a spiritual being. He is, so to speak, in bondage, the bondage caused by something quite foreign to his nature, which he has to shake off before he is able to realise his supreme and essential nature as an eternal spiritual Being, incapable of being touched by such undesirable opposites as pleasure and pain, heat and cold etc. A careful examination and analysis of the psychological nature of man will tend to convince any one of the fact that the limitations under which the human soul is suffering are ascribable to two fundamental causes that work in the human soul. They are according to the Vedanta.—*Avidya* and *Raga* (Ignorance and desire). All human sufferings, both of the individual and of the whole of humanity, are more or less caused by ignorance of one's real nature and desire for pleasure or enjoyment based on things external to self. The psychology of the Vedanta shows clearly that the human understanding (*Buddhi*) is subject to the three conditions of *Satwa*, *Rajas* and *Tamas*. *Tamas* is darkness, in other words, ignorance of the real nature of the human soul and of the universe in which it has manifested itself. From *Rajas*, the active nature of man, springs Trishna or *Raga* (desire) which impels man to activities which generate results in the form of pleasure and pain. It includes the whole volitional nature of man which has for its ultimate motive power, desire for enjoyment or for something external. And by yielding to desire and its consequences, man sets his happiness on conditions foreign to his nature and not

subject to his control, at least, in the present condition of his existence. The Vedanta says that happiness resulting from spiritual enlightenment and freedom is pure and unalloyed and never deteriorates or disappears. It is the only happiness that could endure for ever ; and therefore if a man tries to seek for happiness anywhere but in himself he is sure to be disappointed. His happiness is in his own hands. He can make or mar it at will. Instead of seeking for it outside himself if he realises it in his own inmost spiritual nature, he is already emanicipated. The Mahabharata says that there is no bondage in this world but the bondage of desire ; and he who has overcome *Trishna* (desire) has already attained Moksha. Thus *Rajas* and *Tamas* are the two constantly recurring conditions of the human understanding that forge fetters for the human soul and force it down into this world of *Samsara*—of suffering and misery. It is these two characteristics of the understanding that should be subjugated before one is able to attain Emancipation or *Moksha*.

Satwa is the highest nature of the human understanding tending to produce happiness and spiritual enlightenment. It is by this *Satwa* that the Vedantins are expected to subjugate the lower natures of *Tamas* and *Rajas* in their mental constitution. *Tamas* is subjugated by spiritual knowledge,—the knowledge of the real nature of things and the *Rajas* is controlled by *Vairagya*—indifference to the lower ideals, such as pleasure, wealth, etc, and to the fruits of actions which are expected to be performed as duties merely and not for the sake of their consequences. What is spoken of as Yoga in the Hindu scriptures is only the method of subjugating the lower nature of man with the help of his highest nature or *Satwa*. Sri Krishna says that man attains spiritual enlightenment and freedom if

Satwa gets permanent control over his lower nature. To do this is the ultimate end in life. It is in his own hands and if he fails to gain this object he becomes his own enemy. Says the Gita "Self is the friend of self and self is likewise its own enemy." If he cannot attain this ultimate object in life he has nobody to blame but himself; good works, study of scriptures and teachers are but helps for man to enable him to attain this supreme purpose by the cultivation of his *Satwik* nature. Thus we see that *Vairagya*, Yoga and spiritual knowledge are the necessary means for the cultivation of our *Satwik* nature and hence they are spoken off so highly in the Vedantic writings as the necessary helps for the attainment of emancipation. In fact they form the essential parts of *Moksha Dharma* --the Religion of Emancipation so beautifully expounded by Bhishma to Yudishthira in the Santi Parva of the Mahabharata. *Moksha Dharma* therefore has for its root indifference to all worldly things and the cultivation of *satwik nature.* The study and practice of Yoga are absolutely necessary for the cultivation of spiritual understanding and getting control over the senses and mind. When these have been obtained, emancipation and spiritual enlightenment are sure to follow. Says the Mahabharata, "Disregarding all things and eating very abstemiously, the practiser of Yoga should look with an equal eye upon objects acquired or lost. He should behave in the same manner towards one that praises or one that censures him. He should not seek the good or the evil of one or the other. He should not rejoice at an acquisition or suffer anxiety when he meets with failure or loss; of uniform behaviour towards all beings, he should imitate the wind; Unto one whose mind is turned to itself, who leads a life of purity and who casts an equal eye upon all things, indeed unto one who is engaged in Yoga even for six months the

Sabdha Brahman appears very vividly. Beholding all men afflicted with anxiety, the Yogin should view a clod of earth, a piece of stone, and a lump of gold with an equal eye. Indeed he should withdraw himself from this path (the path of wealth and enjoyment), cherishing an aversion for it and never suffer himself to be stupefied. Even if a person happens to belong to the inferior order, even if one happens to be a woman, both of them by following the path inculcated above, will surely attain to the highest end. He that has subdued this mind, beholds in his own self by the aid of his own understanding, the Uncreate, Ancient, Undeteriorating, and Eternal Brahman, - That which cannot be attained to except by Yoga,—That which is subtiler than the most subtile and grosser than the most gross, and which is Emancipation's self."

Thus it will be clearly seen that the path to emancipation is Yoga training and practice. In fact, it is this psychological and practical science of Yoga that plays a very important part in the religion of Emancipation. No other path is safe but this which leads to spiritual enlightenment and unalloyed happiness in spirit. The path of good, Dharma (virtues) or Artha wealth which seem to engross the minds of the modern humanity may lead to pleasure. But at the same time it must be remembered that the happiness secured at so much trouble is neither lasting nor desirable; nor is there any security that it can eschew evil for ever from this world. It is said that Sukabrahma—the son of Vyasa, when he was offered the fruition of every possible desire or abstention from desire altogether. chose the latter as the more desirable and conducive to the highest bliss. It as therefore absolutely necessary that men should be taught to give up the lower ideals altogether and set a high value on the highest happiness

which could be secured by emancipation and spiritual enlightenment. Man as a spiritual being, and forming part and parcel of Brahman—the supreme source of the whole universe—could have no other ultimate end than that of supreme bliss which could be obtained only by spiritual salvation resulting from the religion of Emancipation or what is called *Moksha Dharma* in the Hindu scriptures—the Vedanta, the Itihasas and the Purānas. It is the Vedanta and Vedanta alone that preaches *Mukti* or freedom as the goal of life

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BHAGAVATAM

CLASS LECTURE BY SWAMY RAMAKRISHNANANDA.

Narâyam namaskritya niranchai va narottamam Devim Sarasvatim Vyasam tato jayamudirayet "We should glorify the Lord after bowing down to Him and his Devotee, the best of men, *Devi Sarasvati* and *Vyasa*"

Otherwise it is not possible to glorify Him. In our present state of ignorance we think that we are men only three cubits and a half in length, and for such finite limited beings it is impossible to glorify him. To really glorify him we must first realize our infinite nature.

Having the body of a man, if a man behaves like a beast, how can he know that he is a man ? Eating, sleeping, walking, etc. we have in common with the lower animals. If we do not live a higher life above these animal tendencies and appetites, how can we differentiate ourselves from the lower animals ? So, man being God, if he lives as if he were a limited human being, attached to sensual pleasures and full of desires for the things of this world, how can he realize his infinite nature ?

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We must bow down to Sarasvati who enables us to drive away ignorance. We must bow down before our Guru, through whom the light of wisdom comes to us. Then we shall be qualified to study the *Jaya*.

This *Jaya* means the glorification of the Lord. All our ancient histories, *Purânas* are called *Jayas* because they do not glorify man, but they glorify the Lord. They all prove that it is the Lord that comes out victorious, not the animal or the man. All

our *Itihasas* and *Purânas* show that in the end the Lord always comes out victorious. In this world we no doubt see that a man who does not glorify the Lord may live a happy life. Often those who have no moral standard, who oppress the poor, who lord it over the good, still seem to live happily, and in many ways wrong seems to prosper. But this material power wins the victory only for a few days. It is the spiritual power that endures. The power of Napoleon or of Alexander the Great is nothing compared to the power that have those men who never shed a drop of human blood and never care to seek for power. They first conquered only while they lived, while these continue to conquer. The son of a carpenter—who cares for a carpenter? Yet Jesus Christ rules over nearly half the human race. Krishna was a shepherd—who cares for a shepherd? Yet how many million souls worship him. So with Buddha. These men did not care for wealth or power or glory. Yet to day the world builds temples to worship them. They conquered the world because they had conquered themselves. They have power over others because they first had power over themselves.

I can prove this. What is man? Man is mind. When you can control your own mind, the art that shows you that, will show you how to control all other minds. If you can solve one problem by the rule of three, you can solve all other problems. The principle remains the same for all. So if you have learned to control the force working through your own mind, it is easy to control the force elsewhere, for everywhere is mind the same. A true teacher is one who has learned the art of controlling his own mind. These great ones who have conquered the world did so because they had conquered their own selves.

The power of spirit is infinitely greater than the power of matter. What is man ? He is neither all spirit, nor all matter. Because he is spirit, he is able to feel, see, taste, smell etc., Because he is material, he is subject to birth and death, he is limited and finite. Whatever can be felt conceived, thought of, seen, or heard, is matter. It is the object. It is natural for us to know matter. Spirit is *not* all this ; put a *not* to all these and that will define spirit. Matter is heavy, spirit is *not* heavy ; matter is limited, spirit is unlimited ; matter is changeable, spirit is *not* changeable. All that is *not* matter is spirit ; so by knowing what is not matter we know spirit indirectly.

But what am I ? We think " I am the body ", that this, " I " is the name of the body, and we therefore identify ourselves with the body. But this " I " is something else. The body is destined to die, but this " I " hates to die ; the body is dull and stupid, but this " I " is eager, hungering to learn ; body is unconscious, but this " I " is striving to be more and more conscious. So all my tendencies are away from the body or matter, and if I have this spiritual tendency, I must have come from spirit. All the great teachers have taught us : " Do not think that you are this bundle of flesh and blood. Food does not bring about your existence, water does not bring about your existence, fire does not bring about your existence. This idea is the offspring of ignorance. You are something besides. You are self-existent, you are beginningless, endless spirit. You are naturally conscious. Eternally you are existent. Sword cannot pierce you, fire cannot burn you, water cannot wet you, air cannot dry you. This is your true nature. "

Ask yourself whether you wish to live or whether you wish to die, whether you wish to be ignorant, or whether you wish to be all-knowing. We all like to be all-knowing,

therefore we must be all-knowing ; we must be all-blissful, because we like to be all-blissful ; we must be eternal, because we never like to die. A fish taken out of water will not care for the greatest luxury or honor on land. You may put him on a throne and offer him everything, but he would rather be thrown even into a cess-pool. He will say, "Put me even in dirty water, but do not keep me on land." This is because water is his natural element. We judge of the nature of an animal by its likes and dislikes. If in the same way we are always to determine the nature of a human being by its likes and dislikes, then we can tell our own nature. So it has been found out that the nature of man is *Sat-Chit-Anandam*. Does not every one like to be Sat or existent ? We have seen that no one wishes to die. Does not every one like to be all-knowing ! Does not every one like to be all blissful ? So the great sages have told us "*Tat tvam-asi*," "Thou art that". Thou art not the material body ; thou art not the subtile body, thou art not all these *Koshas*, thou art none of these, *thou art That*. The more you think of yourself in this way, the more your infinite nature will manifest itself.

The study of the Purânas will bring us face to face with facts which will teach us that we are not limited, perishable beings, but that we are eternal and infinite.

"O sages, the questions you have put to me are really all-purifying. The answer of these questions will bring great good to the whole universe."

Why will questions regarding the life of Sri Krishna when asked bring peace to the whole world ? Because Sri Krishna led a life which was an ideal for all the world. The more we know of him the more we shall know how to steer our frail bark over the swift-flowing river of this world. Krishna is the Lord of the universe. For a finite mind it is impossible to conceive of the Supreme Lord.

The finite can also never become infinite. You may hold that your mind, although finite, has an infinite potentiality of improvement. Granted that it may go on indefinitely knowing facts. You may learn a great number this year ; you may know still more next year ; in one hundred years you may have learned more and after a cycle a countless number. But always the number known, however great, must be a finite number. Compared to infinity, it is infinitely small, and the infinitely small is regarded as zero. Therefore with all its improvements the mind is always as insignificant as a zero. For this reason, because man can never know the whole universe he must be the eternal servant of the Lord, says Râmânuja. No human soul can ever become as great as God. So our duty is to be devoted to God. We shall be faithful to this Master of ours. If we forget him and remember our wives, children. etc., we are unfaithful. We do not belong to our children, but we belong to the Lord, so our first duty is to serve Him.

It is not possible to know the Infinite if we are finite. We must first know that we are infinite. We wish to marry the Infinite. We must therefore belong to the same caste. A Brahmin boy can only marry a Brahmin girl, so to win the hand of the infinite we must prove that we are infinite. Matter is that which is limited and which limits. Man now feels limited by coming in contact with matter. We must know that we are not matter, but spirit. We must cease to identify ourselves with the body. If I say that I am infinite, then I must be infinitely blissful. When a man realizes his true self, all doubts are dispelled, all questions are answered and he realizes the Highest.

This is one method : we must know that we are spirit by discriminating ourselves from matter. We must

join ourselves to God. Then we must conquer all egotism. This " I " is the greatest barrier between myself and God. It hides my God from me.

Do I belong to myself? can I do what I wish ? or am I guided by an Infinite Power ? If I analyze my life in this way I shall find that I am a plaything in the hands of an Infinite Power—I am not my own master If I were, I could get what I like. Who does not wish to be rich, to have everything to gratify his desires ? But no one succeeds in doing it—no matter how rich a man is, he always wants more. Do we find any one who is perfectly happy ? Go to the emperor of Russia, go to any prince or king and ask if he is happy. They have power, they have wealth, they have apparently everything and yet not one of them will say that he is truly happy. This is because no happiness can be found in selfishness. " Not I, not I ! But Thou, but Thou ! " This is what is called the highest wisdom. It is only when we forget ourselves for some one else that we become happy. For this reason Sri Krishna's life is the life which gives us the greatest consolation, because he shows that He is the Lord over us. While we sleep, it is He who opens the flower for us, who brings the dew etc. When the baby cannot protect itself, then the father comes to protect it, as it is said in the Gita : When religion goes down and irreligion comes up, I manifest myself. For the protection of the good, for the destruction of evil-doers and for the preservation of religion I am born in every age. " So, it is Sri Krishna who comes down because we as babies cannot protect ourselves and he knows that we cannot go to him. Whatever is connected with the life of Sri Krishna is intended to bring peace and bliss to all.

" That is the highest duty of a man which teaches him to love God above all other things."

It is said in our Scriptures that our manes are living Gods—our father and our mother must also be regarded as Gods. For the child the worship of father, the service of the father, is the highest religion, and mother and motherland are even superior to heaven. But the question is; Who is our mother? Who is our father? Do we begin to exist when we take birth here. All the teachers tell us, No! If I actually exist, if I have, existed in the past and if I continue to exist hereafter, I must be immortal. I must therefore have an immortal father and an immortal mother. I have had many fathers and mothers in previous births and I shall have many more in future lives; but is there not an eternal father with whom I am eternally connected?

"Thou art my mother, father, my wisdom, my wealth, my friend and well-wisher, and my all in all."

He is my real Father. But the earthy parents are representatives of that eternal parent, and to disrepect them is to disrespect the eternal father and mother. If this father and this mother stand in the way of the worship of the real Father and the real Mother, then we should disobey them. That will be our duty. So must it be also with the eldest brother. The highest duty of every man is to love God above all other things. In India we have not such fathers and mothers. They always teach us to love God first.

We must never forget the fact that God is our real Father and should be loved above all other things. This love must be incessant and disinterested. We must never cease to love Him—but it must not be because He has power to satisfy our desires, or because, He gives us what we want. We must not love Him for what He gives—as people seek out a rich man and try to serve him. Look at any rich man. His house is always full, wherever he goes

he is followed by many, but always the people are changing; they come to get something and when they are satisfied or disappointed they go away. Such time-servers are not real devotees of the Lord. For this reason we regard Temple-worshippers as low fellows, because they do it for money. Their love is not for God, but for money. They are not God-worshippers but mammon-worshippers.

What is disinterested love? The little baby of four loves his father. That father may be very poor and wretched, but he will run and jump up in his lap with joy, not in the lap of the rich man who comes with him. Such should be our love for God. And it must be incessant. We should never forget him for a moment, just as the baby never forgets his father. Then only will our *atma* do what is natural for it to do.

"If we actually love the Lord of the universe, we shall never care for these temporary things of the world."

If we actually love the Infinite One, then all these small worldly pleasures, wealth and fame, property, position will seem worthless to us. If a man can claim a millionaire as a father, he will be so proud and so secure in his father's wealth that he will fear nothing. So if we once regard the Lord of the universe as our father, then the little things of this world will never attract us. Just as a Brahmin will not care to associate with a Pariah, so we shall not care to mix in the world—or desire worldly enjoyment.

The light of the lamp above us is brilliant. It is surrounded by a chimney, but because the chimney is transparent, the light is not obscured. So each of us too is a great light, but that light has been obscured by our ignorance, because we identify ourselves with the body and are attracted by the things of this world. But if we love God above all other things, then these obstructions will go away. Incessant and dis-

interested love for God will remove them all. A revelation will come upon us because we love God with all our heart. Then the little riches of this world, the little joys of the world, the little sorrows of the world, will seem to us like trash.

Our Master used to tell the story that when at evening time the fire flies begin to fly about, they think that they are lighting the world. But when the stars come, they can no longer be proud. These in turn think that they are giving light to the world, but when the moon rises, they are forgotten. Then the moon thinks, that she is lighting the world, but when the sun comes all other lights disappear. So it is with the riches and pleasures of this world. In this little planet of ours which is a point in astronomy, this little property of ours is as nothing. What can it be when the whole earth is only a point in the universe? The more the light of wisdom shines in a man, the more he will know his own littleness, until he becomes as nothing.

It is these things, these little attachments of the world, these little narrownesses, these little limitations which have covered up the infinite nature of man and make him think that he is this limited human being. When they are removed, then he realises his own nature; and when he will realise his own nature, he will know that he is the son of the Lord of the universe. Then the sun of wisdom will shine in him without any obstruction.

———o———

Review.

The surest sign of life and vitality in the tree of Vedanta is that it grows and puts forth fresh branches. Its history, from the time that Sri Ramakrishna began to talk to his few chosen disciples up to the present time is a history of expansion in all directions. To the Master, Vedanta was life and not mere precept, and though his intellect was clear and rich, the many devout men that gathered around him could glean from him only fragments. And it was to one of these latter, man among men and saint among saints, that the task of systematic exposition was allowed. It was Swami Vivekananda, who presented the simple Vedantic teachings of his Master in their true philosophical bearings. His task in life was to clothe the Idea in the garb of systematic philosophy, to apply it to the solution of the various problems of life and mind. From almost a mere fragment he transformed it into a system as complete as and more logical than many others, of ancient India or modern Europe. With him Vedanta entered the second stage of its life and men eagerly expected that the same apostle that gave them the philosophy of life would yet be spared to breathe new spirit into life itself—to show them the Bharatas of old, how they lived and moved. But that was not to be. The hand of Destiny had written otherwise and the commencement of the last task has been reserved for the Sister Nividita.

It is in this light that we look at the new work of the Sister, the Cradle Tales of Hinduism. Cradle Tales they are, tales which every Hindu child learns when on its mother's

knee, stories of the Heroes of India "when the country was known as "Maha Bharata," Great India, because she was the mother of heroes, and their deeds were the deeds of the great". (p. 304). And in narrating these tales in her own inimitable manner, the Sister has a lofty purpose in view. The book is dedicated to "all those souls who have grown to greatness by their childhood's love of the Mahabharata" and we take it that the object of narration is to produce similar great souls.

This idea gets impressed more firmly in our mind as we read through the pages of the book The heart of the writer is so purely Indian that were there no name on the title-page and the style of writing somewhat less facile we might have ventured to suggest that the writer was certainly a Hindu. Witness the simple realistic description of the coming and going of the Indian Cows.

"Such gentle little creatures they are, with such large wise eyes, and great hump between their shoulders! And they are not timid or wild, like our cattle. For in India, amongst the Hindus, every one loves them. They are very useful and precious in that hot, dry country, and no one is allowed to tease or frighten them. Instead of that, the little girls come at daybreak and pet them, giving them food and hanging necklaces of flowers about their necks, saying poetry to them, and even strewing flowers before their feet! And the cows, for their part, seem to feel as if they belonged to the family, just as our cats and dogs do.

If they live in the country, they delight in being taken out to feed on the grass in the daytime; but of course some one must go with them, to frighten off wild beasts, and to see that they do not stray too far. They wear little tinkling bells, that ring as they move their heads, saying, "Here! here!" And when it is time to

go home to the village for the night, what a pretty sight they make !

One cowherd stands and calls at the edge of the pasture and another goes around behind the cattle, to drive them towards him, and so they come quietly forward from here and there, sometimes breaking down the brushwood in their path. And when the herdsmen are sure that all are safe, they go homewards—one leading in front, one bringing up the rear, and the cows making a long procession between them. As they go they kick up the dust along the sun-baked path, till at least they seem to be moving through a cloud, with the last rays of the sunset touching it. And so the Indian people call twilight, cowdust, "the hour of cowdust." It is a very peaceful, a very lovely moment All about the village can be heard the sound of the children playing. The men are seated, talking, round the foot of some old tree, and the women are gossiping or praying in their houses."

Can anything be more tender or more Indian ? and yet this is but one out of the innumerable passages showing the same way of feeling. It may be the battlefield of Kurkshethra, it may be the fringe of forest where Krishna played with the cow-herds, it may be the Swayamvara hall of Sunjugata,—all are painted in words for you by one who seems to be often telling you, "these are the fields and the forests and the palaces of my land"

In another and perhaps a unique way does the Hindu in the story-teller reveals itself often. The results of the heroes earlier acts are denoted by the word fate or destiny. Now Kismet is supremely Indian. It is the word that so significantly expresses the the law of moral causation. It is by the use of that word that the fallen Indian hero recognises in his present woe the nemesis of his past acts and submits to that law which

spares no one. It is the same word which strengthens the heart of the righteous man and impels him to follow the right in scorn of consequence. This word the Sister makes a large use of and with great significance.

'Passing then from the contemplation of Duryodhana and the sons of her own household, the mourning chant of the Queen proceeded. Dwelling upon each hero in turn, Gandhari passed the whole history of the battle in review. Again and again, her mind took note of the impossibility of having stayed the great catastrophe at any point. Again and again she dwelt on the inevitableness of fate. Every now and then would her sobs break out afresh, "How early, O Blessed One, how early, have all these my sons been utterly consumed!" This is one more reason why we regard the Sister as entirely Hindu in feeling.'

But the real greatness of the book is seen only in the moral setting into which the whole narrative is thrown. It is this that distinguishes this book from many others of the same class—some of them written by educated Hindus themselves; and this is why we believe that this book marks the third stage in the history of the Ramakrishna movement. For, the essence of these stories is that in each of them the development of one or more souls in some direction is brought into prominence. What you are made to notice is not the play of circumstances upon the lives of men, but the development of character under difficult conditions. You see what greatness is, how great men are made, what their temptations have been and how they overcame them. You see, placed side by side, men in mental and physical gifts and opportunities exactly the same, who by failing to exercise self-control at the right movement, by yielding to weakness, by pursuing courses of life inimical to

virtue, degenerate into vile things; and when the hour of trial comes, how powerfully does the thunder bolt descend on him who then finds it too late to repent! Nowhere is the contrast made more prominent than in the story of the Great War which is so admirably told in this book. The characterisation of Arjuna and Yudhishtira by the side of Duryodhana is in our opinion a master piece.

"All the princely cousins had grown up side by side; they had had the same lessons; they had played together. But the strength of Bhima, second of the Pandavas, was so great that, unaided, he could hold any ten of the Kurus under water at the same time. This of itself angered Duryodhana, and he could obtain no redress, for Bhima always won the victory again. But it was not only Bhima. The young Yudisthira was specially beloved for his gentleness and heroic uprightness, and Arjuna threw himself with such devotion into every task that he was the most skilful archer of them all, and the favourite of their tutor, Drona, the Brahmin.

Perhaps it was natural that the young chief of the Kurus should be made jealous by all this brilliance. But t was not knightly. Duryodhana, indeed, had courage and skill and princely daring, but not the sunny temper and generous heart of the true knight. There was a vein of treachery and skilful cunning in him, and he was too remorseless an enemy to be a perfect friend.

Long, long afterwards, when Bhishma lay dying, and when all his life was passing in review before him, as it does before the eyes of dying men, he could look back on the youth of these children of his house, and trace clearly the growth of the hatred that had led to the Great War. Every year of Duryodhana's life had added to its bitterness, and he had been unscrupulous in striving to satisfy his enmity."

Yet you are not left to discover these grim truths by deep thought or preformed study. Your attention is directly drawn to them by something in the story itself. Now it is Dharma's rejection of heaven when it is offered to him on conditions such as no Aryan would accept "How difficult is it to an Aryan," says Yudisthira, "to do a deed unworthy of an Aryan; How could I enjoy that prosperity for which I had cast off one who was devoted?" Again it is the clear cold tone of Draupathi when roused to righteous anger, in the full dignity of her womanhood, demanding the grant of freedom, as of right, that freedom which is the only quest of every Indian, saint or citizen.

The heroic consort of the Pandavas drew herself up to her full height, and the clear cold tones of her wonderful voice rang through the hall. "I speak, O King, as a free woman," she began, "for he who has sold himself into slavery has no power over the free to make them bondsmen. Yudisthira first bartered his own freedom, therefore could he claim no control over his wife's!" The King nodded his assent, and Draupadi went on. "I demand, then, the freedom of Yudisthira, that no son of mine henceforth may have to claim a slave for his father!"

"Granted," said Dritarashtra briefly. "Ask again."

"Next," said Draupadi, "I beg the same for his four brothers, with all their weapons."

"This I also grant," said the blind King; "and what is your demand in gold and other wealth?"

"Nay," said the stately Draupadi, with a flash of mingled scorn and pride, "I ask no more! The Pandavas, being free, can right themselves—they need owe no man anything!"

As to the influence of these heroic tales on the lives of women in India, there cannot be two opinions. Truly

does the Sister say "Of the four tales classed together under the group-name 'Cycle of the Ramayana,' it seems unnecessary to point out that they are intended to form a brief epitome of that great poem, which has for hundreds of years been the most important influence in shaping the characters and personalities of Hindu women. The Mahabharata may be regarded as the Indian national Saga, but the Ramayana is rather the epic of Indian womanhood. Sita, to the Indian consciousness, is its central figure".

Now of all the questions that trouble the mind of the Indian reformer that which perplexes him most is this question of the education of women. Both from an individual and a national point of view, the traininig of the mothers of India's great souls to be, must proceed along right lines. And hence it is very appropriate that the Sister should have included, the glory of the daughters of India in the volume. That is only doing the task with completeness. The Sister is a woman and the woman's point of view can be indicated only by such as she—by woman who is in full possession of the "religious perception" of the race, who has entered into the soul of Indian womanhood.

The general impression left on our minds when we have read the book through is what we have said above, that it is a continuation of the work of the late Swamiji. The only means by which life's principles can be brought to bear upon conduct is by pointing out how men did lead such lives as are required.

The language of the beautiful is at once perceived by the heart, by instinct as it were. The story-teller in the volume presents a variety of men belonging to different spheres of life. Each of them stands as the embodiment of a type of character different from that of

the rest. Each is an instance of self-realisation in some particular direction. Can anything be more desirable than a book of this sort, when Indian minds seek for inspiration not merely to know the truth in the abstract, but to follow the light in the concrete ?

Above all the entire collection, being Indian, must have a peculiar influence on the mind of the Indians. For does not the feeling occasionally come upon you that from there your ancestors are anxiously watching the course of events here ; that they who made India's History in the past hide their faces in shame when they find there soulless children without history ; and in spite of all this degradation, their blessings, their prayers are yet with us and if we could only attempt to live as they did, the strength of all of them would be with us and we can really be sharers in their glory.

And does not your heart beat audibly fast when in your endeavours to make yourself better, when you can feel sure that the best help of Bhishma and Yudhishira, the tears and prayers of Sita and Savitri are with you, that from the bosom of eternal heaven they are watching us, ready to inspire us to greater conquests in realms, —physical and spiritual.

To say that we are thankful to the Sister for the work is to say little. Time will show what abiding influence for good this work is bound to exercise.

———o———

(CORRESPONDENCE.)

AUM!

VANDE MATARAM!

What is Our Goal?

(BY N. K. RAMASAMI AIYA)

1. To answer this question, we must realize our place in nature. We see the sun, the moon and the stars over our head. We find here below minerals, vegetables, animals and men. Science teaches us that there has been gradual evolution from the ignorance—or ether, air, fire, water, earth and minerals—to the organic—or vegetables, animals and men. Science teaches also that the earth is of the same constitution as the sun, the moon and the stars. We thus learn the unity of nature everywhere.

2. The law of evolution being universal we are led to infer that the whole universe of Mind and Matter is but the manifestation of the One Absolute Reality, God.

3. Everything in nature has the potentiality of God, for all comes from God, subsists in God and resolves finally into God. Every one must realize his Divine nature. Every one must realize the unity of all things. It is the ignorance of this, that is the cause of all evil and suffering. We recognize now the existence of the many, we are attracted to the many, and we act as if our interests are separate. Religion teaches us to recognize God in all, discriminating the eternal from the temporary, love all as one, renouncing personal desires, and act for all as one, doing all actions disinterestedly, and as sacrifice.

4. Our evolution lies in a threefold direction, individual, social and national. Every individual should develop the highest and the best in him. Every individual should

feel that he is one with all. He must love all. Love must characterize every one of his actions. We must be actuated by love in our family relations, and in our social relations between the various classes and communities. We must maintain our nationality, both in our interests and that of humanity.

5. Every nation has its own characteristics just as each individual has his. Every nation must maintain its nationality. There can be no real fellowship between man and man, unless every one is perfect and free. So also, there can be no real fellowship between nations, unless each is perfect and free. This autonomy is in the interests of ourselves, as well as of the whole human race.

6. Nationalism or national autonomy is consistent with the highest teachings of Religion. The first requisite of nationalism is national education, that is, education in accordance with our past traditions and our present and future requirements. Our material resources must be developed. We must produce ourselves all that we can and get from outside only such things as cannot be had or produced here. We must organize indigenous institutions for managing all our affairs ourselves. We cannot always allow ourselves to be led by others. We must stand upon our own legs.

—o—

NOTES AND THOUGHTS.

Elsewhere we publish an appeal from Swami Saradananda of the Ramakrishna Mission for funds to relieve the famine stricken people of Satpara. Famine as the result of economic and social catastrophies is sapping the life blood of the nation. This has become a natural and permanent condition of life in India. If we are to preserve the nation from the utter dissolution of its moral fibre,

if the nation is to live and deliver its message to humanity, a continuous and systematic effort must be made to combat the evil. No nation has a right to live if it does not make the condition of its suffering millions its first concern. We therefore appeal to all those interested in the welfare of our Motherland to combine their efforts to start a central fund which will help the members of the Ramakrishna Mission in ministering to the needs of brother man.

* * * * * *

The spirit of liberty, that strikes the chain from the slave, binds the freeman to his brother. This is the Religion of Freedom. —*Lytton*

* * * * * *

To know the truth is a great thing for thyself; but to tell the truth to others is a greater thing for the world. —*Marie Corelli*

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude. —*Emerson*

* * * * * *

If you would emancipate yourselves from the arbitrary rule and tyranny of man, you must begin by rightly adoring God —*Mazzini*

* * * * * *

If you mean to act nobly and seek to know the best things God has put within reach of men, you must learn to fix your mind on that end, and not on what will happen to you because of it. —*George Eliot*

* * * * * *

Grief localises us, love particularises us, but thought delivers us from personality. To be a man is a poor

thing, to be a man is well; to be *the* man—man in essence and in principle—that alone is to be desired.

* * * * * *

Yes, but in these Brahminic aspirations what becomes of the subordination of the individual to duty? Pleasure may lie in ceasing to be individual, but duty lies in performing the microscopic task alloted to us. The problem set before us is to bring our daily task into the temple of contemplation and ply it there, to act as in the presence of God, to interfuse one's little part with religion. So only can we inform the detail of life, all that is passing, temporary, and insignificant, with beauty and nobility. So may we dignify and consecrate the meanest of occupations. So may we feel that we are paying our tribute to the universal work and the eternal will. So are we reconciled with life and delivered from the fear of death. So are we in order and at peace. —*Amiel*

* * * * * *

This is the reconciliation which the Vedanta—the religion of emancipation preaches and practices between the *Paramârtika* (Noumenon) and *Vyavaharika* (phenomenon). To a Hindu all work is worship. Go through any Indian city as the day breaks or at sun set, you will find the Brahmin worshipping his Self, the workman his tools and the merchant his shop. There is no act so mean as not to express the mighty force of the Moral Law within. It is true that all acts, good or bad tend to bind us, to enslave us, to subject us to the eternal law of causation. Life is an affirmation and freedom is a negation of life. But the negation of life in the senses need not mean the negation of our being. The religion of duty teaches us how to act without being enslaved by it. Hence, according to the Vedanta even lay liberty, the

social aspiration of race is a means to *true liberty—Mukti.* What is wanted from man is freedom from attachment. All life is true life. This is the eternal Gospel preached by Bhagavan Krishna.

* * * * * *

All transcendent goodness is one, though appreciated in different ways, or by different senses. In beauty we see it, in music we hear it, in fragrance we scent it, in the palatable the pure palate tastes it, and in rare health the whole body feels it. The variety is in the surface or manifestation; but the radical identity we fail to express.

— *H. D. Thoreau.*

———:o:———

VEDANTA WORK.

BELUR.

The public are aware that an appeal for funds was issued by the Ramkrishna Mission for the relief of the famine-stricken. In respouse to it we have received up to date Rs. 229 and one anna only and the work has already been begun by sending two Sannyasins and a Brahmacharin from the Belur Math to Satpara in the Puri District. The following extract from their letter dated 15th January will show the real state of affairs there.

"Famished people are flocking here every day and we hear that great distres prevails at the islands of Parikud, Malud etc. The condition of Khurda and Ashang is also far from satisfactory. We are being informed of cases of death from starvation also from time to time. The crops have entirely failed and coarse rice is selling six seers per rupee. The famine threatens to be severer in type than that of the last year. So please try to raise

funds and collect old cloths as much as you can. People are coming to us to get relief in tattered rags literally and this their only clothing in this cold of the winter—bear that in mind. They will be gratified to get a piece of old cloth 3 cubits of length even. The government has begun relief works and about 200 people are working in it. Do not imagine by this that there is no room for our work here, for the strict rules of the famine code will keep out many who fully deserve to be relieved."

The above speaks for itself and we hope the generous public will do what they can to enable the mission to carry relief not only to these poor sufferers but to open other centres in other provinces such as U P. etc. Need we remind you readers of the old ordinance of the scriptures that "Charity is the religion in this dark age and that a penny given in this sacred cause will bless the giver a thousand fold." ?

Contributions may be sent to Swami Brahmananda, President, Math, Belur P. O. (Howrah) or Mranager Prabuddha Bharata Mayavati, Lobhaghat P. O. (Almora).

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With prayers of help for the suffering humanity, I beg to remain sir.

Yours in the Lord.
SARADANANDA.
Secretary Ramakrishna Mission.

THE "VIVEKANANDA ASHRAMA" AT ULSOOR, BANGALORE.

A newly built Ashrama, dedicated to the sacred memory of Swami Vivekananda, was formally opened at Ulsoor, Bangalore, on 17th November last, by the Swami Atmananda, the local representative of the Ramakrishna Mission. When the opening ceremony was over, a strange coincidence was discovered, that on the same day the Vivekananda Memorial Home was also formally opened at Madras. Thus, though separated by more than two hundred miles, the devout hearts of worshippers and admirers were united in a common bond of enthusiasm, and their voices were raised in singing the glory and praise of one, who had come to them with the inexplicable charm and majesty of a new Avatar

As to the pretty Ashrama at Ulsoor, the history of its genesis is as remarkable as its consecration. In its new form it is a tribute of devotion and reverence to a sacred cause on the part of a single individual, Mr. T. P. Aroonachalem Pillai. It is close on two years since a handful of men, who had come under the spell of the Swami Vivekananda's teachings and who had imbibed from him the truth, that "religion is being and becoming," began to meet evening after evening in a quiet cottage retreat, spending an hour or two every day in singing Sankirtans, reading from various sacred books, uniting in common prayer etc. One of the Swamis of the Ramakrishna Mission, who then happened to be there, gave helpful instruction and practical guidance in religious practice and discipline, and in the fundamental principles of Swami Vivekananda's Raja Yoga. The Swami opened a weekly class in the Ashrama, which has since been kept going through the kind help and co-operation of Swami Atmananda. In course of time when the necessity of making certain repairs and additions was felt, Mr. T. P. Aroonachalem Pillai voluntarily came forward and undertook to completely renovate and enlarge the little Ashrama at his own cost. The construction operations were soon begun and in about a couple of months, the new building was quite ready.

It was thought necessary that, as regards the rights, interests and management of the Ashrama, all authority should be vested in the hands of the Ramakrishna Mission. The Ashrama was therefore formally opened and handed over to the Swami Atmananda. The opening ceremony was marked with great devotional fervour and religious enthusiasm, and the scene of several Bhajana parties coming in regular procession and the streams of men, women, and children pouring in, presented the appearance of a place of pilgrimage. As the carriage in which the Swamis Atmananda

and Somananda were seated came in sight of the Ashrama, the horses were unyoked and the carriage was dragged by an enthusiastic crowd to the gates of the Ashrama with band, music and Sankirtan parties following. With the offering of prayers and Arati to Swamiji and Gurumaharaj, by Swami Atmananda, the consecration of the building was complete. Amidst enthusiastic shouts of Jai Sri Ramakrishna, Jai Vivekananda Jai, he unveiled the inscription-stone, which bears the characters "Vivekananda Ashrama" upon it. Flowers, fruits and *prasadam* were distributed to all who were present.

"As we retired for the day, with our minds full of the opening of this new Ashrama, our imagination conjured up the picture of our own inner selves. How poor, despised and trivial our lives had been, till we touched the feet of Him who came as an awakener of sleeping nations! The trumpet-notes of his voice have raised in us new forces, new possibilities, and new ideals. And if we only have the grace to be true to the light that is vouchsafed to us, what serene peace retreats can we not make of our lives, even here and now?"

—Extract from the accounts of "A Disciple"

Mysore Standard, Dec. 14th, 1907.

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WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER XIII

(Continued from page 17.)

3. What this *Kshetra* is, of what character, of what modifications, whence and what, and who he (the *Kshetrajna*) is, of what powers,—hear these from Me in brief.

This *Kshetra*, what it is, that is, of what essence it is; of what character, that is, of what qualities it is the substratum, of what modifications, that is, what its modes of existence are; whence, that is, from what it is born, or for whose use it is born; and what, that is, of what nature this is; he, the *Kshetrajna*, who he is, that is, of what nature he is; of what power, that is, what powers belong to him;—all this in brief, that is, in summary hear from Me.

4. (All this) has been sung in manifold ways by the *Rishis* in various Vedic chants and severally and likewise with the words of the *Brahma-Sutras* bearing reason and certainty.

All this that has been referred to, the real nature of the *Kshetra* and of the *Kshetrajna*, has been sung in manifold ways, that is, in various ways by Parasara and other *Rishis* (seers of truth) as follows: "O king, I, you, as well as all others are borne by material bodies. Being caught in the flow of the *Gunas* even this collection of material bodies moves. These *gunas*, such as, *Sattva* and the like are, indeed, subject to the influence of *Karma*, O Lord of the earth! *Karma* is what is accumulated by *Avidya* (or ignorance) and this *Avidya* is in all beings. The *ātman* (or the individual self) is pure, immutable, calm, devoid of material qualities and is higher than *prakriti*." [V. P. II. 13. 69. 71.]; so also (in the passage) —"Because the body which is characterised by head, hand and such other members, is distinct from the *purusha* (or the self), therefore which of these am I to designate by this name, 'I', O king?" [V. P. *II* 13.89]; and again—"Are you this head, are you the chest, or are you the abdomen, or are you the feet and other limbs, or are they yours, O king? You stand aside king! distinct from all the members of the body. Becoming clever, only think," who am I?" O king!" [V. P. II. 13. 102. 103.] Thus, the state of these two distinct existences (the body and the self) having Vasudeva for their *Ātman* (Self) is also declared in the following stanza:—"The senses, mind, understanding, the *Sattva-guna*, splendour, strength, courage—these as well as the *Kshetra* and the *Kshetrajna*, they (the sages) say, possess Vasudeva as their *Ātman* [V. P.]

In various Vedic chants and severally, that is, in the

distinct Vedic chants of *Rig*, *Yajus*, *Saman*, and *Atharvan* the natures of the body and the *ātman* have been separately sung. In the passage—"From That, this *Ātman*, sprang ether (*akasa*), from ether air, from air fire, from fire water, from water earth, from earth herbs, from herbs food, from food *purusha* (or the body). This *purusha* is thus a modification of the essence of food." [*Taitt. Up.* II. 1. 2.]—the Taittiriya Brahmana after first denoting the nature of the body, next denotes (in succession) the self which is inner than this (body) and is made of *Prana* or vital current, and the self which is (still) inner than the above and is made of mind, and then in the passage—"Different from this (inner self) which is made of mind is the other inner self which is made of understanding (*vijnana*)." [*Taitt. Up.* II. 4 2] —denotes the nature of the *Kshetrajna* (or the individual self), and finally in the passage—"Different from this (other inner self) which is made of understanding is the other inmost Self which is made of bliss." [Taitt. Up. II. 5. 2.]—denotes the Highest Self made of Bliss, as constituting the Self which is inner than even the *Kshetrajna* (or the individual self). Similarly in the *Rig*, *Saman* and *Atharva Vedas* also, here and there it is chanted that the *Kshetra* (body) and the *Kshetrajna* (or the individual self) which are distinct entities having the *Brahman* for their Self.

Likewise by the words of the *Brahma-Sutras*, that is, words known as the aphorisms which treat (of the knowledge) of *Brahman*, viz, the *Sariraka-Sutras*, which bear reason and certainty, that is, which bear (logical reasonings and) positive conclusions, (the same purport is taught) as follows:—In the *Sutras* beginning with—"Not ether, because there is the absence of Scriptural statement." [Ved. Sut. II. 3. 1.]—the determination of

the mode of existence of the *Kshetra* is said; in the *Sutras* beginning with—"Not the self, on account of scriptural statements, and on account of the eternity (which results) from them." [Ved. Sut. II. 3. 18.]—by the *Sutra*—"For that very reason the self is the knower." [*Ved. Sat.* II. 3. 19.]—and others which follow, the determination of the real nature of the *Kshetrajna* is taught; and in the *Sutra*—"But from the Highest because this is declared by scripture." [*Ved. Sut.* II. 3. 40] —it is taught that (every thing) has the Lord, for its Self for the reason that every thing is characterised as being controllable by the Lord. The meaning is that, listen to the real nature of the *Kshetra* and the *Kshetrajna* which has been thus sung in manifold ways and which is being mentioned by Me briefly and very clearly.

5. The great elements, the principle of egoity (*Ahankāra*), the principle of intelligence (*Buddhi*) and also the unevolved (*Avyakta*), the ten sense-organs, the one *manas* (mind) and the five objects of sense,

6. Desire, aversion, pleasure, pain,—(thūs) this *Kshetra* which is made of these elements thrown together and forms the support of the intelligent soul, has been described briefly with its modifications.

These, viz, the great elements *Ahankara*, *Buddhi*, and *Avyakta* are the substances which give birth to the *Kshetra*. The great elements are the earth, water fire, air and ether. *Ahankara* is the source of elements. *Buddhi* is the great principle of intelligence called *mahat*. The unevolved is the *prakriti* or primordial matter. The ten sense-organs, the one (*manas*), and the five objects of the senses, these are the principles dependent upon the *Kshetra*. The ear, skin, eye, tongue and nose—these five are the *gnanendriyas* or the organs of external perception. Speech, hands, feet, the organ of

excretion, and the organ of generation—these five are the organs of external action (*Karmendriyas*). These senses or (organs of external perception and action) are altogether ten The *manas* or the organ of internal perception and action is one. The objects of the senses are five, and these are sound, touch, form, taste and smell.

Desire, aversion, pleasure and pain which are the productions of *Kshetra* are said to be the modifications of the *Kshetra*. Although desire, aversion, pleasure and pain are the attributes of the *ātman*, yet for the reason that these arise to the *ātman* on account of its connection with the *Kshetra*, they are the productions of the *Kshetra*, and in consequence are said to be the modifications of the *Kshetra* The condition of these as the attributes of *purusha*, or the soul, will be taught later on thus:—" In his being the enjoyer of pleasure and pain, the *purusha*, is declared to be the cause. [XIII. 20.]. This which is a compound of material elements (*Sanghāta*) and forms the support (*ādhriti*) of the intelligent soul,—for *ādhiriti* means *ādhāra* or support, that is, this collection (or *Sanghāta*) of material elements which has arisen as the supporting medium of the soul that enjoys the pleasure and pain and seeks to accomplish the end of all enjoyments, this which is made of substances beginning from (the subtile) *prakriti* and ending with (the gross) earth, which forms the seat of the senses, which is endowed with the modifications of desire, aversion, pleasure and pain, which forms a compound (*Sanghata*) and whose utility lies in its constituting the basis for the enjoyment of pleasure and pain by the intelligent soul,—this is what is called the *Kshetra* (or the body). This *Kshetra* has been described by Me in brief, that is, concisely, with its modifications, that is, with its products (*Kārya*).

Next, the qualities that are acceptable as the products of *Kshetra* by reason of their being the means for the accomplishment of the knowledge of the self are mentioned :—

7. Respectfulness, unostentatiousness, non-injury, forbearance, straightforwardness, service of the teacher, purity, steadfastness, self-control;

Respectfulness is the quality of being devoid of disrespect to superior persons Unostentatiousness is the quality of being given to virtuous acts, without that ostentatiousness which consists in the performance of virtuous acts with the object of attaining fame. Non-injury is the quality of being free from doing injury to others by speech, mind and body. Forbearance is the quality of keeping the mind unaffected towards others even when injured by that other. Straightforwardness is preserving the same attitude in the employments of speech, mind and body towards others. Service of the teacher is being intent on offering obeisance, putting questions, and doing service, and such other devotions to the teacher who bestows on him the knowledge of the *ātman*. Purity is the fitness of the mind, speech and body evident from the *Sastras* for achieving the knowledge of the self. Steadfastness is the possession of firm faith in the teachings of the *Sastras* in regard to the *ātman*. Self-control is the withholding of the mind from all such objects as are different in nature from the *ātman* or the self.

8. Passionlessness towards the objects of the senses, and absence of egotism, perception of the evil of birth, death and oldage, disease and suffering;

Passionlessness towards the objects of the senses is, by remembering that all objects other than the *ātman* are associated with evil, to be afraid of them. Absence of

egotism is being devoid of the false feeling of self with reference to the body which is other than the self. As this is intended to indicate also other feelings of this class, here (it means) that of being devoid of the feeling of one's own (*mamata*) in regard to things which are not one's. Perception of the evil of birth, death, oldage, disease and suffering is bearing in mind the unavoidability of the evil of birth, death, oldage, disease and suffering so long as one possesses a body.

9. Nonattachment, absence of selfish love for son, wife, home and the like, everlasting equanimity of mind in (both) desired and undesired happenings;

Non-attachment is that of being devoid of attachment in all one's belongings which are other than the self. Absence of selfish love for son, wife, home and the like is the state of being devoid of the feeling of proprietorship in regard to these except through understanding them to be the means for the performance of the duties enjoined by the *Sastras*. Everlasting equanimity of mind in (both) desired and undesired happenings is the state of being devoid of joy or sorrow in regard to events which befall him as the result of (his own) will or desire.

10. Unswerving love and devotion towards Me, by means of undivided attention to Me, (frequent) living in solitary places, distate for the society of men;

Steadfast love and devotion which is directed solely towards Me as the one end to be attained—Me who am the Lord of all, living in places which are deserted by people, and dislike for the society of men;

11. Ceaseless dwelling in the knowledge relating to the self, meditation for the sake of the knowledge of truth—this is declared to be knowledge. All that is otherwise than this is ignorance.

Knowledge discriminative of the self is the knowledge relating to the self—constant devotion to this, reflection for the sake of the knowledge of truth that is, to be always engaged in that thought which is the means of attaining the knowledge of truth,—this is declared to be knowledge That by which the *atman* is known is knowledge; hence the meaning is that all this is the means for the attainment of the knowledge of self. To the *purusha* (soul) who is associated with the *Kshetra* (body) the group of qualities mentioned such as respectfulness, is alone useful in effecting the knowledge of self. All the effects of *Kshetra* which is otherwise than this is ignorance, because it is opposed to the knowledge of the self.

Next the character of *Kshetragna* (or the individual self) who had been referred to by means of his nature as the knower in the expression—"He who knows this (body)" [XIII—2.]—is investigated:—

12. I will declare (to you) that which is to be known by knowing which one enjoys immortality,—the beginningless *Brahman* whose superior is myself and which is called neither *sat* nor *asat*.

I will declare (to you) that nature of the individual self which is to be known, that is, to be attained with the help of respectfulness and such other means, by knowing which one attains immortality, that is, the *atman* which is free from birth, oldage, death and such other material qualities.

That which has no begining is the beginningless (*brahman* or the individual self), for there is no origin to this individnal self, so also there is no end. To this effect there is this scriptural passage—"The intelligent soul is neither born nor does it die." [*Kath.* Up. II. 18.]

That which has Me for its superior is the *Matpara*. To this effect it has already been said thus:—"But know this to be my higher *Prakriti* which is other than this (lower one) and consists of the life-principle (*Jiva*)" [VII. 5.] The nature of the *atman* is, indeed, such that it has its sole delight in being subservient to the Lord by virtue of its forming the body of the Lord. To this effect are the following scriptural passages among others:—"He who dwelling in the self, is within the self, whom the self does not know, whose body is the self, and who internally rules the self, He is thy internal Self, the Ruler and the Immortal." [*Brih.* Up. III. 7. 3 to 22], and "He is the Lord of the *prakriti* (nature) and of the individual soul and is the regulator of the qualities." [*Svet. Up. VI.* 16.], &c.

Brahman means the principle of the *Kshetragna* or the individual soul which is endowed with the quality of greatness, which is a thing distinct from the body and is of itself incapable of being divided by means of (the limitations of) the body and other organs, for the same is declared in the *Sruti*:—"He is fitted for immortality." [*Svet. Up.* V. 9]. The state of being designable by the body is what is caused by its *Karma*. The state of immortality arises to that soul which is freed from the bondage of *Karma*. In the Gita the word, *brahman*, is used also in the sense of *atman* in the following passages:—"He surpasses these *gunas* (or modes of *prakriti*) and becomes fitted for the state of *brahman*." [XIV. 26.]; "I am the basis of *brahman* who is immortal and indestructible." [XIV. 27.]; and "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.].

This *brahman* is called neither *sat* nor *asat*. Being

devoid of the conditions in both the forms of effect and cause, the nature of the soul cannot be designated by the words *sat* and *asat*. For, in the condition of effect as it is endowed with name and form such as gods and other beings, it is called *sat*; and in the condition of cause as it is incapable of such distinctions it is called *asat*. To this there is the following and other Srutis: "In the beginning there existed the *asat*; from it the *sat* was born." [*Taitt. Up. II.* 7. 8.]; "Indeed, this was then undifferentiated. It has been now differentiated by means of names and forms." [*Brih. Up.* I. 4. 7.] But the association of the *atman* with both the conditions of effect and cause is brought on by the veiling of *avidyā*, or ignorance, in the form of *Karma*, and is not due to its essential nature; and accordingly by the words *sat* and *asat* the essential nature of the *atman* is not indicated. Although in the scriptural passage—"In the beginning there existed *asat*."—the supreme *Brahman* in the condition of cause is taught,—nevertheless, for the reason that the supreme *Brahman* has a subtile body made of the intelligent and the non-intelligent things and is capable of being differentiated by names and forms, the nature of the *kshetra* and the *kshetragna* in the condition of cause is also signifyable by the word *asat*; and for the reason that this condition of the *Kshetragna* is the result of *Karma*, his purified essential nature is not specifyable by both the words *sat* and *asat*.

13. This (*brahman*) has everywhere his hands and feet, everywhere his eyes, heads and mouths, and everywhere he has his ears; he abides encompassing everything in this world.

This (*brahman*) has everywhere his hands and feet: the nature of the purified soul is to be capable of discharging every where the functions of hands and feet.

In the same manner he has everywhere his eyes, heads and mouths, and everywhere his ears, that is he, performs the functions of eyes and other organs. In the scriptural passage—"Without hands and feet he speedily takes hold of (everything), he sees without eyes, he hears without ears." [*Svet. Up.* III. 19.]—the Supreme *Brahman*, even though he is without hands and feet, is taught to perform the functions of hands, feet and such other organs everywhere. Similarly in the case of the individual souls also the character of performing the functions of hands, feet and such other organs everywhere is clearly established in the scriptural passages, because the purified soul is indeed taught to attain equality with that Supreme *Brahman* as pointed out in the passage—"Then the wise man shaking off merit and demerit, and being untainted, attains the highest degree of equality (with the *Brahman*)." [*Mund. Up.* III. 1. 3.]. To this effect it will also be taught here thus:—"Resorting to this knowledge those who have attained sameness of nature with myself." [XIV. 2.] He abides encompassing everything in this world, that is, whatever order of things there are in this world, pervading all this he abides. The meaning is that the purified nature of the *atman*, by virtue of its being devoid of the limitations of the body and such other objects, is pervasive of all things.

14. Shining through the functions of all the senses, and (yet) free from all the senses, unattached (to bodies) and (yet capable of) supporting all (bodies), devoid of the modes of nature (*guna*) and (yet capable of) enjoying the modes.

Shining through the functions of all the senses, meaning that whose shining is by means of the functions of all the senses. The purport is that he is capable of knowing objects even by means of the activities of the

senses, and yet by nature free from all the senses, that is, even without the help of the activities of the senses he, of his own accord, knows everything. Unattached means, by nature free from attachment to god and such other bodies; and (yet it is capable of) supporting all, that is, capable of sustaining all bodies such as Gods and other beings, because there is among others the scriptural teaching—" He becomes onefold, he becomes three fold &c." [*Chh. Up.* VII 2. 22.]. In the same manner he is devoid of the modes of nature (*guna*), that is, he is naturally free from *sattva* and other *gunas*; and yet he is the enjoyer of the *gunas*, that is, capable of enjoying *sattva* and other *gunas*.

15. He is without and within all the elements (*bhūtas*), the unmoving as also the moving. (Thus) he, the soul, on account of his subtle nature is undiscernable, he is both far away and near.

Giving up the elements, such as, earth, and others, devoid of body, he exists outside them and also exists within them in all such activities towards freedom as are established in the following and other scriptural passages :—" Eating, playing and rejoicing, be it with women carriages, or such other objects of enjoyment." [*Chh. Up.* VIII. 12. 3.]. He is unmoving as also moving, that is intrinsically he is unmoving (but) as an embodied being he is moving. He, the soul, on account of his subtle nature is indiscernable, that is, he, the principle of *ātman*, who is thus omnipotent and omniscient, although he abides in this *kshetra* (or body), is not discernible by beings that are subject to the mundane circuit of life, because he is distinct from the body on account of his subtle nature. He is far away as also near, that is, to men who are devoid of respectfulness and such other qualities mentioned above and whose qualities are the reverse of

these, he, (the soul), even though he is situated in one's own body, is very far away. In the same manner to those who are endowed with respectfulness and such other qualities the same soul is situated near.

(To be Continued)

TERMINOLOGY OF YOGA.

BY H. N. SINHA.

(Continued from page 28.)

Pingala literal'y means the golden coloured or the reddish brown-hued. The word Rohini also means the Reddish-brown coloured. It is quite probable that the two names are identical and represent one and the same phenomenon. For the history of the full significance of *Rohini* who is identified with Saranya the daughter of *Twastri*, the sun, and the wife of Vivasvat, and phenomenally with the dawn or *ushas*, we will refer our reader to Mr, Narayana Aingar's Vols on Indo-Aryan Mythology. She represents the first rays of the sun flowing down to us and making us active and happy. She is the daughter born of *Tapas* or meditation and is, therefore, the *Brahmavidya* or the supreme knowledge of *Brahman*. She is also called *Yamuna*, the twin sister of *Yama* the controller. When the rays of the sun go down, she lives with Vivasvat for some time as the dark *shadow* of *Savarna*, of the sun's color even as the *black*, colourless su . This may account for her being called *Yamuna* the black daughter of Twashtri, the sun. She may be taken to represent the sun, himself coming down to us in the form of redbrown rays. She bears the same relation to the sun as *Ida* has been pointed out to bear to the moon. If the sun stands for Vishnu, the all pervading *Atman*, she stands for *Lakshmi*, his attributive *Sakti* or His Divine Consort who brings down Vishnu's grace to us below and ensures our salvation.

Pingala is the name given to the author of Sanskrit prosody. Just as the sun flows down to us through his rays, the Vedas have flown down to us through the metres (*Chhandas*). From a similarity with this name, *Pingala* may be taken to signify the Vedic *Chhandas*. In this form, the Supreme Self comes down and takes the form of the individual self. She then becomes the *Suparna* or the golden winged bird who brings down the nectar of immortality from heaven. *Pingala* is also the name given to the *Sisu* tree which is otherwise called the *Asoka* and is well-known for its red flowers. *Asoka* literally means the sorrowless. In *Bhagavata Purana* the name *Pingala* occurs as the name of a courtezan who was remarkable for her piety and virtuous life and who with Ajamila, was delivered from the trammels of *samsara*. The evolution of the word Pingala when traced with the aid of its Vedic and Puranic counterparts will not only be an interesting study by itself but will fully account for its adoption as the name of one of the main nerves in *Yogic* physiology.

The Self or *Purusha* is symbolised by the Sun. The name given to the manifestation of this *Purusha* in a centre of the cerebro-spinal system is therefore, an *Aditya*; and any ray or current issuing from it is the *Pingala*. Psychologically speaking, *Pingala*, may be stated to represent the voluntary or motor-current proceeding from the centre of volition or from a centre of action. In physiology it stands for the motor or efferent nerves. Each of the centres may also be conceived as an *Agni-Kunda* in which the lights of sun and moon are deposited on earth which is the lower region of the body, in the form of vital fire. *Pingala* would, then signify the yellow or golden flames of fire radiating heat or nervine motor energy. The centres may also be compared to the lakes of *soma* in the body, then *Pingala* would be the irrigative channel which issues from that lake and carries the energising fluid and distributes it to the needed parts under it. The union of *Ida* and *Pingala* is the aim of *Yoga* in the same way as the

meeting place of *Ganga* and *Yamuna* is the holy afluence to the *Puranic* sages. This union can be affected by stopping them both in the centre with which they are connected. Then the *Sakti* is said to have become one with *Siva*. So long as sensation is transformed into a knowledge which leads to further desire for enjoyment and the consequent action, that knowledge is of the lower order and the desire it generates is only *Dushkama* or worldly desire. When this sensation ends in renunciation or the knowledge which engenders a strong desire for *moksha*, the knowledge is spiritual and the desire accompanied by it is *Satyakama* or righteous desire. The *Dushkama* should, therefore be burned by the fire of knowledge. When thus *Kama* is made bodiless or supportless, it becomes transformed into the spiritual *Kāma* who is the son of Vishnu or all pervading spirit. The union of afferent and efferent currents is also described as the union of *Sukla* and *Sonita* so as to generate the child of Self—*Sukla* representing the pure fire of spirit and *Sonita* its purple flame. When these two are united, the Atman or the Self is realised. We shall refer to these later on.

The third and the most important of the tracks has been mentioned as the empty channel that runs between the two mentioned above and is called *Sushumna*. Apparently though this name does not occur in the *Vedas*, we have cognate words used in connection with some of the legends. The word *Sushumna* may be derived from *Sumnam* which means Sacrifice, and made to mean the perfected Sacrifice. Or, *Sumnam* means Joy or happiness and *Sushumnan*, intenser Joy or hapiness. It may also be derived from *Su*. to be born: and then it would mean the well born or spiritually born. We have the words *Pradyumna* and *Sudyumna*; like them *Sushumna* may be taken to be cognate with *Sushama* which means brightness or supreme splendour. In that case *Sushumna* would mean possessing supreme splendour. In the sense of perfected sacrifice, we have another word, *Sukratu*. *Sukratah* is a name applied in the *Vedas* to Indra, Mitra and Varuna, Agni,

Soma, Sun, Siva and other gods. *Sushumna* taken in the sense of *Sukratu* would mean the divine daughter of these gods or the Supreme Splendour of these gods. She is also like *Ida* the blissful daughter born of sacrifice. Just as *Ida* was convertible into *Pingala*, both these are convertible into *Sushumna*.

The energy that is roused in it is the terrestrial Agni. The lower portion of the body is conceived as earth. The sun and the moon deposit their rays in this region in Agni and kindle the sacrificial fire for man. When lunar and solar rays of *Ida* and *Pingala* are *sacrificed* in the *Homakunda* of *Mulādhāra*, the bright fire of *Sushumnā* is ignited in it, that is, is born out of it. As this *Sushumnā* is a channel passing through all the centres of the cerebro-spinal system connecting all their concentrated energies, she is the combined and common energy of all the gods; she bears in her the *Saktis* of all the presiding deities of the centres. As the highest extremity where she terminates is the *Sahasrā* which is the seat of Brahman or the Supreme Self, she is the giver of Supreme Bliss. When the sensory and motor currents are poured into her, she carries them to the God of gods: and hence is the Agni or the carrier of oblations to gods. In the Puranic story of *Ila*, we saw, how *Ila* becomes transformed into *Sudyumna* by the grace of *Yagnapurusha* when he was entreated by the *Rishis* of supreme splendour. The senses of the centres being taken for Rishes, the *Purusha* or the self when being propitiated by these centres, converts all the kinds of energies into the brilliant *Sushumna* current and makes her one with him. The *Sushumna* is therefore the means by which a *yogin* realises all the energies of the body as identical with the Self; and she is the *Brahmavidyā*. She is hidden between *Ida* and *Pingala*, and so she is the *Gupta Ganga* or *Sarasvati* who joins *Ganga* and *Yamuna* as an under current. She is also Sarasvati the goddess of speech or *Vak* as she flows in the middle through the tongue and forms the basis of *sphota* or the internal *Brahmaic* sound.

Though the words *Pingala* and *Sushumna* are not to be found in the Rigveda yet there are other words by which they are expressed. The word Ida always occurs with *Bharati* and Sarasvati. These three goddesses are referred to as the consorts of Indra, as the bestower of energy to Twashtar, deft goddesses, full of sap who illumine the mind and give life and power. Ida is coupled with Vasus, *Bharati* with Aditya and Sarasvati with Rudra. *Bharati* is also called in the Rigveda, *Mahi* the great. The Nigama of *Jagadi-homa mantra* (Taitt. Sam. III. 4. 7) has the following passage. *Sushumna, Surya-rasmih Chandrama Gandharvah tasya Nakshatrani Apsarasa Bhekuraya nama.* Sun's ray is great joy and the moon holds that ray &c. Here Sushumna is used in the sense of happiness. As the Kundalini Serpent rises in the Sushumna it assumes various names such as. *Alambari, Sarva, Bhrija, Bambhari, Hasta, Suhasta* and *Krishnan.* (Yajur Veda) These perhaps refer to the seven lotuses and are described as stages in the path of goodness. It is also described as *Sinivali* or full-moon. Sushumna is also called *Varutri* the excellent or chosen. We will write more on these later on.

The vital current that is roused by certain *Yogic* practices in this channel is known as the *Kundalini* or serpent, which, slept coiled in the nethermost centre of *Mūlādhāra.* The name of a serpent might have been possibly given to it on account of the serpentine crookedness of the spinal cord. Another name for serpent is *Vātāsa* or the swallower of air. The *Pranas* circulating through *Ida* and *Pingalā* are usually described as blasts of wind which fan the fire of knowledge or the current of *Brahman* in the *Sushumna* and set it ablaze in the topmost seat of *Brahman.* As the activity of the *Kundalini* is due to its consuming the winds for its food, it may be described as a serpent which before it was roused slept in the bottom of the *Sushumnaic* hole in *Muladhāra.* The cerebro-spinal column is conceived as the *Meru* or axis of the body-earth. *Sahasrāra* centre at the top of this *meru* is the *Brahmaloka* or the region of *Brahman.* The *Muladhara* centre at

the bottom of this *Meru* is the antipodes, *Pātālaloka*. The *Sushumnā*-current whose abode is in *Pātāla* is a serpent. When the *Kundalini* rises into the higher regions, it becomes a *Nāga* or dweller on the *Meru* Mountain and like *Vāmana* in the Bali story goes to the *Trivishtāpa* heaven, honored on the way by the *Rishis* or the *Pranas*, or the senses or the centres which are the way side rims on this Meru. Tne *Taishthapa* stands for the *Yogic Trikūta* centre where the three currents of *Ganga*, *Yamunā* and *Sarasvati* meet or where the Sun, Moon and Fire give their joint rule.

Among the asterisms *Aslesha* is described in the *Vedas* as a serpent star. When the sun and moon enter this asterism, they are known to lose their power; for,to the Vedic Aryans such a junction foreboded the commencement of winter season. *Aslesha* is from the root *āslish* to embrace—that which embraces both the sun and the moon. In the human body *Idā* and *Pingalā*, as shown before, represent the sun and moon. When these enter the *Sushumnā* serpent by which they are embraced, they lose their power in it. Among the *Purānic* legends, Krishna subduing the serpent Kaliya may be interpreted to have reference to this *Kundalini-vidyā*. The self in the mind secures control over the powerful serpent of *Kundalini* and by absorbing it into Itself opens the way for the realisation of the Supreme Self. This in short seems to be the psychological counterpart of the Kaliya story. Baladeva, the elder-brother of Krishna, and who like *Bali* is a God of strength, is believed to be the incarnation of *Adisesha* or the primordial serpent. This story may be interpreted to symbolise the birth of *Kundalini* as a precursor of *Atmajnāna*. When Baladeva returns to *Vraja* after completing his conquest, it is said that, people pour down all sorts of offering to him. *Vraja* may be taken to symbolise the nervous system, for, cows in the Vedas signify the rays or the career of oblation; and the people of *Vraja* pouring down offerings would then mean nerves pouring down their contents into the *Sushumna*. And when *Yamuna*, which was observed

below to represent *Pingala* or the motor currents, refused to accompany him, he drags her with his plough which tantamounts to saying that he diverted her course by force. When the *Kundalini* rises, every current will be carried with her by force, even the voluntary and motor ones. One of the symbols of Vishnu is to conceive him as *Seshasâyin*, one who is lying down on the bed of a coiled serpent. If the serpent may be taken for the coiled *Kundalini*, Vishnu will represent the Self or *Âtman* slumbering within this *Samsaric* serpent of the body quietly watching over its activity as a witness. Similarly the name *Ahirbudhnah*, or one who rests on a serpent, of Siva may be interpreted. The serpent attained, eight-bodied Siva or Sun-God and Fire-God may be elucidated as the Self pervading the eight-centred cerebro-spinal system which rests on or which has its abode in the *Kundalini* serpent. We have again the story of Nahusha or 'one who binds' who is fabled to have resided in Sarasvati and who becomes a serpent by the curse of Rishi Agastya while being carried on a palanquin by the seven Rishis in Indraloka. He is said to have been relieved subsquently from the serpent state by the *Pandavas* and attained his true nature. Here Nahusha may be compared to the human soul who is carried on by the seven senses, or by the seven centres on the palanquin of the cerebro-spine and cursed by the lowest sense of worldly enjoyment or attracted by the southernmost centre of *Mûladhâra*, falls down as the serpent *Kundalini*. After having remained in that state for sometime, it is able to resume its intrinsic nature with the help of the *Pandavas* who are the five *Pranas*, or chiefly of Yudhisthira or *Yama* who signifies self-control.

The Vedantic interpretation of the allegory of Nahusha is fully given by Mr. Narayana Aiyangar. The suggestiveness of the explanation will apologise for the lengthiness of the quotation here. The main story runs as follows :—

Indra, after killing Vritra, while on truce with him, with a concealed weapon, tainted by untruth (*anrita*) and the *Brah-*

mahat a of killing the son of Swashta,—hid himself in water. When the Trideva or Paradise of gods thus lost its king, the Rishis and Devas afraid of a fearful anarchy in which every one becomes a terror to the others, invited Nahusha the righteous king of men to become Indra to them. He said that he was too weak for the place but they infused all their power into him and also conferred upon him the power of attracting the *tejas* or valour of any body that might come within his view and made him their Indra. But getting such a power and such a Kingdom, he who was *Dharmatma*, righteous, became *Kamatia*, full of desires and he enjoyed himself with the *Apsaras*, nimphs and music in all lovely places; the six seasons themselves took up forms and served him.

One day he happened to see the most beautiful Sachi, the wife of Indra, and he at once insisted upon her becoming his wife. She ran to Brihaspati, the priest of the *Devas*, and was succoured by him. At this Nahusha became very angry. The *Rishis* and Devas reminded him that it was sinful to wish for another's wife; but he said, 'Why did you not prevent Indra from seducing Ahalya, the wife of a *Rishi*, and from doing other acts? No, I must have Sachi." They then got Sachi before Nahusha and say: 'It is not known what has become of Indra. Give me time. If within it I hear nothing about his being alive, I shall become your queen.' Nahusha was pleased to grant time.

The Devas including Agni then went to Vishnu, who said, 'If I am worshipped by means of a horse sacrifice, Indra will get rid of the sin." They then went to where Indra was hiding through fear, and got him to perform the sacrifice. He became free from sin, but as Nahusha had the power of attracting any body's power, Indra disappeared again and became invisible.

Sachi then approached the goddess night on an auspicious day in the *Uttarāyana*, and was taken by her over forests, mountains, and the vast sea, until they reached an island where Indra was found hiding in a very subtile form in the

thread of the stalk of one of the lotus flowers grown in a beautiful lake. Learning from Sachi how matters stood, he told her that valour would not be of any avail in the case, and that she should ask Nahusha in secret to go in a palanquin borne by Rishis if he wanted to please her. Accordingly she went back and told Nahusha what he should do. He lost no time in moving about in a *Sibi'a* borne by the Seven Rishis and other Rishis awaiting the completion of the time granted to her. It was made of a carriage which none had used before.

As the time allowed was getting near completion, she approached Brihaspati and begged him to find out Indra. At his request Agni assumed a beautiful woman-form and disappeared at once (went away swiftly from the Devas). He searched all over the earth, came back and said, 'Indra is no where on *terrafirma*, but being fire I could not go into water and search there.' Then Brihaspati praised Agni as being the concealed witness in all creatures, the creater of the Uuniverse, one and at the same time Three fold, in whom the waters and the whole universe rest, and who is also called the rain-cloud and lightning. Thus praised Agni assured Brihaspati that he would find out Indra, entered into the waters, and coming back, revealed Indra's presence in the most subtile form in the thread of the lotus stalk.

Then Brihaspati went there with all the *Devas* and *Rishis*, and praised Indra thus: 'You are the praiseworthy, protector in all beings, you are their support, you are the greatness of the Devas, there is no other like you; come out and protect the universe.' As he was thus praised he grew more and more in form and strength. It was resolved that he should conquer Nahusha and become their Indra again. In anticipation of that event, Indra said, let Varuna, Yama, Kubera, and the other Devas get their respective offices. Then Agni said, "give me a *Bhāga*, share, in the oblation and I will help you." Indra said, "yes, you will get a share in the *Aindragnya* oblation in the great sacrifice."

While thus the Devas were fixing their offices, and privileges and were consulting together as to how to conquer the powerful Nahusha, Rishi Agastya burst in upon the scene saying 'Prosperity to Indra! Nahusha has fallen from the kingdom of the Devas.' Indra said, 'Welcome to you great Rishi! Here are the honors, *pādya*, *arghya*, cow &c., to you,' and seated the Rishi in a high seat. Indra heard from him thus: 'We Rishis (as usual) carrying Nahusha in his palanquin were very much fatigued; we questioned him as to whether he regarded the *Mantras* about *gavām prokshana*! (the immolation of cows in sacrifices) to be authoritative or not; he said, no, they were not; we said it was not proper to deny Vedic authority; and in the heat of the discussion that ensued, he kicked me on my head with his foot telling me to move, *sarpa*, and I said 'you wretch, who disgrace Brahmins by making them your palanquin bearers and by kicking them, may you fall down to the earth in the form of a serpent and be there for ten thousand years and then come back to heaven.' Nahusha having thus fallen, Indra regained his glory and was praised by all the Devas, Rishis, Gandharvas Devakanyas (Apsaras, nymphs) rivers, lakes, mountains and seas.

We shall now quote the Vedantic significance of the above story as given by Mr. Narayana Aiyangar. "Who then is Nahusha? First, let us dispose of what appears to be the phenomenal illustration of him I would take him to be the moon. *Dakshinayāna* or the night-half of the year consists of the six months from *Sravana* to *Pushya*. In this night period of the Devas, the Sun Indra is fancied to have disappeared and the moon is installed, and when in the fifth month, namely *Mārgasīrsha*, he as *full* Moon comes in conjuction with his own asterism *Mrigasīrsha*, the Belt located in the square of the Orion, it is fancied he is borne in the Orion-palanquin by the *Rishis*,—Canopus being mentioned as one of them, appear to be the stars, situat-ed in the latitude to the East of Orion. Taking that latitude

as horizontal pole of the Orion palanquin extending on either side of it, there are on the one hand Canopus, Siris and other stars in the Southern side of that latitude, while on the other there are several stars in the Northern side of it where, if we go a little more to the East, we get at the seven Rishis, the Stars of the great Bear. In the diurnal rotation of the celestial sphere, these stars present the appearance of rising, carrying the Orion palanquin on their shoulders and so they carry the glorious full moon of autumn when he is in conjunction with Orion. Agastya—Canopus is the star of autumn, as shown in the story about his drinking the sea. Passing over the next month of *Pushya*, the last month of the *Dakshināyana*, there comes *Māgha*, the first month of the *Uttarāyana*. The day-half of the year thus begun in that month, the lost sun Indra is found out and the gallant moon is outwitted and hurled down as a serpent, for as the full moon of *Māgha* occurs either in Aslesha or Magha, and as Aslesha is, according to the Vedic list of asterisms, the serpent asterism, the fancy is as though the full moon of Magha became the serpent, hurled down from the Orion-palanquin in which he as *full* moon had shone two months before. The reason for the fall is the denial of the authority of the Mantras about killing cows. That custom must have already become obsolete in that part, of India where, and at the time when, our story of the *Mahābharata* arose, so that it looks as if, knowing the *Dharma* or law of his time, Nahusha rightly decides against cow-killing. His going in the palanquin borne by the *Rishis* was for the purpose of pleasing Sachi and then marrying her. It is likely this part of our story had for its basis the *Rigveda* X, 85, 13, which says :' Kine (*gavah*) are killed in the *Aghas* (he stars of the magha (asterism) and the wedding takes place in the *Arjunis* (the next asterisms of *Purva* and *Uttara Phalgunis*).' The concealed wit of the story may be this : ' Sir Moon ! you are very anxious for the wedding, but you deny the authority of the Mantra which says, kill kine and marry.

Since you are against cow-killing, you cannot marry. The Lady's own husband Indra has risen to wed her. You do become this Serpent with which you are now in conjunction.' The fall of Nahusha like the fall of Trisanku, is a paradox meaning the reverse of it, for when the *full* moon is one with the Serpent, he is in his northernmost high point, the same point where six months afterwards the Sun Indra would be in his highest summer glory. The Serpent asterism is very near to the Seven-Rishis of the Great Bear, so that even the so-called fallen serpent-form of Nahusha is permanently borne by them and other stars.

The outward moral of the story is plain. If man is installed in the place of god and made king by even surrendering all their strength to him, he is apt to get giddy with power, become voluptuous and immoral. Our ancient poets are very happy in the faultless delineation of their heroines, however questionable their heroes may be outwardly. The unswerving *Pātivratya* or chastity of *Sachi*, her fortitude in overcoming temptations and troubles, and her devoting all her energy in finding out her lost husband are most admirable.

But we will not be doing justice to king Moon, Nahusha, if the Vedantic truth hidden in the riddle of the story is not brought out. If, as already stated, the sun Indra represents the Supreme Self, it will not be wrong if we take the moon to represent the human soul, *Jīvātman*, in this story also as in several others previously explained. The *Devas* and *Rishis* should be taken to mean here the senses, a significance which, we have seen they possess, in many works, both *Vedic* and *Puranic*. Brihaspati of this story I would take to be Mind. The senses and mind surrender all their powers to the *Jīvātman* and make him their king. This means that he is no longer their slave but has mastered them. He loves all creatures as himself, and thereby becomes *Svarāt* or self-king. It is only when this king reigns in one and all that the anarchy of selfishness, of the strong molesting and despoiling the

weak, ceases. By loving another as himself he conquers the other's enmity and makes him one with himself, and this is his drawing unto himself the valour of the other. His loving the Apsaras, nymphs, means his loving all the good qualities. His calling himself Indra means that he ardently performs the *Upāsana*, contemplation of the Supreme Self as self—as *Soham*—for the worldly idea of I and you and he refers to beings occupying separate limited spaces, but when the all-pervading Infinite *Paramatma* of universal love is realised, the knower must merge in Him, and as this merging is not the *Jivatman's* annihilation, but is his finding God to be his unbounded Life of spirituality, he exclaims 'I am He.' This is the meaning of his so-called pride of calling himself God—a pride consisting in the complete surrender of the selfish limited ego, and in becoming one with God. This *Atmārāma* or one who loves God Indra as Self happens to see the goddess Sachi. Who is she? I would take her in this story to signify *Parā-Bhakti*, great Loving-faith in God. Being intensely devoted to Him, she is wedded to him and can think of no other. Nahusha ought to love this spiritual Lady. By loving one who loves God he must be looked upon as loving God through her, through great Loving-faith. This is indicated by the allusion to the story of Ahalya. We have seen that Indra's so-called seduction of Ahalya, the wife of *Rishi* Gautama, when the latter, absent from home, was performing ablution and worship, means that the knower, contemplating the supreme Self, and being entirely absent mentally from the outer world, meets with the reward of his *Parā-Bhakti* or great Loving-faith being accepted and loved by the Supreme Self Indra, who appears before her in Gautama's form, simply because the Deity worshipped according to the *Atmavidya*, as Self, cannot do otherwise. Whereas, in that story *Para-Bhakti* is the wife of the Supreme Self. In either case, she is a Spiritual Lady with whom there can be no carnal love, and the paradoxes of both the stories vanish when the concealed meaning is known.

Nahusha is noble. He grants time to Sachi for her finding out her husband. It is his conduct which kindles the energy of herself and of mind and the senses, and expedites the finding out of Indra; and when at last Indra is brought out from within the depth of the heart, Nahusha becomes a Serpent. His becoming a serpent may mean his being a confirmed *Yogin* well trained in his breath exercise and concentration of mind upon God and all that is godly. The serpent is called *Paran'sana* and *Vayubhakshana*, the eater of wind. The ascetic is also called *Vayubhakshana*, the eater of wind, evidently because, in his *Yoga* exercise he takes in and holds breath and lets it out in measured succession, therefore, as a riddle he is the wind-eating serpent. Therefore all the mastered senses honor him and carry him high on their shoulders. His remaining in the serpent form for ten thousand years before going to Heaven seems to mean that he remained a staunch *Yogin*, performing his *Upāsana* of the supreme Self as long as he lived. The *Chh. Up.*, VIII, 15, says that the *Upāsana* should continue *Yāvadāyusham*, throughout life. The *Isa-Up*, verse 2, says that one may live here on earth for *hundred years* performing works (disinterestedly). The object seems to be to show that persons who lead a righteous life, always devoted to the Supreme Self, will be long-lived, and that longevity when righteously employed is a great *Sādhana* or means for doing many good works and achieving (*Moksha*) in the end. Therefore Nahusha lives long as a *Yogin*, and his long life of the thousand years is simply the long life of *hundred years* multiplied *hundred fold* to show that he was an extraordinary *Yogin*. This story may be compared with the story of king Sveta Sveta's being in *Brahmaloka* or Heaven and yet visiting the lake on the earth daily until, by making a gift of a jewel to Rishi Agastya, he becomes finally settled in Heaven, means his spending a long life in the *Upāsana* of *Brahman* realised in in the lake of the heart, and then getting *Moksha*; his being devoted to Brahman in his life here being considered as his

being virtually in Heaven. Here also Nahusha's installation in Indroloka means his being virtuallly in Heaven when, by means of the *Upāsana*, he is realising the Supreme Self concealed in the lake of the heart. Nahusha's story may be older than Sveta's story. Here and there in the older *Upanishads*. the Supreme Self is referred to by the name of Indra. One who is so subtile (*Sūkshma* or *Anu*) as to be concealed even in the very thin thread of the lotus stalk, and who grows when found out and realised, can only be the Self, located in the heart, about whom the Upanishad says: *Anoraṇīyan mahato Mahīyan Atma guhayam nihitosya Jantoh.*'

The concept of the story is very simple: the Supreme Self Indra being concealed in the deep depth of the heart like the sun in the womb of night, in order to find him, the moon-man is installed in the *Upasana* of Him as *Soham*; he is carried by the subdued senses, the *Rishis*, like the moon of winter in the Orion-palanquin by the seven Rishis of the Great Bear, Canopus-Agastya and other stars; and as soon as he becomes the confirmed *Yogin* in the paradoxical metaphor of the Serpent suggested by the picture of the full moon in conjunction with the serpent asterism, the Supreme Self is found out like the *Uttarayana* sun; and of all old names, the name of Nahusha, or one who ties or binds, was selected as being fit for this paradoxical Serpent *Yogin*, exhibited as *Duratma*, the selfish self, outwardly, but as *Kritatma*, one who achieved the Pure Self, inwardly.

In order to console and encourage the *Pandavas*, this old story is narrated to them to show how even Indra and Sactu experienced trouble, but how at last prosperity came to them when the bad Nahusha became the Serpent. It appears to me that the outward badness of Nahusha is purposely kept up in order to conceal the riddle of the story. *Parabhakti* and the Supreme Self, who is to be realised as the Jivatman's Self of Spiritual Life, are happy when, like Serpent Nahusha men are firmly established in their *Upasana* of Him, but if men are not so, if they give themselves up to *Avidya*, they

would be *Atmahans*, killers of the Self. The story is complete in itself when it ends by awarding, by means of the so-called curse which really is a blessing, 10,000 years of long life of *Upasana* at the end of which Nahusha is to go to Heaven. But when there came the subsequent story of the Pandavas as the descendents of a long line of kings of the lunar dynasty with Nahusha as one of their old ancestors, an episode in the epic arose to the effect that Nahusha's serpent state continued even to the days of the Pandavas, and that he went to Heaven by meeting them in their jungle life. That episode illustrates Nahusha as the binding snake, and is, I think fully aware of the esoteric meaning of the older story. The *Aranyaparvam* of the *Mahabharata*, Adh. 176—181, known as the *Ayagaraparvan*, contains that episode, and says to this effect :—

(*To be Continued*)

I need not be missed if another succeed me
To reap down those fields which in spring I have sown:
He who ploughed and who sowed is not missed by the reaper,
He is only remembered by what he has done.

* * * * *

A wood and straw non-entity is better than an incarnated selfishness. —*Marie Corelli*

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Only a man who lives according to his conscience can exert influence on people, and only activity that accords with one's conscience can be useful. —*Tolstoy*

MAHARISHI KAPILA'S CONTRIBUTION TO INDIAN THOUGHT.

Students of oriental philosophy are aware that of all ancient thinkers of Aryavarta whose names have come down to us, it is the name of the Maharishi Kapila that stands first and foremost. Even to-day the name of this great sage, in spite of the apparent atheistical nature of his metaphysical teachings is cherished with the greatest veneration by the Hindus. In the Sastras he is regarded as an incarnation of Narayana and the first expounder of systematic philosophy in this country. It is true that Indian philosophy began with the Upanishadic thinkers who formulated almost all the important metaphysical problems and gave out suggestive hints for their solutions. But their speculations were characterised neither by logical method nor systematic reasoning. Their metaphysical utterances are no doubt grand and spiritually suggestive, and directly appeal to the heart of man, his soul, but they are loose and apparently unconnected, and it is difficult to obtain a knowledge of their metaphysical principles and formulate them into a consistent system of thought capable of appealing to the human understanding. Kapila was the first worker in this direction. He it was who made the first attempt to systematise the thoughts of the Upanishadic sages and formulate them into a system of philosophy. In fact all the systems of Hindu orthodox philosophy, in other words, those that go by the name of the Shad-darsanas arose out of the Upanishads and are more or less consistent with the spiritual thoughts underlying those writings. Of these, it is only the Vedanta of Badarayana

Vyasa that is considered to be in absolute and perfect accordance with the teachings of the Vedas and in consequence came to be accepted by the Hindus as the most orthodox of all the six systems and the only true system of Vedic philosophy. However, the philosophy of Kapila the renowned Sankhya of ancient India, played a very prominent part in Indian speculation before the time of Vyasa and its main principles—especially those that have reference to the human soul and the world of matter—have become permanent contributions to Indian philosophy and form, in fact, the ground work of the more unified metaphysical system of the Vedanta that has taken the place of Sankhya.

Our readers are perhaps aware of the essential features of the Sankhya system. It is rejected by many as being atheistical. The Sankhya does not recognise the existence of a God who is absolute and perfect and who forms the real background of all creation. But a careful study of the works belonging to the system will convince every one that the atheisticsl character of the Sankhya system is only apparent. The Sutras of Kapila do not deny the existence of the supreme God but only state that His existence is incapable of any proof and as such the question of God need not find any place in a system of speculative philosophy. Vignana Bhikshu, one of the famous commentators of the Sankhya, the Yoga and the Vedanta Systems regards it a Proudha-Vada, in other words, a view that a complete system of speculative philosophy for man is possible even without the assumption of the existence of a God. Kapila thinks that it is possible to construct a system of thought which is exclusive of God, perfect so far as the nature of man and realisation of the highest ideal are concerned.

It seems to have been the view of the ancient Sankhyas that the problem of God is incapable of any rational solution and as such may be excluded from a rational system of philosophy. It is enough for man if he know his real nature as a spiritual being and his final goal of evolution and also the nature of the universe in which he finds himself. The question of God need not trouble him and the attainment of the highest possible end of the human soul is capable of accomplishment even without the postulate of an absolute and infinite Being behind the phenomenal universe. But the followers of Veda-Vyasa do not agree to this view of the *Sankhya* philosophy. They hold that, though the existence of the absolute Brahman, is theoretically incapable of any proof or disproof by rationalistic reasoning, His existence is a fundamental teaching of the Upanishads and in fact, the postulate of Brahman is the only one that can unify the teachings of the Vedanta so as to form a consistent whole. Also by the process of Yoga and *Swañubhava* (self-experience) the existence of the universal spiritual principle could be established at least for the individual mind concerned, beyond any shadow of doubt. Moreover, as the essential function of philosophy is the unification of the manifold of phenomena, the unification attempted by the Sankhya is partial and incomplete and a higher unification, even from the speculative point of view is possible, as it is attempted in the Vedanta philosophy. The Vedantins regard that the dualism of the *Sankhya* is due to the partial nature of its unification. If the process of unification had been carried farther and if the teaching of the sages of the Vedas had been properly systematised,the *Sankhya* itself would have culminated in a system of Monism similar to that of Badarayana and the later Vedantins.

Whatever it may be, Kapila's service to Indian thought has been great. He has made some permanent contributions to Indian philosophy, nay, the philosophy of the whole world. His view of the physical universe—that it is a gradual process from a state of simplicity and homogeneity to a state more and more complex and heterogenous has taken a permanent place both in scientific and philosophical speculations. The doctrine of evolution, which is made so much of in modern scientific and philosophical writings, he was the first to preach to the world. The moderns might have added many interesting details but even to day the essential nature of the theory remains the same. The theory of evolution is not, as many people suppose, a new theory discovered by the modern Europeans. Many of them are ready to recognise that it came from the East—from India only. But there is one essential difference between the conception of the evolution theory as it is understood in the east and in the west. The Eastern view is more logical than that of the west. The Hindus regard that the secret of life is spiritual rather than material and that it should be searched in the deep recesses of the human heart rather than in the physical processes of the outer world. The West is groping in the dark in trying to understand the spiritual by the analyses of the phenomenal processes of the outer world. It is the firm conviction of Hindu philosophers that it is impossible to expect that matter can ever explain spirit. It is the spirit that can explain matter, and all external investigations cannot take the human mind to the realm of the spirit, which is in and beyond the confines of physical nature. European thought as more recently developed is gradually approaching the Indian conception. Says a western writer in one of the issues of the Mind (American) "The East

East knew of our theory of evolution centuries before Spencer established it scientifically or Darwin applied it to man's story, or Huxley bore down with it so aggressively on faith. It was the cardinal doctrine of the sages of India. But those calm minds, sitting beneath the palm trees of the sacred rivers thought through the problem, in whose outer meshes our hastier minds are too easily detained. Their vision of evolution only deepened the mystery of the universe. The fact of an orderly and gradual development of life, through the stages of creation, held nothing of the secret of life itself. Such a process could be only the manner of unfolding of the "Somewhat" charged with all these marvellous potencies.

The 'Somewhat'—the substance or reality under all phenomena—was the infinite Mystery, to know which was to know the secret of being. No investigation of the materialist could discover the secret of being which gave substance to our material forms in their subtile phantasmagoria. Mind alone, which ponders over this mystery, could image its being." This is the sum and substance of Vedic philosophy. The Vedas ask the question "how could that be known, by which all else is known", in other words, the Brahman, the mystery of being and the secret of all life. The Vedas themselves answer not by the examination of the physical world which is but a form and name but by the inner examination, the investigation of Self, by Yoga and Yoga alone. We may here state that Kapila was the first to point out that the source of all our concepts is the mind, it is the mind that measures the universe and casts it in its own mould. Hence he tried to give an analysis of the human *mind*. His was the first effort at a systematised psychology. He also pointed out the common source of the psychical and cosmical

evolution and in a way abolished the distinction of the subjective and the objective.

Another permanent contribution of Kapila to philosophy in general and especially to Hindu philosophy in particular is that man is a spiritual being with far higher capabalities than he at present possesses. These could be realised in life by peculiar processes known as the methods of Yoga, which gave rise to the system of Yoga propounded by Patanjali and the later Vedantins. If man has a higher end and if he has potencies capable of being evolved, surely, there should be methods and processes calculated to contribute to their fruition. These have been systematised in the Yoga systems which form the peculiar adjunct of every one of the speculative systems of philosophy that are prevalent in this country. Kapila teaches that the essential nature of the human soul is intelligence and its connection with the physical frame is but temperory and it is possible to realise the essential nature of the soul even in life and live so that it is unaffected by all the concerns of the body. In other words, the end of the soul is *Kaivalya*, Isolation—realisation of its essential nature as intelligence, uncontaminated by any material form or name. As such it is possible to become a *Jivan Mukta*—that is to be released from the bonds of *Samsara* and attain spiritual freedom even in this life.

The third and the last permanent contribution of Kapila to Indian philosophy is his attempt to trace the origin of evil—to fix the real cause of all the miseries that attend the *Samsaric* life of man. His view as to the origin of evil has been accepted by almost all the Indian thinkers, even by those who are beyond the pale of Indian orthodoxy. By a careful analysis of the nature of the world and the human soul, he shows that *prakriti* by itself is incapable of any evil; and the soul by its essential

nature is untouched by anything that is conducive to pleasure or pain. It is pure intelligence, incapable of any defect in its nature as pleasure or pain. The root of evil he traces to *Aviveka*—ignorance of the real nature of man and his connection with the physical frame. The soul by its contact with the body is unable to distinguish itself from *Prakriti* and attributes all physical modifications to itself as their possessor or enjoyer. In other words; the *Bhoktrittva* of the self is adventitious, traceable to its connection in this life with the physical frame and it is the cause of all the miseries of *Samsara*. If by study and meditation, the soul is able to dissociate itself from this false idea, then it is free and attains spiritual freedom or what is called the isolation of *Kaivalya*. Other philosophers of India attribute this mistaken idea of the self to Karma—the active nature of the soul. Kapila says that whether it be due to ignorance (*Avidya*) or Karma, whatever it may be due to, the ultimate realisation is possible only if this mistake of the human soul that it is the actor and the enjoyer is got rid of. His last aphorism in the *Sankhya sutras* puts this fact prominently and reads as follows "Whatever this *Bhoktrittva* be due to, whether to *Karma* or *Avidya*—its eradication is the ultimate end of man—the ultimate of man." Of course the problem of evil is considered a mystery—incapable of any rational explanation by all philosophers. Kapila too has not solved the mystery and he does not attempt to explain why evil came to exist in the universe. He simply traces the ultimate cause of all forms of evil to one cause and one only—namely that it is due to a false idea in the human soul, which in the present state of *Samsara*—is ignorant of its real nature, and that it can be got rid of and the highest end of life obtained by *Viveka* and *Yoga*—discriminative knowledge and the practice of contemplation.

The three principles explained above are the actual original contributions of the sage Kapila to Indian speculative thought, and the later thinkers have not failed to recognise their philosophical value and accord to him the high praise which is his due. It is no wonder therefore that Kapila, as a great and original thinker, has been regarded with the highest veneration by all Hindus and even by sages like Badarayana--Vyasa, as it is well-known to the readers of the Mahabharata and the Puranas. Even Bhagavan Krishna says 'I am Kapila among Munies.'

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The illustrious should serve the world, unheeding of its frail applause. The whisper of their own hearts should convey to them diviner music than the huzzas of crowds. —*Lytton*

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To write articles on universal brotherhood is one thing; to live in peace with one's relations and neighbours and to return good for evil is quite another.

—*James Allen*

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Do the right and your ideal of it grows and perfects itself. Do the wrong, and your ideal of it breaks up and vanishes. —*Martineau*

SWAMI VIVEKANANDA AND HIS LESSONS TO YOUNG INDIA.*

By C. P. RAMASAMY AIYAR B. A., B. L.,

We are met here to day to commemorate a man and a movement and if any proof were wanted of the influence of the man, of the vitality of the movement, we have only to look around us. This Home is an embodiment of one of the many ideas which the Swami originated and the circumstances under which it has been built illustrate once again the Swami's saying that "money is nothing, if you have the man." In Swami Ramakrishnananda we have the man and it is needless for me to relate how in spite of a temporary apathy, the public of Madras have responded to the call of duty inspired by his clarion call.

Men in some sense or other worships heroes, and we all of us reverence and must have a reverence for all great men. "This is to me the living rock amid all rushings down whatsoever, the one fixed point in modern history, otherwise as if bottomless and shoreless." So says Carlyle ; and these annual meetings will have fulfilled their purpose if only they serve from time to time to rouse us and animate our flagging energies amidst the distractions of the work-a-day-world, recalling to us the example of the one man above all, the one man of all modern Indians, who has demonstrated both in his life and in his teachings how best to work the salvation of India. It is because I felt that a reminder however feeble would be of service that I have undertaken to address you this evening,

* A lecture delivered on the occasion of the birth day celebration of Swami Vivekananda at Madras.

however inadequate I feared, my treatment of the great subject might be and however much I felt that excepting deep admiration for the Swami I had no qualifications to speak to you on the matter.

We have all heard of the unrest in India. The arm-chair politicians of England tell us that rebellion is seething in Indian dominions, that disaffection is rampant and they point out to certain sporadic outbursts of popular feeling to illustrate their pre-conceived ideas. It seems to me that there is undoubtedly unrest in India. But the unrest is not political. India was not attuned to politics—least of all party politics. It seems to me that the truth of the matter is that the unrest is spiritual. How could it be otherwise? Pardon me, gentlemen, but I feel that it is because each of us feels dazed by the march of modern events, left behind in the modern struggle for existence, it is because each one of us has vague yearnings and feels unable to encompass his ideals, that each one of us quarrels with his fate in one fashion or another. The political manifestations of to-day are only a phase, and a fleeting phase, of that quarrel with fate. Sitting down these hundreds of years, says the Swami, with an ever-increasing load of crystallised superstition on your heads, for hundreds of years spending all your energy upon discussing the touchableness or 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 30 Rs. clerkship or at best becoming a lawyer and every student with a whole brood cackling at his heels—asking for food. That is a picture of young India to-day, and a

true and a sad picture. This young India is not only hampered by the material conditions of the country and the poverty of the land, but is the heir to a civilization, is the inheritor of a philosophy which seems at first sight to be unfitted to cope with modern conditions, unfitted to be a consolation in modern stress and storm. Ages of dialectics have passed over us divorced from the study of tangible realities, where the Vaiyakarnin fought for the word, the Mimamsin for the ceremony, the Naiyayika for his *Patharthas*, the Sankhya for his atoms, after the Upanishadic ages, all the branches, of philosophy forgot they have a common end to work for, the amelioration of man. Each philosopher exhausted himself in theories, in subtle speculation and thought was divorced from conviction and intellectual dishonesty became rampant, intellectual dishonesty that later on led to religion without worship and a ceremonial without reverence. During all these ages of dialectic philosophy, wave after wave of conquest spread over the land, political progress and material progress were denied to India and we became a nation of introspective dreamers, faction-ridden and puerile. Then came the Western onrush and we were brought face to face with a civilisation which was nothing if not practical, ideals which were nothing if not material. In that first shock we realised that we were unable to cope with the West,—its commercialism and its technical efficiency, a wave of scepticism as to our old ideals swept over us and we felt at one and the same time that we had left far behind the Eastern ideals and were unfitted for the Western. This state of feeling was encouraged and heightened by the somewhat peculiar training which in the plenitude of their wisdom the English Government at first gave to the youth of this country. Too busy to study our requirements, anxious not to ruffle our

so-called prejudices and religious beliefs, Lord Macaulay in his minute and the successive rulers of India introduced a system of education soulless and inconsequential. We became admirable clerks, we could not become centres of force. Education without a vivifying faith was husk without kernel. The whole system of education in fact and the absence of technical training made us spectators and not actors in life. At this picture, while one party cried with Mathew Arnold—

"Why" when the world's great mind.
Hath finally inclined.
"Why" "you say critics, be debating still?"
Why with these mournful rhymes,
Learn'd in more languid climes,
Blame our activity
Who, with such passionate will,
Are what we mean to be?

The other party felt that the whole of our traditions and past history unfitted us for active struggle and we were in the words of George Meredith,—

Thundering like ramping hosts of warrior horse,
To throw that faint then line upon the shore!

At this juncture therefore men were almost giving up hope and were becoming pessimistic when one of those revivals came over the land which now and again demonstrates,

"There is a divinity which shapes our ends
Rough hew them how we will."

That revival manifested itself in various forms and in accordance with the genius of the Hindu race whose vitality, whose life-principle, whose very soul is in religion, the revival was also mainly religious. It manifested itself in the Arya Samaj, the Brahmo-Samaj, the Theosophical movement and lastly but not least it embodi-

ed itself in Sri Ramakrishna Paramahamsa, and his great disciple Swami Vivekananda. It might be thought that being mainly religious, the movements inaugurated thus touched only a portion of the nation's existence and was merely partially helpful in the uplifting of the race. But as pointed out by the Swami, in his lecture on the mission of the Vedanta, for good or for evil, our vitality is concentrated in religion and the religious line is the line of least resistance and the line of life, of well-being and of growth in India. All other ideals must be coordinated with this, to be of service to us and that is why we all welcome this movement as the most hopeful sign of the times. The history of the mission itself is very simple. It is summed up in the life of its two Protagonists. As in truth the history of all great movements is a history of great men. Sri Ramakrishna Paramahamsa was touched with the divine fire. He was one of the many sages whom India has produced, but he was the sage for us living in the present era. For it was to him that was specially vouchsafed the idea, the oneness of all races and the unity of all religions; and what is more important, to him alone was given the courage of carrying the conviction into practice. Need I recall to you that touching story of how the great sage in his love for humanity cooked his food for a pariah and swept the floor of his house with his own long hair. In the clash of two civilizations his message is the one most helpful to us. And his message interpreted and carried into practice was the chief aim of Vivekananda to accomplish.

Vivekananda's life was an epitome of the recent spiritual life of this country. As a student, under the influence of the English system of philosophy he was led into agnosticism; and Brahmoism next claimed his attention. But it soon ceased to satisfy him and he went

through acute spiritual suffering in his search for truth, a nameless unrest urging him onwards. He then went, as he says, to the teachers of various religions asking them if they had realised the spiritual truths they inculcated. Finding that their religion was of the mind and not of the soul, he was in despair until he casually met Sri Ramakrishna Paramahamsa, who at once recognised that in him he had found the man of the future and at that great sage's feet, he sat learning the truths to which he gave expression in words of power and beauty.

On the *Maha Samadhi* of Sri Ramakrishna in 1886, in spite of considerable dissuation and trial, the Swami retired from the world to meditate in solitude and after six years of systematic thinking he proclaimed the Gospel, " which is to be the Gospel of modern India" and he preached it not in one place or two but throughout the length and breadth of India and he took the Gospel with him to the countries of the west, for his ideal was universal, not local or social. The Swami had systematised all knowledge and speculation and he addressed himself as all prophets do, to every class and race of men, but a certain portion of his teachings was specially directed to the uplifting of India under modern conditions and to chalk out a path for Indian effort; and I shall briefly outline what I concieve to be this special message for young India and what the net result of his teachings was.

If there was one feeling which dominated the Swami more thoroughly than any other, it was his conviction that it was the mission of India to spiritualise the world, and to demonstrate how materialism can never satisfy the soul of man, how the great problem of the future would be the conflict between materialism and spiritualism and how great India's part would be in that conflict. The Swami recognised that it was vain to

attempt the lines of action attempted to be engrafted on us by foreign societies. He proclaimed that we cannot be twisted and tortured into the shapes of other nations. He says "with other sciences, other institutions, other traditions behind them, the westerns have their present systems—we, with our traditions, with thousands of years of *Karma* behind us, can only follow in our own bent and run in our grooves and the Swami checked the ardour of the social reformer for he believed in growth, not in root and branch reform. He pointed out how fanatical reforms defeated their own ends and he instanced that the war for the abolition of slavey in America has not brought in its train any improvement for the condition of the Negro. He desired that India should evolve along the lines laid down far it not only by its natural bent of mind but shaped for it by its past history. The Swami was a true nationalist and he preached an aggressive, dynamical Hinduism. He said that his method consisted in reasserting the national life and this could be done only by carrying into practice the national ideal of renunciation, and service. "Intensify India in those channels" he said, and the rest will take care of itself. The banner of the spiritual cannot be raised too high in the country. In it alone is salvation. He asserted that the true sign of life is expansion, that we must bring into existence a vivifying faith whose missionaries will go to the ends of the earth for the realisation of their aims. Swami believing as he did that India's doom was sealed the very day they invented the word "Mlechcha" and stopped him from communion with others, he was strongly of the opinion that due provision must be made for concession to our faith. The Swami however regarded religion as only one phase of national existence. He said "material civilization, nay, even luxury, is necessary at least to create work for the

poor." Bread, Bread, Bread, I cannot believe in a God who cannot give me bread here, giving me eternal bliss in Heaven—and the Swami in no hesitating terms stated that material progress was essential to the true welfare of a nation and that it was no use lagging behind in the march of civilization. The sign of life, he said, is expansion. We must go out, expand, show life, or degrade, fester and die. There is no other alternative, and he said that for this we need above all things faith in ourselves.

His was not faith in an isolated class or community, his was the ideal of democracy. He said that the nation lived in the cottage and he thought that the most pressing of problems was the betterment of the masses as a whole. He believed that no true civilization was possible unless the masses were leavened with it. He laments—"Alas! Nobody in India ever did anything for the masses. I am a sympathiser with every reform and I sympathise with a movement for widow's remarriage, but the fate of a nation does not depend upon the number of husbands the widows get, but upon the condition of the masses Can you raise them, can you give them back their lost individuality, can you become an occidental of occidentals in your quality, freedom, work and energy and at the same time a Hindu to the very backbone in your culture and instincts? That is to be done and we shall have to do it".

His solution of this problem was that Indians should go out of India, travel far and wide, learn the lessons of the West and restore to India her lost prestige in arts and commerce, retaining at the same time the crown of her spirituality. The Swami in one of his Madras lectures has stated in burning words "we cannot do without the world outside India. It was our foolishness that we thought we could and we have paid the penalty by a

thousand years of slavery. That we did not go out to compare things with other nations, did not mark the workings that have been all around us has been the one cause of this degradation of the Indian mind. We have paid the penalty, let us do it no more. The more you go out and travel and come in contact with the nations of the world, the better for you and your country. If you had done that, you would not be here to day at the feet of every country that wants to rule India. He said that expansion is one of the signs of life and if India is to live at all, it has to go out of itself. He declared that it was as necessary for the Oriental to learn about machine-making as it was for the occidental to learn about the Spirit. He therefore welcomed the conquest of India by the English for he said that but for it India would never have roused itself from the sleep of ages. He once said that the government of India by the English was an instrument brought over by the Lord to break our crystallised civilization. He preached the necessity for the East and West to intermingle. He was prepared to assimilate western ideals so far as to advocate the claims of animal food. Let those, he said, belonging to the upper ten thousand, who do not earn their livelihood by labour rather not take meat, but the forcing of vegetarianism upon those who have to earn their bread is one of the causes of loss of national freedom. He was strongly of opinion that unless the poverty, the blighting poverty of India is removed at once and for ever our civilization is doomed. To an ordinary Hindu necessity, he thought, was too hideous for him to think of anything else The Swami's ideal thus was to combine the ascetic and active ideals of life, to take from the west the best of what it can teach us not losing hold of the heritage of the East.

For the carrying on of this work, the Swami thought it absolutely necessary that there should be an organisation under proper leaders as apart from individuals and stray efforts and he was busy all his life founding mutts to accommodate Sannyasins for teaching and preaching, primary schools, famine and plague relief works, or orphanages, dispensaries and so on. For, he maintained that charity to be really effective must be well organised and no better instance can be given of the advantages of such organisation than the Ramakrishna mission under whose auspicies we are now met.

The Swami maintained that our present education is not a man-making education, but a merely negative, education. He remarks that by the time a boy is 16 he is a mass of negation, lifeless and boneless, and the Swami said that the days of exclusive privileges and of exclusive claims are gone, and that under the present conditions the panecea for all ills is universal education, education along national lines.—education free and unrestricted like the sun-shine or the wind—education both technical and literary and for achieving this purpose the Swami wanted organisations to be started of wealthy capitalists, for giving employment to the products of technical schools and organisations for bringing even advanced education within the easy reach of our classes. If the poor cannot now come to education, he said, education must go to them and wished to organise the Sannyasins as teachers also of secular things, who will go from place, from door to door to place not only preaching but also teaching and he called on true well-wishers of the country to act on the educated young men to bring them together and organise them. This is really the secret of success in the future. True progress is impossible unless the nation has atained a certain stage of progress in education. To do this, we

want bands of self-sacrificing young men to start schools, primary, secondary and technical so that the education may be kept in national hands and directed along lines of national well-being. Once the nation has attained to a fair share of education, material progress will afterwards become easy. But to do this, the Swami said there ought to be complete freedom from sectarianism and complete tolerance. There ought to be a personal and active love for one's fellows as apart from mere theoretical verbiage. Being of one mind, he said, is the secret of society. The more we go on fighting and quarreling on all such nonsense as Dravidian and Aryan, as the question of Brahmin and non-Brahmin, the further you are from that accumulation of energy and power which is going to make the future of India. For, the future of India, mark you, depends entirely upon that accumulation of the will-powers. Each Chinaman thinks his own way and all the handful of Japanese all in the same way and you know the result.

In education the Swami also found a means for the gradual restriction of the vigour of the caste system and the other social problems attendant upon it. For, he said, that these problems can be sloved only by a healthy and strong public opinion and that the whole problem of social reform resolves itself into the question 'where are those who want reform.' The Swami was of the opinion that a few men who think that certain things are evil will not make a nation move. Even for social reform he therefore required that it was the first duty to educate the people and you have to wait till that time comes. In his lecture on the true method of social reform he pointed out how most of the reforms that have been agitated for during the last century have been merely ornamental and true

reform of the masses can, he said, come only when the masses are made to think for themselves.

In education again he saw the solution of the problem as to the position of women in India and in this connection he has said, the women of India have many and grave problems but none that are not solved by that word "Education." All this could be done only if the national educators and leaders of the people were to nerve themselves to the task and the Swami calls on the Brahmins of India to remember that they are the preachers and teachers of the land, that they are the trustees for the people and the Brahmin having brought the country to the present pass must suck out his own poison. He advocates no dependence on others. The curse of our day is the dependence on others for thought and decision of every discription and the multiplication of machnies for relieving men of the necessity of forming an independent opinion. This is the programme of work laid down by the Swami. One of the first dangers he thought that lay before a Hindu in this task was the tyranny of words. It is not the most fluent nations in the world who have done the most in history. Where every body talks, as a general rule, very few act. He thought with Lord Curzon if fewer resolutions were passed and a little more resolution was shown, resolution to grapple with the facts of life, to toil and labour for your country, instead of merely shouting for it, the progress of India would be more rapid. Speech is never a substitute for action. Closely akin to this suspicion of tyranny of words, was the Swami's deep-seated hatred of shams. He said "the best guide in life is strength" In religion, in everything else, discard everything that weakens you. All mystery-mongering weakens the human brain. Again he says, "I desire to let the daylight of reason stream

over all things, and eject all things that have no justification in reason—" He always maintained that he was not the exponent of occult societies, for, truth stood on its own authority and truth can bear the light of day along with this ardent and fearless desire to let each man think for himself and form his own conclusions, the Swami also maintained that this work ought not to be left unregulated. All work, as I have already said, has to be organised and properly controlled. As the foreman, in the mechanic's shop, the *guru* in the spiritual sphere, the leader in public matters has a right to demand obedience and no progress is possible if the people chafe at leadership. So directed and so worked out, the Swami believed, the spirit of Indian civilization must conquer the west and create a new and more complex civilization founded as much upon material well-being and happiness as upon devotion and spiritual exaltation.

No teaching could be more helpful to us than this at the present time when young India gropes in the dark and sees a light on its path. Renunciation and service then is the first of the Swami's lessons to us and the service has to be directed towards the practical as well as the spiritual amelioration of our countrymen. To do this, it is absolutely essential to absorb the best of the teachings of the west and even to discard, it may be, many of the outward rituals and observances which an old and complicated civilization has left in its train. At the same time, we must beware not to lose our individuality either personally or as a nation, for to lose individuality is to lose oneself. For this new synthesis of the active and the contemplative ideals, organisations are needed every where, organisations of capital, organisations of labour, organisations for relieving distress and if setting aside all sectarian disputes and learning to act for ourselves, we

work for the common good, each in his own sphere, social, industrial, religious, we shall each have demonstrated that we have profited by the lessons of the great Swami, his message and the gospel for to-day.

The work before us has been admirably summarised by the Swami himself, and he says.

"This ship of our nation, O Hindus, has been usefully plying here for ages. Today perhaps it has sprung a few leaks, today perhaps it has become a little worn and if such is the case, it behoves you the children of the soil to try and stop these leaks and holes, &c. Let us tell our countrymen of the danger, let them awake, let them mend it. I will cry at the top of my voice from one part to the other of this country to awaken people to their situation and their duty therein. Suppose they do not hear me, still I shall not have one word of abuse for them, not one word of curse. Close your lips and let your hearts open. Work out the salvation of this land, each of you thinking the entire burden is on your shoulders and if now and then in the pauses of your work, you reflect, you feel a sense of failure, be comforted for what is failure ?—

What is our failure here, but a triumph's evidence,

For the fullness of the days, have we withered or agonised !

Why else was the pause prolonged but that singing might issue thence.

Why rushed the discards in, but that harmony might be prized.

———o———

NOTES AND THOUGHTS.

There is a very interesting article in the Review of Religions on the "Attitude of Islam towards other religious." The writer Mirza Gulam Ahmed quotes several verses from the Quran, which he maintains, makes it obligatory upon all Muhammadans 'to accept all the prophets who are accepted by large numbers of the human race. Ignorant Muhammadans and interested critics have grossly misrepresented the teachings of this divine teacher of Arabia. True Religion knows no hatreed; it is the distribution of love. Asia has always been universal and tolerant. Islam is no exception to it.

* * * * *

Perpetual effort is the characteristic of modern morality. A painful process has taken the place of the old harmony, the old equilibrium, the old joy and fulness of being. We are all so many fauns, satyrs, or Silenuses, aspiring to become angles; so many deformities laboring for our own embellishment, so many clumsy chrysalises each working painfully towards the development of the butterfly within him. Our ideal is no longer a serene beauty of soul; it is the agony of Loacoon struggling with the hydra of evil. The lot is cast irrevocably. There are no more happy whole-natured men among us, nothing but so many candidates for heaven, galley slaves on earth. —*F. Amiel*

Indian Wisdom or Readings From Yoga Vasishta by N. K. Ramaswamy Aiya, B. A., B. L., F. T. S., Editor Awakener of India. Price, Paper Cover As. 8.

REVIEW.

"The Path of Devotion" by Swami Paramananda is the latest publication of The Vedanta Society of New York. The book is one pre-eminently of practice, not of theory. It does not philosophise about *Bhakti*, but it shows how to live it and thus through it to attain freedom and illumination. The pages are full of profoundly wise counsels, expressed with a strength, fire, and militant boldness, which remind one of the writing of the author's great master, Swami Vivekananda. The style is strikingly simple, fluent and lucid. It has the quality of the spoken rather than of the written word, seeming to be a direct individual appeal to the heart of the reader from the heart of the writer. There is no taint of sectarian bias or dogmatism anywhere and Hindu, Christian, Mohammedan and Parsee can study it with equal profit. The five chapters deal with the fundamental religious verities of "Devotion". "Purity", "Steadfastness", "Fearlessness" and. "Self-Surrender", and every one who reads them cannot but gain a new impetus in the path of spiritual aspiration.

("The Path of Devotion" by Swami Paramananda cloth, gilt top, Portrait of author, frontispiece Re. 1 as 12. In paper, as. 14. To be had from the Ramakrishna Mission, Mylapore, Madras.)

THE PATRIOT.

This is the only English weekly paper of Independent views and liberal thoughts published from Bombay. It is edited by a Gujarathi,

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Vedanta Work.

A new hall in memory of Swami Vivekananda was opened lately and dedicated at Mylapore, Madras, India. There were processions with music, discussions in Sanscrit among Pundits, and a public meeting in the hall, which was presided over by the Hon. Mr. P. S. Sivaswamy Iyer. The Madras *Mail* of Nov. 18 says, in part:

"Proceedings at the evening meeting began with a statement by Mr. G. A. Natesan, Joint Honorary Secretary of the Vivekananda Memorial Committee. He pointed out in an eloquent speech how the present Memorial Hall was a humble testimony to the universal feeling among the late Swami's disciples and admirers, that something should be done to perpetuate his great work. It was the great ambition of the Swami that an organization should be formed and an institution founded in Madras, with ramifications throughout the country, to advance the spiritual and material needs of the people to whom Swami Vivekananda was never tired of preaching the doctrines of his universal religion. On behalf of the Committee, Mr. Natesan stated that the subscriptions collected amounted to Rs. 4,327, whereas the building cost them Rs. 5,794; thus leaving a deficit of Rs. 1,467 to be met. In conclusion, Mr. Natesan requested Swami Ramakrishnananda to take charge of the hall, wherein he hoped that the Swami would continue his beneficent work.

"Swami Ramakrishnananda thanked the people of the Presidency for giving a home to the Ramakrishna Paramahamsa Mission. He was glad to take charge of the building and to look after it, though as a *Sannyasin* nothing belonged to him, but everthing to his master.

THE CHAIRMAN'S SPEECH

"The Honorable Mr. P. S. Sivaswamy Iyer then delivered an address. He said that it was a little more than

five years since Swami Vivekananda memorial committee passed a resolution at a public meeting to perpetuate his name and work amongst them.

"There were many elements in his (Vivekananda's) teaching which appealed to educated classes with great force. In the teachings of many great men there was a tendency to lay undue emphasis upon certain points, upon certain aspects of improvement and reform. The great merit of Vivekananda's teachings was that he insisted upon all-round development of individuals and nations. He was not content with merely religious development. He taught the Vedanta philosophy that was not a philosophy to be read by the student in his closet, not a philosophy to be practised by the hermit in the forest or the recluse in his cell, but a philosophy which he proved to be quite compatible with active practical work in life. His own life was a remarkable vindication of the compatibility of the Vedanta philosophy with the requirements of practical life. He did not believe in faith alone; he believed in good works as much as in faith and there was no man who was more devoted in his faith or more self-sacrificing in the work he did. Added to his supreme intellectual gifts, he was endowed with a highly emotional temperament and was consumed by a passionate love of freedom, a passionate longing for the regeneration of his countrymen and for their improvement in all departments of life. He was not one of those who in their pursuit of the hereafter neglected the needs of the present. He was not given to despising material civilization or industrial advancement. He insisted upon the absolute necessity of raising the material condition of the people, especially of the masses, as much as upon their religious improvement. It was too often forgotten that a high degree of intellectual culture could not be attained without a certain minimum of physical well-being.

He clearly perceived this and always insisted as a fundamental part of his teachings upon the necessity of elevating the masses in all respects -economically, socially, intellectually, and spiritually —and the object which overshadowed all others in importance in Vivekananda's estimation was the imperative necessity of educating the masses. There was no greater social reformer than he and the gratest of all social reforms was that which insisted upon the elevation of the masses of this country. The work he himself did in his life time was of a most valuable character. He was no mere preacher, but had always endeavoured to put his ideas into practice every moment of his life. In the case of a great preacher or moralist, the work that he did was not to be measured by the part he might have taken as a member of the society, but must be judged by the test as to whether he had been able to kindle in the people enthusiasm for what was good, religious, and noble. That was the function of a great teacher, and that function was fulfilled by Vivekananda in a splendid manner."

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WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER XIII

(Continued from page 75.)

16. Undivided and yet remaining as it were divided in all beings, this soul (*tat*) is to be known also as the supporter of the elements, and the eater and the begetter (of them).

The thing, *ātman*, which is existent in every one of beings, such as gods, men, &c. is undivided because its nature as the knower is everywhere the same. But to the unwise it exists as it were divided by the forms of gods and other beings through saying. "This is god." "This is man."

Even though the soul is cognised by being equated with the body in such expressions as, 'I am god;' 'I am man,' yet by means of his character as the knower it

is possible to know him as a thing distinct from the body. This idea was taught at the beginning alone in the expression——"Him who knows this." [XIII. I.] But now it is said that it is possible to know him as a thing distinct from the body in other ways also :—

Whatever is the supporter of earth and other elements thrown together in the form of body, that is a thing to be known as different from the elements that are supported by it, that is, it is possible to know that thing as a distinct one. In the same manner it is the eater, that is, it is possible to know it as a thing different from the elements devoured by it on account of its character as the devoured. It is also the begetter. It is the cause of (their) origin, that is, the cause that gives rise to food and other objects eaten which have become transformed into different forms. The meaning is that it is possible to know it as a thing different from these. Because in a dead body eating, begetting and such other functions are not visible, it is concluded that the *kshetra* (or the body) which is in the form of elements thrown together cannot be the cause of eating, begetting, supporting and such other functions of the body.

17. This (soul), the light even of luminous things, is said to be beyond the *tamas*; (it is) that which is to be known as knowledge, that which is to be reached through knowledge, and that which is especially established in the heart of all beings.

Even of luminous things, such as, lamp, sun, gem and the like, this (soul) alone is the light. Only knowledge which constitutes the radiance of the soul causes lamp, sun, and such other things to shine. But lamp and such other luminous things merely cause the destruction of the all-pervading darkness that impedes the bringing together of the senses with the sense-

objects. To this extent alone these have light. The soul is said to be beyond darkness. The word *tamas* (chaotic matter) denotes *prakriti* in its subtle condition. The meaning is that the soul is said to be beyond or higher than *prakriti*. Therefore, it is what is knowable as knowledge, that is, what is to be known as possessing the sole nature of knowledge. This is also what is to be reached through knowledge. The meaning is that it is obtainable by the aforesaid means of knowledge, such as, respectfulness, &c. It is especially established in the heart of all beings, that is, in the heart of all beings such as men and others, it is especially established or firmly placed.

18. Thus the *Kshetra* (or material body) as also knowledge, and the thing to be known (through knowledge) have been briefly set forth. Discerning this my devotee becomes fit to attain the state of My Being.

Thus by the passages beginning with—" The great elements, *Ahankāra*, &c.," [XIII. 5.] and ending with —" These Elements thrown together which forms the support of intelligent souls." [XIII. 6.]. the condition of *Kshetra* has been briefly stated ; by the passages beginning with—" Respectfulness, &c. " [XIII. 7] and ending with—" meditation for the sake of the knowledge of truth." [XIII. II.], the knowledge which is the means of attaining the reality of *atman* that forms the thing to be known, has been taught ; and by the passages beginning with—" The beginningless *brahman* whose superior is Myself." [XIII. 12.] and ending with— "Especially established in the heart of all beings." [XIII. 17.], the real nature of the *Kshetrajna* who is the thing to be known has been briefly taught. My devotee discerning the real nature of this *Kshetra*, the real nature of the means of attaining the character of the soul as distinct

from the *Kshetra* and the real nature of the *Kshetrajna* becomes fit to obtain the state of my Being. The state of being which is of My nature is the state of My Being which is that of being not subject to mundane life of births and deaths. The meaning is that he becomes fit to attain the life devoid of birth and death.

Then, the eternality of the union between the *prakriti* and the *atman* which are of extremely different natures, and the difference in the work (*Karya*) of these two which exist in association with each other, and the cause of this association are taught :—

19. Know that the *prakriti* (nature) and the *purusha* (soul) are both beginningless, and know that the (mental) modifications and qualities (*gunas*) are sprung from *prakriti*.

Know that the *prakriti* (nature) and the *purusha* (soul) are both uncreated and beginningless; know that desire, aversion and such other mental modifications which are the causes of bondage, and respectfulness and such other qualities (*gunas*) which are the causes of freedom are sprung from *prakriti*. This *prakriti* which has been active from beginningless time and has undergone transformation into the form of Kshetra (or the body),—this, mixed up with the *purusha* becomes the cause of bondage of the *purusha* through its own modifications of desire, aversion and such other feelings. The same through its own modifications of respectfulness and such other qualities becomes the cause of the absolution of the *purusha*. This is the meaning.

20. In the agency of the body (*Kârya*) and of the sense-organs (*Kârana*), the *prakriti* is declared to be the cause: (whilst) in being the enjoyer of pleasure and pain the *purusha* is declared to be the cause.

Kârya (or the product) is the body, and *Kârana* is the organs of external perception and action together with the *manas* or the organ of internal perception. In being the agent of their activity *prakriti* presided over by the *purusha* is alone the cause. The meaning is that the activities which are the means of enjoyment (soul's experience) are dependent upon the *prakriti* which has undergone transformation into the form of the *kshetra* by being presided over by the *purusha*. Only the condition of being the presider belongs to the *purusha*. With this view the *Sutra*—"(The soul is) an agent, because (thus) the scripture has a purport." [*Ved. Sut.* II. 3. 33.]—and the following ones were declared. The agency of the *purusha* is, indeed, its state of being the cause of the effort to preside over the body. The *purusha* who is connected with *prakriti* is the cause in being the enjoyer of pleasure and pain, that is, is the receptacle of the enjoyment of pleasure and pain.

Thus the difference in the work (*Kârya*) of the *prakriti* and of the *purusha* which are mutually connected has been taught. Although the *purusha* has the pleasure of an independent experience of its own self, his being the cause of the enjoyment of pleasure and pain that arise from the sense-objects is here explained :—

21. Because the *purusha* abiding in *prakriti* experiences the qualities (*gunas*) derived from *prakriti*, this connection of his with the qualities is the cause of his births in good and evil wombs

The word *guna* (quality) when applied to the work of the soul is figurative. The *purusha* whose only pleasure and pain consists in the experience of its own self by itself, abiding in *prakriti*, that is, becoming associated with *prakriti* enjoys, that is, experiences, the qualities derived from *prakriti*, that is, the pleasure and

pain which are the results of *Sattva* and other *gunas* and constitute the limiting causes arising from this connection with *prakriti*.

The cause of (the soul's) connection with *prakriti* is mentioned :—

This *purusha*, having abided in a series of previous births in the particular wombs of beings like those of god, man, &c., which are of the nature of the modifications of *prakriti*, becomes attached to pleasures, &c., derived from *Sattva* and other qualities consequent upon each one of these wombs (of its birth), and consequently engages itself in works of merit (*punya*) and demerit (*pâpa*) which are the means of accomplishing these (pleasures, &c). Then for the purpose of experiencing the fruits of these acts of *punya* and *papa*, it becomes born again in *sat* or good and *asat* or evil wombs, and then commences to act, and by so doing is born again. It becomes involved in worldly life only so long and until it practises, respectfulness and such other qualities which are the means of obtaining the *ātman*. Hence it has been said here that this connection of his with the qualities is the cause of his births in good and evil wombs.

22. In the body, the *purusha* (or the dweller within) who is distinct (from the body) is the supervisor and the approver, the supporter, and the enjoyer, and is called the great lord and likewise the highest *ātman* (in comparison with the body, the senses and the mind).

This *purusha* who dwells in the body becomes the supervisor and the approver of the body, in the shape of will and such other faculties, in accordance with the activities of the body. In the same manner he becomes the supporter of the body. So also he becomes the enjoyer of the pleasure and pain derived from the activities of the body. Thus by virtue of controlling the body,

by virtue of supporting the body and by owning the body he becomes the great lord (*maheśvara*) in comparison with the body, the senses and the mind. To the same effect it will also be taught that, "Whatever body the ruler (soul) obtains and from whatever body it passes out, it moves on taking these organs with it, as the wind (moves on taking) the odours from their abodes (the flowers, &c.)" [XV. 8.]. In this body when compared with the body, the sense and the mind, he should also be called the highest *ātman* The word *ātman* will be used here in the sense of the body and of the mind, thus, in what follows :—"Some by means of the mind behold the *ātman* within the body through meditation." [XIII. 24.]. From the word 'likewise' it is to be understood that in the body (the soul) is mentioned as also the 'lord'. The *purusha* who is distinct from the body means the *purusha* who is mentioned in the passages beginning with. "The beginningless *brahman* whose superior is myself, &c." [XIII. 12.]—who is of the unbroken power of knowledge. Such a *purusha* by virtue of his connection with the *gunas* produced by the *prakriti* becomes the great ruler only with reference to this body and the highest *ātman* only with reference to this body.

23. He who knows this *purusha* (soul) and *prakriti* (nature) with its *gunas*, in however much painful a way he may live his life, is never born again.

The *purusha* of the aforesaid nature, and *prakriti* of the aforesaid nature together with the *gunas* (qualities) of *Sattva*, &c., whose nature will hereafter be described, —he who knows these, that is, knows them by proper discrimination, in however much painful a way he may live his life, that is though he lives his life in the bodies of gods, men and such other beings in an exceedingly distressed manner, is never born again, that is, is never

bound by *prakriti* again. The meaning is that at the time of the dissolution of the body you obtain *ātman* who is characterised by infinite knowledge and is purified of sins.

24. Some, by means of the mind, behold the *atman* within the body through meditation; others by *Sankhyayoga*, and some others by *Karmayoga*.

Some who are adepts in *yoga* or the concentration of the mind behold the *ātman* which is situated within the body (*ātmani*) by means of the mind (the *ātman*) through the practice of meditation. Other adepts in *yoga* after making the mind fit for concentration by means of *Sankhya-yoga* (or the practice of the knowledge of self) behold the *atman*. Some others who are not qualified for *Gnanayoga* (or the practice of the knowledge of self) as well as those who are qualified for the same but are devoted to the easier means of the practice (of *Karma*) and those that are men of note—all these, by means of the knowledge involved in *Karmayoga*, after making the mind fit for concentration, behold the *ātman* by *Karmayoga*.

25. But some others, not knowing to realise in the above manner, hear of it from others and worship (accordingly); these too, who are devoted to hearing (from competent teachers), pass beyond death.

But others not qualified for *Karmayoga* and other *Yogas* which are the means for the beholding of *ātman*, hear of it from other wise men who are the seers of truth and worship the *atman* by means of *Karma* and such other *yogas*. These too, who are devoted to hearing from (competent teachers), that is, who are exclusively devoted to hearing, (these) by the beholding of *atman* pass beyond death. These persons who are devoted to hearing become purified of their sins, and by gradually

beginning the practice of *Karmayoga* and the other means also pass beyond death. By the word, 'too', difference in the time of beholding is implied.

Then, with a view to teach the method of practising the discrimination of the *atman* who is associated with *prakriti* (matter) it is here said that all the beings, moveable and immoveable, are produced by the combination of intelligent and non-intelligent things:—

26. Whenever a certain thing, animate or inanimate, comes into existence, know that thing is from the union of the *Kshetra* (the body) and the *Kshetrajna* (the soul), O best of Bharatas!

Whenever a thing is born of the animate, or of the inanimate nature, it is born only from the natural union of the *Kshetra* and the *Kshetrajna*. The meaning is that it is born only as combined with each other but not independently of each other.

27. He who sees the supreme ruler abiding alike in all beings, the non-perishing in things that perish, sees, indeed.

He who sees the *atman*, who is a distinct entity, in all beings that are thus composed of each (of the above principles) and are of the unequal forms of gods and such other creatures, who is existent in each one of these bodies as the supreme ruler when compared with the body, the senses and the mind, and who is of one invariable nature by being the knower within them all, and who is non-perishing on account of his being incapable of destruction in the several bodies that are subject to destruction—he sees indeed, that is, he sees the *atman* as it really is. The purport is that he who sees the *atman* only as characterised by the unequal forms of gods and such other creatures and as possessed of birth, death and such other

changes, is eternally subject to the recurring mundane life of births and deaths.

28. For, seeing the ruler (*Iśvara*) who is well-established in everything the same (everywhere), he harms not the *ātman* by the mind, and in consequence reaches the Supreme goal.

In every thing, in gods and such other beings, the *ātman*, *Iśvara* (the ruler), by reason of his being the appropriator of them all, is well-established as their supporter and controller. Seeing such an *ātman* as is devoid of the inequality of forms to be the same (everywhere) on account of his possession of the uniform nature of knowledge, he harms not, that is, protects, his own *ātman* by the *ātman*, that is, the mind,—he gets it liberated from the Samsaric life of births and deaths. Accordingly from this seeing of the sameness of form in everything as constituting the knower, he reaches the supreme goal. That which is to be gone to is the goal. He attains the *ātman* as he really is, who is the supreme goal to be reached. By seeing the *ātman* as unequal everywhere by reason of his being endowed with the forms of gods and such other beings, he (only) harms the *ātman*, that is, plunges him into the mid ocean of *Samsāra* or the mundane life of births and deaths.

29. He who sees that actions are altogether wrought by the *Prakriti* alone and that likewise the *ātman* is not the agent of action, sees, indeed.

He who sees that, according to the maxim previously laid down in the passage—"In the agency of the body (*Karya*) and of the sense organs (*Karana*) the *prakriti* is declared to be the cause." [XIII. 20.]—all actions are wrought by the *prakriti*, and he who likewise sees that the *atman* whose essential nature is knowledge is not the agent of action, and he who also sees that for this

ātman, its association with *prakriti*, its presiding over the same, and its experiencing the pleasure arising therefrom,—all these are the products of ignorance in the form of *Karma* (or subtle impressions), he, indeed, sees the *ātman* as it really exists.

30. When he sees the different states of existence of the beings as abiding in a single principle and their spreading into offshoots as arising from that one alone, then he attains to *Brahman*.

When in all beings such as gods and the like which are existent as composed of the two principles of *prakriti* and *purusha*, a person sees the different states of existence such as those of being godly, human, short, long and similar others, as abiding in a single principle, that is, as abiding in the *prakriti* but not in the *ātman*, and when he also sees the spreading (of these) into the successive offshoots of sons, grandsons, and such other varieties as arising from that one alone, that is, from the *prakriti* itself, then alone he attains to *brahman*, that is, he attains the *ātman* who is infinite and is of the sole nature of knowledge.

31. This supreme *ātman*, though dwelling in the body, is without beginning and without the *gunas* (or the modes of the body), and in consequence it is imperishable, O son of Kunti, and neither acts nor gets defiled.

This supreme *ātman* which has been described as endowed with a nature distinct from that of the body though dwelling in the body, is imperishable, that is, devoid of change by reason of its being beginningless, that is being without origin in time, and neither acts nor gets defiled, that is, tainted by the physical conditions of the body by reason of its being without the *gunas*, that is, devoid of *Sattva* and other modes of *prakriti*.

Even though the *ātman* does not get by reason of its being devoid of the *gunas* (or the active modes of *prakriti*), how this *ātman* which is eternally associated with the conditions of the body, does not get defiled by them, is here explained :—

32. As the ether though pervading everything is not defiled (by anything) by reason of its subtleness, so the *ātman* though dwelling in the body in every being is not defiled (by the characteristics of the body).

As the ether though associated with all things is not defiled by the characteristics of any of these things by reason of its subtleness, so the *ātman* though dwelling in the body in gods, men and such other beings, by reason of its extreme subtleness, is not defiled by the characteristics of each one of those bodies.

33 As the one sun illumines this whole world so the possessor of the body (*Kshetri*) illumines the whole body (*Kshetra*), O Bharata.

As the one sun illumines the whole of the world by his rays, so also the possessor of the body (*Kshetri*) illumines the body (*Kshetra*), that is, by means of knowledge illumines the whole body from head to foot, inside and outside, showing that this body of mine is of such and such a nature. Therefore this *atman* of the aforesaid description by reason of its nature as the knower, is entirely different from this body which constutes the knowable object in the same way as the illuminating sun (differs) from the illuminated world. This is the meaning.

34. They who thus perceive by the eye of knowledge this difference between the body (*Kshetra*) and the knower of the body (*Kshetrajna*) and the means of deliverance from *prakriti* manifested in beings, these attain the supreme *atman*.

They who thus, in the aforesaid manner perceive this difference, that is, the distinction, between the body and the knower of the body by the eye of knowledge which is capable of discriminating objects. and the discriminating objects, and the deliverance from *prakriti* manifested in beings, these attain the supreme *ātman*, that is, attain the *ātman* who is free from the bondage of *prakriti*. *Moksha* or that by which deliverance is caused is the means of accomplishing freedom, that is respectfulness and such other means of accomplishing freedom mentioned above. By means of the knowledge mentioned above regarding the discrimination of the *Kshetra* and the *Kshetrejna*, having discerned to discriminate between them and understood respectfulness and such other means of effecting deliverance from *prakriti* which has undergone modifications into the forms or beings, they perform action. The meaning is that these becoming freed from bondage attain the *ātman* which abides in its own form and is of the nature of infinite knowledge.

Thus ends the commentary of Bhagavad Ramanuja, on Chapter XIII of the Srimad Gita, entitled the Yoga of the classification of the *Kshetra* and the *Kshetrajna*.

TERMINOLOGY OF YOGA.

BY H. N. SINHA.

(*Continued from page* 90.)

Once upon a time when the Pandava brothers were in the jungle, during their exile, one of them, Bhima, went out hunting and killed many beasts. But Nahusha, who was in the shape of an *Ajagara* or boa snake in that jungle, caught hold of him and held him in his coils so tightly that with all his strength of many thousands of elephants he was unable to free himself. At last the eldest brother Dharmaraja came in search of him, and was told by the snake that he was Nahusha, the remote ancestor of the Pandavas, turned into a snake by the curse of Rishi Agastya, and that he would release Bhima if his question was answered. That question is, who was a Brahmana, and what is it that is worth knowing"? Dharma replies to the effect that caste was no criterion of Brahmanhood, that in whomsoever truth, charity patience or forgiveness, pity, kindness and austerity are found that man is a Brahmana even if he is a Sudra by birth, that in whomsoever the reverse of these qualities is found that man is a Sudra even if he is a Brahmana by birth and that what is worth knowing is *Brahman* (the Supreme Self). Satisfied with the answer, Nahusha releases Bhima and himself obtains release from the serpent state by seeing such a righteous descendant as Dharmaraja born in his line. Then answering the questions which Dharmaraja puts to him in order to learn religion and attain knowledge of the self from such a great ancestor of his, Nahusha goes to Heaven, proclaiming—Truth, control over the senses, austerity, charity, abstention from injury to living beings, the ever remaining in *Dharma* (righteousness), these are always the means for salvation to men, not hight caste, nor birth in a high family, O King Dharma.

As Bhima is the sun of Vayu, the God of wind, he seems to represent here the *Prana*, breath or vital air; and his becoming bound and pressed in the coil of the huge *ajagara*, looks like Nahusha's performance of his *Pranayama*, in which the breath becomes *Niyamita*, held. When at last Nahusha gets even Vayu's son for his breath-exercise and sees Dharmaraja (the King of righteousness) who is the son of Yama, his *Yoga* consisting of *Yama*, *Niyama*, *Pranayama* &c. becomes complete and he goes to heaven. The story is double-pointed, one point showing that at last a *pativrata* or saviour—son in the form of Dharmaraja was born in Nahusha's line to send him to heaven, the other that the Pandavas in their troubles of jungle life had the good fortune of seeing such a worthy ancestor and of standing the test of his examination, for if Dharmaraja had not rightly answered the question he would have proved himself an unworthy son of the race, quite unfit to achieve victory in the Kurukshetra war.

There is an undoubted reference in this story to the human body as presided over by the self and its manifestations of vital energies through the nervous system. The whole of Mr. Narayana Aiyangar's *Vedàntic* explanation should not be construed literally. Only we have to alter in it Indra to represent the *Purusha*, the witness and the pure and unattached self and Nahusha the egotistic self who is the enjoyer and doer and *Sachi*, the spiritual *Vidya* or knowledge. Spiritual knowledge can never be the wife of the selfish, enjoying soul. So she consents to become the wife of Nahusha in case she does not find her true lord, that is, another higher than Nahusha. The Devas and Rishis are the centres and *Pranas* are vital currents. Nahusha keeps travelling in the palanquin, nervous system, supported by them. At last he offends Agastya the Muladhara and gets himself hurled down into the lower regions of the body as the serpent kundalini, the *Ajagara* of the fable. Indra keeps himself hiding in the thin fibre of the lotus stalk. The *Sushumna* is always described in the Yogic Upanishads to resemble

the fibre of a lotus stalk or the thin edge of a razor. It is in the middle of the spinal chord hidden amidst the waters of nerve fluid. When the centres and the vital currents swell the attenuated Indra by the pouring in of their help, Indra grows in valour and resumes his sovereignty. Nahusha is of the same nature as Indra, but his energies are directed towards low desires, This will be seen in the later part of the story when Nahusha by penance and *Yoga* and with the help of *Pandavas* who are the five *Pranas*, rises again to heaven after losing his serpentine state. The power of attracting the valour of others has been stated to have been infused by the Rishis and Devas into Nahusha. This may mean that a powerful mind bent upon worldy enjoyenent drains every source of its energies for the fulfilment of its own desires and enjoyment. This accounts for Indra hidden in the *Sushumna* becoming weak owing to Nahusha taking to himself all the nerve currents. Or it may also mean the activity and power of the Kundalini obtained by attracting into itself the energies stored in every centre, and those running through the channels of *Ida* and *Pingala* The first step to Indra's conquest is the restoring of all other gods, that is, centres and tracts, to their power and thus relieving them from the draining power of Nahusha. Agni, being the spirit hidden in the lower regions of the earth, he becomes a partner with *Indra* in receiving oblations, he becomes one with *Indra* and helps him by taking in the oblations of nerve currents. The cows seem to represent, the sensory currents, the nourisher, the giver of the milk of vitality. Nahusha denies their sacrificial offerings and in consequence gets exhausted by going down as the *āpana* and motor currents and falls down as a powerless serpent.

Reverting to the *Vedantic* significance of a serpent. A serpent is a well known symbol for sinful *karma* which binds down a being to earthly life and suffering. This *karma*-bound life of beings being eternal, a serpent is also a symbol of eternity. Nahusha or one who binds becomes a serpent, on account of his *Papakarma*. So long as he was Nahusha the

Punyakarman, the righteous, he ruled as Indra enjoying the fruits of his *Punya* and the moment he became a *Papa karman* he was hurled down as a serpent. So Nahusha may stand for the *buddha* soul which is subject to *karma*. There seems to be a pun on the word *Agha* which means sinful *karma*. *Aghavisha* is the name given to a dreadfully poisonous serpent. Bad *karma* not only has the power to bind all men within its coils but attracts to itself all their valour and kills them, subjects them to births and deaths and makes them spiritually weak. When the bad *karma is* hurled down to earth, the true Indra or self reigns supreme. In the *Bhagavata Purana*, a demon named Agha, the commander-in-chief of Kamsa, is sent by him to Gokula to kill Krishna and Balabadra. He assumed the shape of a huge serpent four Yojanas long and spread himself in the way of the cowherds with his horrid mouth wide open. The cowherds mistook the mouth for a mountain cavern and entered it,cows and all. But Krishna saw the mistake and so stretched himself inside the cavern that he tore the serpent to pieces and rescued his companions. True spirit understands the nature of *Agha* or *karma* and tears it to pieces as Krishna tore the demon *Agha* and attains salvation. So also spiritual energy should not be allowed to be bound down by the gravitating force of sinful physical activity or to swell the physical serpent but it should conquer and subdue these forces and absorb them into itself and become the free Self in all. In old Christian mythology the serpent symbolises sine.

Satan, the serpent-like Nahusha is hurled down from heaven into hell fire. He is described as the great tempter of men into sinful deeds.

Even among the early Vedic legends the association of a serpent with sinfnl nature was so strong that they had to employ another symbol to represent the opposite nature. The legendary enemy of a serpent is the *Garutman*, the king of birds. He is the beautiful winged *suparna* who brings the soma juice to Indra from heaven. He is the Indra

among the soaring birds, who by the grace of the Valakilyas surpassed in glory and strength even the Indra of the Devas. He is the embodiment of the Vedas and spiritual knowledge. Those that perform the sacrifice known as *Syena-chit* (the knowledge of Syena) are said to fly to heaven like this hawk He is the son of Kasyapa by his wife Vinata, Soon after he was born his hunger was directed to be appeased by eating *Neshadas* who had their abode in the bowels of the sea and wild beasts, like elephants and tortoise and serve in slavery his-step brothers, serpents, by carrying them to *rasātala* and other favourite haunts of theirs. He gets them scorched in heaven by the burning sun until they were cooled by the shower of Indra's rain.

To rescue his mother and himself from slaving, under the serpents and their mother Kadru, he promises to get them the heavenly nectar and secure to them thereby immortality Though he brings them the necter after defeating its angel. *Guardians* in heaven, Indra balks them of it and carries it away back, in the same way as his mother was bought to slavery by the deceits of Kadru. Various feats of this wonderful bird are mentioned in which the Valakilya Rishis occur more than once. Without going into the details of the legends relating to this bird, we shall state a few points connected with our context.

The snakes are called *Jihmagas*, the crooked goers and *Uragas*, the crawlers on breast. They therefore represent the low and crooked worldly life of selfish enjoyments and bad desires and passions. They have a tendency to hide themselves in holes underneath the ground and hence they may be compared to the vital energies of the lower and sensual centres which are engaged in *Samsaric* activities. And yet they are *Vatāsanas* or the consumers of the vital *pranas* which properly speaking ought to be used by a knowing man for a nobler spiritual purpose. They have two tongues—the one representing the internal and pure consciousness and the other the external and sensual manifestation of it. As an

antithesis to these the bird Garutman represents the other noble and spiritual aspect of the soul. He is *Suparna*, the pure and white plumed; he is not a *Pannaga*, one who does crawl on his chest like serpents or walks on his feet like ordinary animals, but *Khaga*, one who soars in heaven on his wings. If the serpents are vatasanas, he is *Pannagasana*, one who eats the serpents. He swallows into himself all these downward going energies of serpents and carries them heavenward and Godward. He is the vehicle of the all-pervading Supreme Self. He is the son and product of *Vinata*, the humble and meek *Brahmavidya*; and as such he may be taken to signify the *Brahmi-Sakti* of *Sushumna* which flies towards the heaven of *Brahmarandhra*. He is at the same time the destroyer of the Nishadas or those who have sunk down into the lower and vulgar professions and hence represent the carnal desires and lower passions.

What then is his origin described in the Vedas? What are the powers which produced him? In the *Mahabharata* the birth of this winged bearer of the nectar of immortality is elaborately described. Therein it is said that Kasyapa-Prajapati wishing to have a son performed Sacrifice, for which all the *Devas* and *Rishis* supplied fuel. When Indra who brought a mountain load of it, saw the Liliputian Valakilyas struggling hard to cross a cow's foot filled with water with the great load of a small Palasa stick on their head, he laughed and jumped across them. They got offended with Indra and performed a sacrifice for the birth of such a son to Kasyapa as would surpass Indra. As there cannot be more than one Indra to the Devas, Kasyapa pacified them by converting that son to the Indra of birds who is mightier than the Indra of the Devas. This is the origin of Kasyapa's glorious son Garutman through his bird wife Vinata who is as it were the incarnation of the spiritual power of these Valakhilya Rishis. Who then are these Valakhilyas who are described as small as the knuckle of the thumb and as drinking the rays of the sun?

In the *Rigveda* there are certain *Suktas* known as the *Valakhilya-Suktas* which Max Muller considers to be of a later origin on account of their being omitted to be commented upon by Sayana. The *Aitareya Brahmana* VI 24—28 makes the following reference to these *Valakhilya Suktas*:— It says that when the gods wished to obtain the cows which were confined in the cavern by means of a sacrifice they obtained them on the sixth day of the sacrifice by means of the Valakhilya verses which served them as a weapon to break open the cavern and let lose the cows. At the morning libation the cavern was bored with the bore *mantra* and then loosened the stone and lastly at third libation broke open the cave (*vala*). According to *Rigveda* Vala is the name of a demon who is the brother of Vritra whose cave, *bila*, containing the cows of the gods stolen and hidden there was broken into by Indra. This Vritra is the name of an *Ahi*, serpent, lying on the mountain, killing whom Indra freed the waters (1. 32-1.). The cows may be taken to represent the sensual currents or *Pranas* which are carried away by the demon of worldly desire and enjoyment and hidden in the care of the human body or in the lower centres of Muladhara and the like. Indra, the pure self or the mind attacks the cavern and releases the Pranas, or in other words make them his own rays. There appears to be a reference in this to the opening of the *Muladhara* and rousing the Kundalini Sakti by the *Pranayamic* process known as *Udghāta*. The Valakhilya Riks are mostly in praise of that Indra whose powers break open the cavern and release the cows. Valakhilya might therefore have meant the vanquishrs of the cavern (vala). And the spiritual power generated by these may be the Indra of the birds who is the destroyer of *ahi* the serpent residing in the caverns. The *Aitareya Brahmana*, after narrating the story of breaking the cavern explicitly says that the Valakhilyas are *Pranas* and gives directions for repeating the Valakhilya Suktas in a combined manner so as to evolve the regenerated soul of the sacrificer from out of the breath and

speech, eye and mind, ear and *ātman*.

Taitt Samhita V. 3,2,5. describes the construction of an altar in the great sacrifice known as *Syena-chit* or *Garuda-chayana* in the form of a flying hawk. In it seven bricks, called *Valakhilyas*, are said to be placed from east to the west and seven from the west to the east and these seven are called the *Pranas* in the head. The commentator Bhatta Bhaskara identifies the Pranas with sight and other senses. In the *Brihadaranyaka Upanishad*, these seven *Pranas* in the head of man—the two eyes, the two ears, the two nostrils and the mouth were pointed out to be described as the seven Rishis dwelling on the borders of the skull. The Valakhilya Rishis may therefore be stated to have an undoubted reference to the sense-pranas or to the sensating centres of the cerebro-spinal system through which the soul manifests as these *Pranas*. The *Pranas* are also described in the Taitt-Sahmita as the *Devas* or gods, for the reason that the senses, which are the organs of perception (*Jnanendriyas*) shine like the *Devas* and are the vehicles of knowledge. In the same context the *Devas* are also called *Marichipah* or 'the drinkers of rays,' which is also a name given to the *Valakhilyas* referred to above. The commentator explains the offerings of all the senses, the *Divyas* and *Partheas* to the *Prana* and *Apāna* therein mentioned as the *Jnanendriyas* and *Karmendriyas*. The Valakhilya Suktas are all attributed to Rishis who are Kanvayanas, the descendents of Kanva. In verse IV of VII these are addressed, "O Ye Kanvayanas! Ye are the *Sudevas*, who travel through life on life (*vajovajo*). Ye have travelled like horses." The word *vajovajo* may also be interpreted as "flying like birds." From these it will be clear that the Valakhilyas not only mean the senses offered but the senses controlled, made good and pure, so as to soar upward as the regenerated soul. They are also *marichipah* or the drinkers, and absorbers of the life producing rays of the brilliant soul-sun of wisdom. They are the sensory centres which instead of wasting their rays in generating the earthly motor currents

of action and enjoyment, use them for generating and augmenting the upward-soaring essence of the Self. The seven bricks called Valakhilyas were probably directed to be placed from east to west and the reverse order for the reason that the first seven were intended to indicate the sensory afferent *Pranas* and the second seven were intended to represent the motor or efferent Pranas. Mr. Narayana Aiyangar in a foot-note says that a *Srouti* whom be consulted said that the seven bricks run from the head down to the tail and the other seven from tail up to the head. May the Valakhilyas, then represent the seven centres from head to the tail of the cerebro-spinal system on the eastern side and the seven others to the western carrying on the afferent and efferent functions.

Moreover, in *Suktas VII* and *VIII* of the Valakhilyas *Riks* themselves, the bounty of a being called *Dasyave-vrika*, the wolf or destroyer of the Dasyus is extolled. The white oxen given by him " are shining like stars in heaven, so tall, they seen to prop the sky." His bounty is unending ; and " its fulness is as broad as heaven". Immediately after this Agni the bearer of the oblations is praised as the great sun. Thus the sacrificial fire is identified with the celestial luminary and fire, the sun. Verse 2 of Sukta X preaches the sublime doctrine of " Unity in variety." It says, " Kindled in many a spot, still one is Agni ; Surya is one though over all he shineth. Illumining this All, still One is Ushas. That which is one became manifest into all these." This clearly shows that the Valakhilyas not only represent the Pranas of the body but also show that these *Pranas* meant the manifestations of the One *Ātman* behind all these phenomena. The *Dasyave-vrika* whose bounty is praised may signify thus *Atman* who in our story is represented by the name *Suparna*. The Dasyus represent a well-known Vedic non-Aryan tribe who are said to inhabit the dark regions and described as the enemies of sacrifice. Whatever these Dasyus may stand for phenomenally, in the human body they may represent the impure *Prānas* inimical to spiritual regeneration. *Dasyave-vrika*,

therefore represents the pure and ethical self who is the destroyer of the seifish and sensual activities in the same way as the Suparna bird is the destroyer of the Nishadas. The white oxen, his gift, which shine in heaven are the bright intellectual rays of this sun-soul which shine in the heaven of the mind and support the brain. This sun is the same as Agni who is the *Atman* pervading and working in the earthly region of the body. Accordingly the One Atman shines as the Sahasrara Sun in the head sending forth his intellectual rays and as vital fire in the activities of the body.

The *Taitt Aranyaka* I. 23. describes the Valakhilyas as the hairs of Prajapati, the Creator, sent forth. The word *vālah* means hairs and *Khalah* is the name of Brahma. So Valakhilyas seem to have been described as the hairs of Brahma or Prajapati. As the same divine personages of the size of a thumb are described elswhere as the rays preceding the sun's chariot or in other words the early rays of dawn, so also here are they described as the offshoots from the Creator's body or the hairs of his body. The rays of the sun, the sparks of fire, the sprays of waters, the dusts of earth and the hairs of the body are all metaphors commonly used to indicate the infinitesimal individual souls of beings considered as the emanations of the one Infinite and Universal Spirit who is the primary source of Cosmic Energy and Life. The Liliputian *Rishis* of our legend, who are so intimately connected with the soul and the senses, seem therefore to indicate the soul atoms in the bodies of beings carrying on the work of sensation and other life-activities.

In the Mahabharatic story these are described to be making *tapas*, with the head hanging downwards from the branches a Rauhina tree. When the branch to which they were clinging was broken by the weight of Garutman carrying in his talons the time-honored opponents of the Elephant and the Tortoise and taken by him to his father Kasyapa for disposal, awakened by that sage from their tapas, they are said to have gone to mount Meru for meditation. May

not the Rauhina tree referred to above mean the tree of *Samsāra* or bodily life, *Rohina* being taken in the same sense as *Pingala* or out going vital currents through the motor-nerves. When Garutman who is the product of their sacrifice, who is the out-come of their energies turned inward and soulward and who is the result of their meditation, broke down the branch to which they were clinging on this tree of Samsara and rendered supportless thereon, and thus their tree of Samsara is cut by the sword of their knowledge, they return to the spiritual regions on the top of the cerebro-spinal mountain Meru to meditate there, in peace and quietude unattached and unobstructed as liberated beings. Rauhini may also be derived from *ruh* to grow, signifying thereby the ever-sprouting body-tree of Samsara on the luxuriant soil of accumulated *Karma*. Like Asvatha it is a species of fig or banian tree ever spreading and sending forth new roots to the earth and producing a new tree resembling the course of *samsara*. The Valakhilyas who cling to the branch of such a tree, head down-wards and make *tapas* are the *Samsaric* souls which were active downwards as the senses and the *Pranas* of the body but now engaged in *Yogic tapas* of self-control and meditation for getting freedom from the powerful bondage of this Samsara. This is not possible until the spiritually mighty soul is regenerated by the powerful concentration and upheaval of these sensating powers of the mind and body and the knowledge of the Divine Self, is roused, until the enlightened son dissolved in their powers takes wings, cuts off the branch holding them, and relieves them from it. So longing for this mighty spirit of Indra, and feeling wounded by him, they combine their tiny faggots in performing a sacrifice from which should be reborn the Indra of their united powers as the son of Kasyapa who is no other than the creative Force itself and Pasyaka, the seer of Truth.

This Kasyapa Prajapati of *Puranas* is probably the Vedic creator Prajapati who is described in the *Satapatha Brahmana* to have taken the form of a Kurma or Tortoise and created

beings, for Kasyapa is also a name given to this tortoise as being the creator of Kasyapas, as also the name Aditya is given to him on account of his shining and sending forth his rays like the sun or from his being born from Aditi the altar. It is said that Prajapati having performed *tapas* shook his body. From his flesh were born as red rays, Aruna-Ketus the *Vatarasanas* Rishis who have been already explained at some length. From his nails came forth the *Vaikhanasas*. The Vaikhanasas are a well-known set of asceties dwelling in the wood, who while leading the life of an householder maintaining a single fire are yet unattached and spiritual. They are only one step lower than the Bhikshus who have thoroughly renounced everything. From his hairs the Valakhilyas who are the *Sirshanya Pranas* or the mental vitality radiating into the senses and other organs but which are curbed and directed for the purpose of giving birth to the *Ātman*. These also represent, therefore, a set of *tapasvins* who by self-control and renunciation are bent upon achieving spiritual perfection and regeneration. Head downwards would mean the spiritual and intellectual energy which, in an ordinary person, is head or root upward, was, in the case of Valakhilyas, head downward and the direction of action upward, towards the realisation of the eternal and immortal *Ātman*, who is greater than the greatest, purer than the purest.

When the Valakhilyas of the size of the thumb saw the incomparable might of Indra or the pure Self in the huge mountain load of faggot they brought to kindle the sacrificial fire of the seer Kasyapa, their ambition was roused to the sacrificing of their little might to produce that great one. Kasyapa pointed out that the great one whom they wished to supplant was one in all and that the best way of achieving Him is to fly up as that great One and join Him. Physiologically this would mean that if the *Ātman* is to be realised, the small energies used up in the senses and other lower organs should be sacrificed and poured down into the *Homakunda* of

Muladhara and the spiritual fire kindled and regenerated there from as the *Brahmic Sakti*, Garutman, which flis up through the *Sushumna* passage to the heavenly region of the *Atman* in the crown of the head. Then alone the combined forces of the body may be said to have become one with the Indra or pure self and the mind of man become so pure and powerful as to realise the Atman which it reflects, or in other words, to attain *Brahmajnana*. The Taitt. Samhita V. 7. 6. says that the *Agnichit* or fire altar is Agni himself in the form of the bird flying up and V. 4, 11, says that " He who wants to go to heaven should perform the Syena chit sacrifice. The hawk, *Syena*, is the swiftest of birds. He who performs this sacrifice becomes a hawk and flies to the *Svarga*-heaven. Thus we see that the serpent-eating bird *Garutman* symbolises in the Vedas' the spiritual power of kundalini which not only releases the body-bound soul from the trammels of the samsaric serpent but brings immortality to all, to the Atman, to the grovelling serpents of this crooked and wordly life, nay, destruction to these serpents. He is the liberating and protecting force within every one ; he is the son of Vinata or Vidya by Kasyapa the seer and is the vital essence of the small Valakhilyas hanging on the Samsaric tree.

The two aspects of the bodily powers as serpent and Garutman may be said to represent the two conceptions of the tree of life already pointed out. The one is the ever sprouting Samsaric tree which ought to be cut and destroyed by the fire of knowledge ; the other is the tree of immortality and wisdom in which the accumulated sap runs up to the root and the tree is naturally left without any vitality to sprout again. So long as the indwelling soul is imprisoned within the four walls of the body and its power is kept absorbed and dispersed in the body, it cannot see beyond the body. But the moment the soul collects within itself all its powers and is able to shoot up beyond the four walls of the prison gate or to swell beyond the body, the body becomes a high altar for the lamps of truth and the universal mind of man begins to see, love and

sympathise with all as heirs to the same, immortal eternal and all-sustaining spirit. The body instead of being the Rasatala and Patala, the dwelling places of such grovellers in sinful deeds as the Nishadas, the Dasyus and the serpents, becomes the *Brahmapuri* or the town of *Brahman* wherein, the enlightened and knowing soul, the Indra of the soaring birds breaks the prison house of the body and lets loose the cows of spiritual rays and at the same time realises in the all-pervading Indweller the nectar of immortality and bliss. Then the two birds described in Rig Veda 1. 161 20, who are of golden plumage, inseparable companions seated on the same tree while one eats the sweet fruits, the other looks on without eating—the two birds would become one. The two verses that follow continue to discourse on the same suparnas and the sweet fruits. They say, "where the birds praise with ever wakeful eyes the distribution of *amrita-bhaga*, there is the Lovely Protector of the Universe, who has entered me the child." "The tree in which the birds are the eaters of sweetness and in which they are all stationed and procreate, upon its top they say is the sweet fruit. None eats it who knows not the father." The two birds are no doubt the individual self and the Supreme Self. When the individual self realises the Supreme then alone it may be said to eat the sweet fruit of immortality. "He who knows himself and the Instigator of all as distinct (from the phenomenal world) and is made happy by Him will attain thereby immortality." (Svet. Up. I. 6.). Such a knowing soul is the Garutman who is the eater of the snakes, the Nishads the tearer of the Samsaric tree and sender of the Valakhilyas to peaceful meditation on the top of the Himalayas i. e. higher regions of the brain and who is the Brahmic Sakti roused by the sacrifice of the Pranas in the Sushumna. The aspect of Garutman mentioned here may also be compared favourably with the conception of the *Bull* of *Mahadeva*. This *Bull* who represents in the Vedas, the bringer of *Atmic* bliss, and the supreme *Pranava* is known as the greatness and fame of

the all-pervading great God, Mahadeva, or phenomenally as the diffusive rays of the sun. To the students of Yoga this Bull who is Nandi and Vrishaba can be no other than the *Sushumnaic* current which brings the highest knowledge of the Divine Self and freedom. When Mahadeva danced his spiritual dance in the cosmos of the body who is fit to be the platform than the cerebro-spinal system, the Nandin ?

(To be Continued)

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SASEMIRA

OR

KING NANDA AND HIS PRECEPTOR.

Of the famous Kingdom of Visàla was Nanda the King. If of Visàla it was true that it was vast in extent and limitless in resources, that it was a land flowing with milk and honey, reminding one of *Swarga*, it was no less true of Nanda that his happiness as king reminded one of *Indra* dallying with *apsaras* in the forest of *Nandana*. Bhanumati was the name of his queen; Jayapàla, that of his son; Bahusruta, of his minister. Nanda loved his queen dearly. In his fondness he would openly hug her to his bosom; his seat on the throne he would share with her in public; his side he would ever have her grace with her sweet presence. These and other passionate excesses to which the king went made Bahusruta sorry. He took occasion, however, one day to point out to the king the grave impropriety of his conduct in exposing to public gaze his dear queen whose veil custom held as too sacred to be lifted even before the all-sanctifying lord of the day. The king expressed his inability to bear the pangs of her separation even for a moment, but left it for the minister to find a way out of the difficulty. The minister suggested the queen's likeness in place of the queen. The king readliy fell in with and applauded the idea, sent for a painter, and gave orders to have the queen's likenes taken. The painter gazed upon the queen from head to foot, knew her to be of the *Padmini* class, and executed her likeness to the king's entire satisfaction. As the painter, having received his rewards, was

about to leave the king's presence, there entered Sàradà-nanda, the king's preceptor. Looking at the likeness they were all admiring, Sàradánanda added his appreciation to theirs, though with a slight reservation. The painter thereupon requested him to name the defect. Sàradànanda told him that he had omitted to represent a mark of the size of *tila* (Sesame or *gingilly* seed) on the queen's left thigh. Stung by the remark, the king took the earliest opportunity of verifying Sàradànanda's characterisation, found it true, and fell a prey to that green-eyed monster, jealousy. He sent for his minister Bahusruta, told him all that had happened, and ordered Sàradànanda's instaneous execution. While Sáradánanda is being led to the place of his doom, he, in cheerful resignation, recites that famous Sanscrit verse "*Vane rane satrujàlagni madhye &c.*, which sets Bahusruta thinking, and induces him to afford in his own house a safe asylum to the preceptor who he thinks, might after all be innocent. The minister, however, informs the king that his orders have been duly executed.

One day Prince Jayapala gets ready to go out hunting. Bad weather and other ill omens would not deter him. Not even the entreaties of his friend Buddhisàgara, the minister's son, would dissuade him from what everybody else would have regarded as nothing short of tempting providence. Go he would at any cost, and he did go. The fine steed that bore him soon distanced those that followed, and plunged him into the thickest of the jungle, the home of every kind of wild beast. Catching sight of a pool there, he alighted from the steed, made it fast to a tree, refreshed himself in the cool waters, and went to rest beneath that self-same tree. All of a sudden there came a fierce tiger, seeing which the steed instantly broke loose and fled. With knees trembling beneath him and

blood running cold in his veins, the prince barely succeeded in getting up the tree whereon he saw, to his great horror, a wild boar which had already stationed itself. The prince's feelings migh be better imagined than described. The bear, strange to say, held out assurances of safety to the prince, and even made advances of friendship. Not without misgivings, the prince, in his extremity, saw no alternative but to say that he had committed himself to the tender mercies of the bear, seasoning the act, however, with a discourse on the beatitude of those that shield others from fear. He soon felt he had made friends with the bear. Night having by that time set in, the tiger also got beneath the tree. Spent with the day's exertions, the prince fell fast asleep in his strange friend's lap. While he thus lay, the tiger addressed the bear thus: "How unwise art thou, O bear in harbouring a man who has come all the way from town with the express object of killing us; he will return us only evil for good; drop him down and I will feast on him to my heart's content; then we may go our way." To which the bear made the following reply: "This man has placed himself in my hands unreservedly. Enemy though he be I will not drop him down. Faithlessness is of all sins the blackest." The prince woke up soon after, and the bear in its turn rested securely in his lap, after having enjoined on him strict watchfulness. The tiger soon tried its art with the prince as it had done with the bear, and the bait took. No sooner did the prince overthrow the bear than it caught hold of a branch and clung to it. At the sight of the bear the foiled prince began to shake with fear, when the bear pronounced on him the following curse: "Why dost thou quake, O wretch? What thou hast sown in thy former births, that thou now reapest. With *Sasemirà* on thy lips, roam at

large like one possessed." Day dawned ; tiger and bear went their way ; the prince, however, kept wandering in the forest saying *Sasemirà, Sasemirà.* The return of the riderless steed created great anxiety in the capital. Apprehending some mishap as the ill omens at the time of the prince's starting had also well-nigh boded, the king and his *suite* left in search of the prince, and tracked him to the forest. There the king saw, to his great sorrow, his demented son wandering up and down the forest and crying *Sasemirà.* The king brought him back to the capital and tried various remedies, but in vain. Then to the minister that stood beside him the king in exquisite agony thus exclaimed : "Oh that Sàradànanda were alive ! He would have at once suggested a remedy. How hastily and in vain did I murder him." Thus cursing his own fates he ordered, as the last resort, to have it proclaimed that one half of his kingdom would be given as reward to whoever would restore the prince to sanity. The minister arranges for the issue of the proclamation, goes home, and narrates everything to Sáradànanda. Sáradànanda desires the minister to go and represent to the king that he has a *Kanya* (girl) in his house, who will suggest a remedy if only she sees the case. The minister does so ; and the king, the prince, and the rest, are in the minister's house in an instant. When the king had duly taken his seat, the prince also took his, saying *Sasemirà. Saradananda* who is behind the curtain hears it and addresses the prince by name. "Sasèmirà", responds the prince 'Saradananda then addresses the following verse to the prince : *Sadbhavapratipannanam vanchana ka vidagdhala, anka-maruphya suptanam hananè kinnu powrusham.*" (To prove faithless to those that put faith in us is not cleverness ; to murder those that rest securely in our lap is not valour)

No sooner did the prince hear the verse than he omitted the first of four syllables and began to say *sèmira*. Sàradànanda next addresses the second verse · *Sètum drishtwa samudrasya gangasagara-sangamam, Brahmahatya pramuchyèta Mitradròhò na muchyate*" (The Ganges and the ocean may wash Bhramicide clean ; treachery they cannot.) The prince omits the second syllable also of the four syllables and says *Mira*. Sàradànanda repeats the third verse: *Mitradrohee Kritaghnascha yahscha visvasaghatakah, trayastè narakam yanti yavachchandradivakaram*" (Treachery to a friend, ingratitude ; faithlessness:—these three merit eternal damnation.) The prince says but *ra*. Sàradànanda pronounces the fourth verse . *Rajam bhò tava putrasya yadi kalyanam ichchhesi danam dèhi dvijatibhyo varnanam / rahmano guruh*" (If you have your son's wellare at heart, O king ! bestow alms on the twice-born; for the Brahmins are gurus.) Instantly the prince becomes quite sane and narrates to his father all that had happened between himself and the beasts in the forest. The king turns to Sàradànanda and, asks him : "Living as you do in town, O blessed lady! and withont going at all to the forest. how do you know all that man, tiger, and bear uttered ?" Sàradànanda answers : " By the grace of the Gods and elders *Vani* (the goddess of wisdom) has made my tongue her abode. Thus I know, even as I did know the mark on Bhanumati's person." Unable to control himself the king draws the curtain, sees Sàradànanda, and clasps his feet in mute reverence.

To destroy abuses is not enough ; habits must be changed. —*Victor Hugo*.

The difference between talent and genius lies rather in the heart than the head. —*Lytton*.

THE APHORISMS OF NARADA ON DEVOTION.

(*Continued from page 522, Vol. XII.*)

28. Some say that the only means to attain it (devotion) is knowledge.

We are introduced in this to the hackneyed dispute regarding the relative superiority of knowledge and devotion. The seekers after knowledge, the non-dualists in particular, go so far as to consider devotion as a hindrance to their progress, since it necessarily assumes the duality of the worshipper and the worshipped; while some of them concede, that devotion purifies the mind and is, to that extent, at least, an indirect means to knowledge. On the other hand, there are some in whose opinion knowledge is but an empty theorising and a deceptive distraction in the righteous path of devotion. This is not the place to attempt at any reconciliation of these conflicting theories.

29. There is mutual dependence, say others.

This school tries to explain away the above difficulty by saying that knowledge and devotion stand in need, each of the other, and neither of the two can even exist without the help of the other. The argument would run as follows. You cannot love a thing which you do not know; therefore, knowledge is essential for devotion. Also, you cannot attain full knowledge unless you love the object of the knowledge so well that your zeal to know it will never abate; hence, devotion is, in its turn, essential for knowledge.

30. It is its own fruit, says (Narada) the son of Brahma.

This is the author's own opinion and may be divided into two parts :—(1) Devotion is its own means and does not depend on any external or artificial aids such as learning etc. Devotion can directly spring up only by the grace of a Master or of the Lord himself. There are, no doubt, several indirect means for the furtherance of devotion, for which see aphorisms 34 to 38 *infra*.— (2) Devotion is not a means to a higher result but is its own reward, the end-in-itself. This is illustrated in the next two aphorisms,

31. As happens in such cases as dining at the king's palace.

32. By that, neither the king is pleased nor is hunger appeased.

When a king invites a person to dine with him, he does so as a matter of state etiquette. The person invited does not therefore cause any special pleasure to the king by responding to the invitation. Nor does he satisfy his own hunger, because he eats sparingly lest he be taken for a glutton by his fashionable companions. But, though there is no object to be gained by it as explained above, every one is anxious to avail himself of the royal invitation. Why? Because, the privilege of dining with the king is its own reward.

33. Therefore, it (devotion) alone should be practised by seekers after liberation.

Devotion being the end-in-itself, all other paths leading to a so-called *summum bonum* are circuitous.

34. The masters thus enunciate its means.

35. It (devotion) arises from the abandonment of worldly pleasure and of attachments.

The helpless pursuit of pleasure and the strong attachment to the objects that give the pleasure, would

leave no room in the heart for devotion to the Lord. For devotion to the lower nature in us is the diametrical opposite of devotion to the highest, and therefore it is impossible that both of them can dwell together in the same heart. This aphorism does not teach a cynical flying away from the world of men, but only a self-control capable of being a master of the senses instead of being their slave. It would be instructive to compare with this stanzas 60 to 68 of the *Bhagavad Gita*, Chap. II.

34. [It also arises] from incessant worship.

If one will only make a small beginning with the little faith or knowledge he has, and regularly and devotedly worships the form of deity that appeals to him most, there is no doubt that this practice will, in the ong run, conduct him to the right kind of devotion. The wors ip should of course be throughout hearty and sincerè, to the best of his power.

37. Ordinarily, too, [it arises] from listening to or speaking of the attributes of God.

One may accustom oneself to think of God as all-merciful, all-loving, all-powerful, all-seeing, all-pervading, and so on, or as father, mother, teacher, friend, or child. Two or more of these attributes may also be combined according to the capacity of the devotee Such a persistent habit of relating oneself to the Lord in a particular way engenders in course of time a perfect love which is synonymous with devotion.

38. But [it arises] chiefly by the favour of a great man, or by even the least grace of the Lord himself.

The means enumerated in the preceding aphorisms are only subsidiary while those mentioned herein are the chiefest and the most necessary.

39. The acquaintance of a great man is hard to cultivate, because it is hard to obtain. But [if obtained] it is never in vain.

40. Even that can be obtained only by His grace.

Even the condescension of great men to guide the aspirant aright can come about only by the grace of God, which may therefore be said to be the seed from which the tree of devotion can grow.

41. For, there is no difference between Him and that person,

This gives the reason for the preceding aphorism. There is virtually no difference between the Lord himself and the great man who is His devotee and who acts as teacher to the aspirant. Hence the Lord's grace and the grace of the great man are identical. We may understand this in the following manner. The perfected devotee, who alone is referred to here as a great man, does everything at the bidding of the Lord. Therefore, when the Lord is gracious enough to will that a particular aspirant shall be initiated into the secret of devotion, the great man will, as in duty bound, extend his helping hand to the aspirant who is favoured of the Lord. The perfected devotee is so high in the scale that, for all purposes, he is the Lord himself. This is the reason why several advanced souls have desired, as their reward, not the service of the Lord himself, but only the humble service under His humblest servants.

42. Accomplish that alone, accomplish that alone.

That is, by all that lies in your power, cultivate the acquaintance of great men, for the reasons above stated.

43. Bad company should, by all means, be avoided.

44. Because it is the root of desire, anger, delusion, confused memory, the destruction of reason and the destruction of everything

The evils enumerated in the second of these two aphorisms are a chain of causes and effects, each being a result of the preceding one and a cause of what follows it next, as explained in *Bhagavad Gita*, II. 62, 63. It is an inviolable and relentless rule that contraries cannot exist together in the same place. Hence attachment to all that is good (good men or good ideals) cannot spring up until the attachment to evil (evil men or evil things) is completely weeded out, past all chance of resurrection.

45. Though they are like waves, by attachment they become an ocean.

It is well-known that "ill weeds grow apace." Evil has such a strong fascination for the ordinary man in whom the lower nature preponderates that it takes root and grows much sooner than anything that is good. And it is part of the irresistible charm of evil that, in its first appearance, it is too subtle to be detected by even the wary eye, so that its would-be dupe mistakes it for good or thinks it to be too trivial for serious notice. From such a tiny germ grows the mighty tree of ruin, and attachment to evil is the earth, water and air which supply the nourishment for its growth. All the evils referred to in aphorism 44 *supra* are traceable to evil attachment as their root-cause.

46. Who transgresses, who transgresses illusion? He who gives up all attachment, he who follows a great soul, he who is devoid of egoism.

By the transgression of illusion is meant the liberation from *samsâra*, the attainment of the ultimate goal of all spirituality. This and the following three aphorisms sum up the attributes of the true devotee. The phrase "devoid of egoism" signifies that attitude of the devotee's mind by virtue of which he does nothing for his own sake, but everything for the sake of the Lord.

47. He [always] resorts to a solitary place; he cuts off the bondage of the world; he is above the three qualities; he gives up all getting and saving.

The solitude referred to here should be interpreted according to circumstances. For the initiate, the frequent withdrawal into literal solitude may be absolutely necessary to guard his untrained mind from perilous distractions. In the case of the advanced devotee, such a danger does not exist, and all that can be said of him is that he does not, of his own accord, hanker after company, and, even in the midst of company, he preserves his own individuality in tact. For, what is company to him who is for ever and at all times in the presence of the Lord? He is too strong to be afraid of the temptations of company, because he is free from the "bondage of the world." Or, in other words, he can live in the world and yet be out of it, as stated in the second para. of the note on aphorism 19 *supra*. "The three qualities" are *sattva* or harmony, *rajas* or energy, and *tamas* or inertia. There is naught in the whole universe which is not the result of one or more of these three qualities. To be above them is not to be bound by them, but to control them, for which devotion is the most potent means. Students of the Gita ought to be familiar with the detailed teaching as regards these three qualities. "Getting and saving" is the translation of the Sanskrit word *yoga-kshema*. *Yoga* is the attainment of what is not already attained, and *kshema*

the preservation of what has been attained. The two words put together represent the hurly-burly of life in the ordinary sense in which the world understands life. Such activities should be given up by the devotee, that is, reduced to the minimum that is necessary for the preservation of life, as explained in aphorism 14 *supra*.

48. He gives up [attachment to] the fruits of action, renounces all activity, and thus becomes free from the pairs of opposites.

Every action must bear its fruit by the unerring law of cause and effect, and hence the phrase *karma-phala-tyāga* should not be translated as renunciation of the fruits of action (for, that is impossible), but as renunciation of the attachment to the fruits of action (which is the *karma-yoga* taught by the Gita). For an explanaiton of the "renunciation of all activity," see aphorism 8 *supra*. "The pairs of opposites" means such pairs as love and hate, gain and loss, pleasure and pain, honor and derision. The advanced devotee is far above these oscillating tendencies.

49. He renounces even the Vedas. He attains single-pointed, uninterrupted love.

The renunciation of the Vedas has been explainde in the note on aphorism 8. The second part of the present aphorism is a neat paraphrase of the word "devotion."

S. VENKATARAMANAN.

It takes more trouble to conceal a sinister life than to act uprightly. —*G. J. Holoyake.*

There are two freedoms,—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought. —*Charles Kingsley*

THE UNIVERSE AND MAN BY SWAMI RAMAKRISHNANANDA.

We are extremely glad to accord our hearty and cordial welcome to this neat little book on the Vedanta philosophy and religion recently published by the Ramakrishna Mission at Mylapore Our readers certainly know of that noble, philanthropic institution of Sanyasins, the Ramakrishna Mission at Calcutta, which has been doing such excellent work, for over a decade, both in this country and abroad, for the spread of the Vedanta religion, and for the social and religious amelioration of our countrymen Swami Ramakrishnananda, the author of this work, presides over a branch of that mission at Madras and has endeared himself to all by his piety, holiness and earnest solicitude for the moral and spiritual progress of the rising generation of Madras. The present volume contains, in the main, lectures delivered by the Swami in the Vivekananda Math at Mylapore and presents in a short compass, the essence of the teachings of his Master, Bhagavan Sri Ramakrishna, on the philosophy and religion of the Vedanta. The book is obviously intended for the beginner and the general public and is, therefore, free from abstruse discussions and metaphysical technicalities which usually characterise publications of this kind. The treatment is in many respects quite original and the Swami has done his best to give a clear and succinct exposition of the essential teachings of the Vedanta in all its divers aspects. The metaphysics of the Vedanta is generally supposed to be mystical and unintelligible; and we congratulate the Swami on having succeeded in bringing such a difficult subject within the

easy comprehension of the general reader and the beginner.

In this connection we desire to invite the attention of our readers to certain important features in the recent interpretation of the Vedanta by Sri Ramakrishna Deva and his disciples, which bring out clearly the universality of the Vedanta religion and constitute, so to speak, the message of Bhagavan Ramakrishna to the world. In religion Sri Ramakrishna is a universal reconciler. The essential spirit which characterises his teachings is universal toleration. He has boldly proclaimed to the world that all religions are but different paths leading to the same goal—the realization of god ; and that which underlies all these different forms of religion is the universal abstract religion of the Vedanta. Says Swami Ramakrishnanda in Chapter I of this book, "Every man has the same longing for eternal happiness and wisdom, or, in other words, for the realization of God. Hence, religion, which like a mother towards her children is impartially disposed towards all beings, brings eternal peace to the low as well as the high. This is clearly exemplified in our own Sanatana Dharma, the mother of all religions that exist and that are yet to be. This is universal religion. Its great expounder Sri Krishna has declared, "Whoever seeks to realize Me in whatever manner, I enable him to realise Me in that manner." Thus the ideal of every religion is perfect in itself, and the method of realization is in every case similar. Born as we are in such a grand, universal religion, it is our duty to regard other religions as we regard our own. Our religion includes the religious experiences and the religious consciousness of the whole world through out all times Hence, by honouring all religions only can we be true Hindus. But it is better for a man to die in

the religion in which he is born than to leave it to take up another religion. We must not go against the grain of our nature, for nature has been described as a kindly mother that gradually leads the baby to the goal. To go against her would be committing the worst of all blunders. This is what has been preached by Sri Ramakrishna Deva. He has asked the Christian to be a true Christian, the Mahomedan to be a true Mahomedan, the Visishtadvaitin (qualified non-dualist) to be a true Visishtadvaitin; the Monist to be a true Monist. He says, "whoever is true to his own religion will, ultimately, reach God."

This is a peculiar feature in the Swami's interpretation of the Vedanta, the importance of which cannot, indeed, be over estimated, especially in these days of conflicting religions and creeds. It is, of course, a bold assertion to say that religions, antagonistic in form, are all alike fundamentally true and lead to the same goal. But if the great religions of the world are properly studied and understood, it will be seen that their fundamental teachings are in entire harmony with one another and that all alike preach the same goal, the attainment of the ultimate good. It is only with regard to methods and practices that they differ. These pertain only to the outer form of religion and do not affect the inner spirit which is the same in all. The diversity of form is also necessary when we take into consideration the diversity in the nature and temperament of the different races of mankind. The form which suits one temperament may not suit another. There is, therefore, no need for a man to change his religion for that of another. The change may not suit him and may even prove detrimental to his spiritual progress. The object of every form of religion is the purification of the heart and soul of man so as to

enable him to realize God. This, every religion can accomplish. Therefore, every man, if he is true to his own religion, will surely attain the ultimate ideal, provided he always keeps before his mind the inner spirit of religion instead of taking the form as the all in all. It is the undue importance, attached to the forms that is the cause of all the rivalry, and hatred between the different religions of the world. The attainment of that state of mind, which the Vedanta calls the Samayatita (beyond religious form) is necessary before realisation is possible, and that must be attained, not by giving up religious forms altogether but by rising above them to the inner spirit while in the observence of the outer form. Another special feature in the teachings of Sri Ramakrishna Deva is the attempted reconcilation between the several sects of the Vedanta in other words between the Dualistic and the Monistic interepretations of the Vedanta. The dualists regard that theism is the fundamental teaching of the Vedanta and that the realisation of god is only through devotion or Bhakti while the Monists approve of the Pantheistic interpretation and the doctrine of *gnana* as the only means to ultimate realisation. The Swami regards that both these conceptions are true God or Parabhraman is both personal and impersonal and may be realised in both these aspects. It is not right to say that one aspect is true and the other false. In His personal aspect God is realised through devotion while in the other aspect, He is realised through *gnana*. In the Bhakti Marga the divine grace uplifts the devotee and takes him to God while in the path of *gnana*, knowledge dispels ignorance and ultimate freedom is obtained by the removal of ignorance. The difference between the two methods of realisation has been clearly put forth by the Swami in Chapter V. of the book under review

He says "Some people think that to realise god fully one must rise from dualism to monism. This is not true in every case. The dualist by his own method attains the highest; he wants nothing higher" And further on — "Through Bhakti or devotion, Muktiis very easily realised. It gives the lover his Beloved. After finally reaching Him, for whom the soul has all the time been panting and struggling, is there any more work for it to do? There it rests. That it feels to be the highest. This is the final goal preached in the dualistic interpretation of the Vedanta"

"The monistic method of realising God is almost the same. The monist also struggles against the slavery to passions and desires. The Vedas say that the soul is bound by three gunas (ropes) Sattvika, Rajasika, and Tamasika. The monist breaks off all bondages one after another, till at last he realises his freedom. The very first lesson to Arjuna by Sri Krishna runs thus: "Go beyond the dualistic conceptions of pleasure and pain and of "I and 'Thou' know that you are changeless, infinite and perfect" In this way the monist discovers that there is nothing to limit him, and then he realises the infinite nature of his Self. To say that he loses himself, even as the dew-drop merges in the ocean is only by way of helping the understanding. The monistic conception does not destroy the individual; on the contrary, the individual who was subject to birth and death, who was weak and ignorant knows himself to be eternal, infinite and all-wise. Here there is no destruction of individuality. The man has been awakened from his false dream that he was finite. This is the Prabuddha condition, in which he realises that his true nature is eternally wise and blissful. In the dualistic method enjoyment is the ideal. In the monistic

method freedom is the ideal. By the first the lover gets his beloved at last, and by the second the slave becomes the master. Both are sublime. One has no need to go from one ideal to the other."

We believe that though the ultimate goal is the same, the pantheistic and the theistic interpretations of the Vedanta represent each a different aspect of the one ultimate Reality. Both are complimentary to each other. The one without the other is but a partial conception. The Vedanta of the ancient Rishis combine both in one harmonious whole. Those who have gone through the ancient scriptures, the Upanishads and other religious books know full well that throughout both the conceptions are put forth together as representing the ultimate Reality or Parabrahman. In other words the Vedanta of the Rishis teach that god is both personal and impersonal and must be realised as such and the realisation of one aspect naturally leads to the other. When God is realised through love He fully reveals Himself to the devotee and not simply in His personal aspect. And, he who realises God through *gnana*, realises at the same time His personal nature as well. The Monists are not quite correct in supposing that God's personal nature is either inferior or illusory and the dualists are not considered sound in rejecting the view that Brahman is the all in all the one infinite existence, excluding all and every other finite reality. Both these are found combined in the utterances of the ancient seers of the Upanishads, and any interpretation of the Vedanta, which does not attempt to harmonise the two conceptions must be deemed only a partial interpretation and does not represent the whole truth of the Vedanta of ancient India. These partial interpretations are not irreconcilable. They are in perfect

accord from the standpoint of the highest reality which involves within itself all dependent realities and relations. It is this standpoint which Bhagvan Sri Ramakrishna Deva has maintained throughout in his teachings. It appears to us that Swami Ramakrishnananda, has always rightly kept in view this highest standpoint of the Vedanta philosophy throughout in these lectures recently published. And we recommend the book to the careful perusal of all students of the Vedanta, for, in it they will find much that will help them in their difficulties in understanding the apparent contradictions in the teachings of the several sects of the Vedanta

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It is easy in the world to live after the world's opinion ; it is easy in solitude to live after our own ; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

—*Emerson*

Public spirit can never be wholly immoral, since its essence is care for a common good.

—*George Eliot*

To persevere in one's duty and to be silent is the first answer to calumny. — *George Washington*

Life is a mission ; duty therefore is its highest law.

—*Mazzini*

SRI RAMAKRISHNA, SAINT AND SAVIOUR.*

By T. Rajagopalachary M. A., B. L.,

In accepting the task of addressing this gathering on the Life of Sri Ramakrishna Paramahamsa, I feel I have undertaken a great responsibility. I am not one of those who had the good fortune to know Sri Ramakrishna Paramahamsa or to be in close touch with the most brilliant of his pupils, Swami Vivekananda, when he was staying in these parts. Nor have I hitherto taken even an humble part in the noble and philanthropic work of this great mission. Nor again could I ask for the indulgence of a hearing from you on the ground of learning or capacity to appreciate the great man whose birthday we are celebrating to-day. Little more than twenty years have passed since this inspired sage ceased to live among men; already, the volume of written testimony as to his greatness and wide influence has grown to a considerable size; and able writers, pupils and non-pupils, Indians and non-Indians, ladies and gentlemen, have in reverential and loving emulation, put before the world the leading-events of the great guru's memorable life, and the principal points of his incessant teachings, in language whose charm and vigour it is not given to me to approach. Bhagawan Ramakrishna has no longer a local fame or following. He is accepted as a guru, revered as a teacher, and venerated as an inspired saint, in India and outside. by men who are themselves leaders of men and who are second to none in the power

* Paper read at the anniversary of Sri-Ramakrishna Paramahamsa on the—1908.

of their intellects or grasp of the deepest problems of life. Bhagawan is a title reserved for God Himself, the great storehouse of all knowledge and wisdom ; and to use it for any other is only appropriate when that other is so near God in the estimation of men that the difference is inappreciable to mortal vision. Bhagawan Ramakrishna has been styled an incarnation of God by those who best knew Him and knew what an incarnation meant. The time has indeed come when it is a national duty to recognise the greatness of this God among men and to acknowledge by fitting devotion to his memory the benificence of his influence on modern religious life and thought. And I venture to conceive that my paper to-day, defective as it is sure to be in many respects, may still be acceptable to you as an humble offering at the feet of one who was the last of our great saints and who has enabled us to realise that this land of saints has not been paying homage to a series of bold imposters upon a credulous world, but has been from time to time blessed with the presence in it of Beings who realised God and told others of the infinite joy that they felt in their communion with Him.

Sri Ramakrishna was born in the year 1833 in a village in Bengal several miles away from Calcutta. Neither the place of his birth nor the time of it seems appropriate at first sight for the coming into existence of a saint. The country had been misruled for centuries past by the Moghuls and their deputies, and oppression was the rule. Spirituality had considerably declined and such learning as there was, was more pedantry than real solid thinking conducive to spiritual devotion and toleration. The wide spread of Saktaism and Tantric worship generally unfitted men for anything but dogmatism ; and pure and simple life with devotion

to God was the exception rather than the rule. The spread of secular English Education and the activity of Christian missionaries had considerable effect in unsettling men's minds from the cherished beliefs of the past and driving them into utter indifference, if not active opposition, to ancient ideals. Social and religious reform on so-called Vedic lines with the deliberate exclusion of all puranic graftings and saint worship and hero-worship included, became the clamour of the day, and the best intellects of the time dedicated their lives and powers to the preaching of a crusade against the superstitions, as they conceived, of the Hindu religion and society. Material prosperity had also considerably increased with the advent of the settled British rule and the opening up of trade and the facilities of communication, but this hardly had the effect of turning men godward; it had the opposite effect, as is usually the case. The great pioneers of Sanskrit scholarship, Sir william Jones, Colebrooke and others, had no doubt commenced their labours and had brought to light various gems in Sanskrit literature and philosophy, but the fruits of their industry were more accessible to the *savants* of England, France and Germany than to the indigenous scholars of the land and the masses of the people generally. The spread of Vaishnavaism under Chaitanya, following in the wake of Sri Ramanuja and his successors in the South was again well adapted to accentuate the devotional aspect of religion rather than the intellectual; but as yet in Bengal, unlike Southern India, none but the lowest classes of people were touched by that influence. The brahmin priesthood generally was a by-word for contempt, partly because that class had deteriorated by time and by the absence of real piety and learning among the members of it, and partly because the rapid spread of Western culture

had made the Hindus ashamed of themselves and their ancient ideals, and eager for change on Western lines. The great Ram Mohum Roy had electrified the Western world by the depth of his learning, his absolute command of English and his impressive oratory ; and the " Brahmo Samaj " which he founded was calculated to sound the death-knell of Shastraic Hinduism and faith in Avatars and manifestations. The *elite* of the land, those in the van-guard of progress, had come to the conclusion that religious reform in India, to be effective and to be able to secure the sympathetic support of the civilized world, must eschew completely all later puranic outgrowths and proceed only on barely theistic or rational lines. Every religious reformer had thus the arduous task of stemming the tide of materialism and disbelief of the educated section while at the same time he had to see that his methods were not too high for the masses of people who still cherished their ancient beliefs and were but slightly affected by outside influences.

It was at this juncture and amidst such surroundings that the future Ramakrishna Paramahamsa was born. Gadadhara was his early name and he was the son of orthodox brahmin parents who were simple, pious and poor. The father, Khudiram Chattopadhyaya, is said to have been an ardent devotee of God. We are told that he once started on a journey, and happening, about the middle of his way, to see a Bilva tree with new green leaves, stopped and gathered them for worship, and returned home without completing his journey,—an achievement worthy of his future son himself. He had a small plot of land which maintained his family, but he was so generous and hospitable to everybody that he must have been put to great straits often, though by his devotion to Rama, he always left anxiety behind. Young

Gadadhara had no education worth the name, though his eldest brother Ram Kumar was learned in Sanskrit and kept a school at Calcutta. Ramakrishna went to this school for a short time but soon developed such a distaste for barren study of books that he left it and was no more troubled with education in the wordly sense. From his years of discretion he took a natural pleasure in listening to the recitations of the Indian epics and the Puranas, especially the Bhagavata, which are sung out in the original Sanskrit and are freely interpreted in the vernaculars of the land. His ignorance of Sanskrit was really no hindrance to his becoming fully permeated by the thrilling stories of Rama and Krishna, Sita and Droupadi, and the host of other characters which are as real to Hindus of successive generations as if those personages lived with each such, in bodily form and within the range of its sight and hearing. There is no work in Indian Puranic literature which is so popular as the Sri Bhagavata, and, fully detailed as Krishna's life is in half a dozen other puranas as the Vishnu and the Matsya and the Harivamsa, there is no Hindu whose heart is not thrilled when reading or listening to the tenth book of this immortal work, which is perhaps the finest, the tenderest, and the fullest expression that any language can afford of that intense Love to God that is the keystone to the highest realization. Ramakrishna early manifested that fervour of devotion that comes not out of education. His was a soul that had been refined to a high degree of purity in previous births and we may well believe that, though to all outward appearance he was but a way-ward ignorant lad, there was that in him which was slowly fermenting during these years and was soon to burst out and present him to the world as an erratic genius, an insane fool or an inspired saint accor-

ding to the mood that he assumed or the capacity of the person who observed him.

At twenty years of age Sri Ramakrishna followed his brother to Dakshineswara, a place about five miles to the north of Calcutta, where a new temple was built and dedicated to the Goddess Kali. Ram Kumar was appointed priest of this shrine and the younger brother, assisted him and became a regular minister of the Divine Mother. But his services were of short duration. Ramakrishna, always fervent in devotion, was so worked upon by the actual presence of the image of the Goddess that he became a new man and frequently lost control of himself. For hours together he would prolong the worship and would cry out and pray to the Goddess to become visible to him. He sometimes placed on his own head the flowers intended for the Goddess and played so many other pranks in the conduct of worship that his employer became considerably perplexed. Marriage was tried and a girl of a suitable family, Saradadevi by name, of about six years of age, was selected and married to him. He returned to Calcutta and resumed his duties but to no better purpose. " His fervour and devotion " we are told " increased a thousandfold. His whole soul melted into a flood of tears at the sight of the goddess". Physicians were tried and they pronounced him incurable. The authorities of the temple kindly disengaged him from work, but permitted him to live in a separate room at the North-Western end of the temple precincts, beautifully situated, for it faced the sacred Ganges on the West and was sorrounded by thick and shady groves of trees on the Northern side.

From about this time Sri Ramakrishna entered into the second period of his life, the period of anxious outpourings of heart, the period of trances and visions,

penances and austerities, and experiments in yoga, culminating in an all-round realisation of God in all His manifestations. During this time he was actually burning with madness after God; and spiritual instruction came to him in ways which are mysterious to us. A learned Brahmin lady, an ascetic and wanderer, came upon him suddenly from nowhere in particular, and, recognising his ardent aspirations after God-realization, put him in the way of yoga-practices. The erstwhile crazy man rose in the estimation of men when the learned lady of commanding personality espoused his cause and appreciated his greatness. Another great ascetic teacher, Totapuri by name, is said to have taught him Vedanta and to have discovered in the process of teaching that the pupil was an adept in meditation and required but little instruction. Indeed the teacher recognised that he had himself much to learn from Ramakrishna. We hear in our books, of great sages like Visvamitra performing austerities for countless years with a view to control the senses and concentrate their minds on God. Ramakrishna seems to be a modern instance of such a sage and to have reached his goal much more quickly than his predecessors. During all this time Sri Ramakrishna was as one who had forgotten the existence of the world around him and even his own body was an object of no concern to him, but some sympathetic friend had to look after and nourish it and keep it from harm.

Another phase of this stage in the wonderful life of this remarkable man was what may be described as the experimental demonstration of the unity of all religions as to their ultimate goal. At one time he would dress as Radha and live a woman's life of intense love to the Lord Sri Krishna. All carnal relationship and sense of sex were thereby annihilated by him and he was aware for

the time only of that absorbing love to the Lord which is the highest offering of a devotee. Then again he conceived himself as a devout Christian and for some days and nights was entirely absorbed in realising Jesus and his Love. So again with Mahomedanism. He acquired with avidity, instruction from a Mahomedan fakir who chanced his way, in the ways of Islam and realised the purpose of that religion in his own inexplicable way. Whatever he did, he did thoroughly, and no religion seemed to have any mysteries to him. Wonderful to relate, he was dissatisfied with none and, to the end of his life, scoffed at none, but found a place for each in his expan ive mind. During this yoga period of his life, he is believed to have developed many psychic powers but he displayed none in life and realised the Hindu teaching that such *Siddhis* if frequently relied upon, hindered the attainment of spiritual perfection. It was also during this period that he perfected his realization of God as mother, and looked upon women, even prostitutes and wicked women, as but the Divine Mother in human form. When at the age of eighteen years, Sarada Devi, the wife whom he had married when she was a child, heard of his curious ways and hopeless unworldliness she travelled all the way to Dakshineswar and stood before him, anxious to know her fate. He received her kindly, called her his 'mother' and told her that as a husband he was impossible for her. Then it was that this great lady had the humility to offer herself as his perpetual slave and dedicate her life to him as her spiritual saviour. She is living now, a model of saintliness and love, a veritable Mother to the numerous holy men who imbibed wisdom at the feet of Sri Ramakrishna and are working for the cause in various quarters of the world.

We now reach the third and the most important stage of Sri Ramakrishna's life, the period during which he practically returned to this world and made himself available to men for instruction by frequent spiritual conversation. In the memorable room referred to already, he occupied a bed-stead and was surrounded by crowds of men of all grades and creeds with whom he kept up a perpetual fire of thrilling conversation. Now and again he lost consciousness and was understood to have entered the state of *Samadhi*, when he was in communion with god as the Divine mother and was lost to all around him. Sitting unconscious, with eyes half closed, and even the heart's action stopped, his return to consciousness was eagerly awaited by a hushed crowd of admiring men who blessed the opportunity that threw them into his presence and fondly hung on every syllable that emanated from him. Any passing incident, the mention of god's name, the singing of a devout song, or the presence of a saintly face, was enough to throw him into a trance, sometimes possibly, for hours, at very inconvenient moments. His was a nature which realized in life the saying *

*. यन्मुहूर्तं क्षणं वापि वासुदेवो न चिन्त्यते ।
सा हानिस्तन्महच्छिद्रं स भ्रान्तिः सा च विक्रिया ॥

Samadhi may be said to have been his natural state and the intervals of conscious life came with an effort and seemed intended to elevate the audience. In the grand words of the Bhagavad Gita, we are told of this state :

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* Every moment of life passed without. communion with God is a great loss and an irretrievable gap in life, a delusion of the mind and deterioration of the soul.

२. सुखमात्यंतिकं यत्तत् बुद्धि ग्राह्यमतीं द्रियम् ।
वेत्ति यत्र न चैवाय स्थितश्चलति तत्त्वतः ॥ VI. 21.

३. यंलब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिंस्थितो न दुःखेन गुरुणापि विचाल्यते ॥ VI. 22.

In his conscious state he was but the living example of the kind of existence depicted in another context in the same holy work.

४. यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ III. 17.

५. नैव तस्य कृतेनार्थो नाकृतेनेहकश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ III. 18.

We are told that this Samadhi state is so difficult to reach that, when once reached, it has the tendency to retain the individual in its grasp for ever and that return to conscious life is possible only to some.

Happily in India there have been many sages in the past with whom this state was common and under perfect control and who, like Sri Ramakrishna, were so anxious to benefit the world that they continued to live on this earth when at any moment they could have left it and joined themselves to the source of all life. Human language is inadequate to depict the difference between the bliss of this intermittent state in life and the perpetual state of ultimate *Samadhi* when all return to this life has become

VI. 21, 22. Where one is conscious of infinite bliss, perceivable by the intellect alone, unreachable by the senses, wherefrom the Yogin does not easily swerve, the state, as against which nothing else is a higher gain, and centred in which, the Yogin is not distubed by the greatest griep.

III. 17, 18. That man, whose joy is the Self, and who is content with the enjoyment of that self, and who finds in the Self whose Supreme bliss, has no object to achieve. He cares for no activity, he is sorry for no omission. In the whole world, he looks to none for gaining any object of his.

out of the question. It is certain that during such time all selfishness and thoughts of the world do not exist and though the distinctness of personality may continue, what persists is the Ego of Bhakti and Knowledge as Sri Ramakrishna terms it, not the selfish Ego or *Ahankara*, which belongs to the ordinary man. A fine story is told of Sri Ramakrishna which illustrates this point. During his last illness when there was much physical pain, Sri Ramakrishna was requested by his sorrowful pupils to pray to his Divine mother to make him well. After his next *Samadhi* state, he was asked whether he made such a request. Sri Ramakrishna smiled and replied that he had no remembrance of the existence of a body at the time and that such a request was impossible. This reminds us of the story of a Southern Vaishnava saint who was the right-hand pupil of Sri Ramanuja and had the misfortune to have his eyes crushed out in consequence of religious persecution. Sri Ramanuja himself, in sore grief, beseeched his pupil to get back his eyes by a special request to God during *Samadhi*. The pupil said he would. At the close of the Samadhi the anxious master asked him if he made the request. The great man replied, in perfect dismay, that the matter went out of his mind entirely, but that he asked instead for a free pardon to his bitterest enemy on earth, the wicked man who was the prime mover in procuring his torture. Such have been the great souls of humanity always. As the Gita puts it :—

६. सुहन्मित्रार्युदासीनमध्यस्थद्वेष्यबंधुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ VI. 9.

VI. 9. He is a Superior man who regards equally his well-wisher, his bosom-friend, or his foe,, a mere aquaintance, an indifferent man, his bitterest enemy or his mere relative, a man of good deeds and a habitual sinner.

During this period of Sri Ramakrishna's life, that is, about the last ten years of his existence, several great men recognised his spiritual eminence and eagerly sought his society. Men of opposite views, uncompromising in their opposition, equally sought his presence and felt attracted and instructed. Keshab Chunder Sen, who was one of the first to come under his influence, was originally the leader of the Brahmo Samaj, and gradually seceded from it and formed a new section called the New Dispen sation, the tenets of which show unmistakably the spiritualizing influence of the great master. Devendra Nath Tagore, Pundit Iswara Chandra Vidyasagar, Dayanand Saraswati, Pratap Chandra Moozoomdar and a host of other learned men had great affection and reverence for him and acknowledged his irresistible powers. Swami Vivekananda, the most intellectual and the most deservedly famous of his pupils, was marked for Sri Ramakrishna's love and esteem from the first moment of their being thrown together. With that clear vision which comes of yogic eminence, Sri Ramakrishna recognised in the boy Narendra as the Swami then was, the possession of much spirituality and all the marks of a towering personality which went to make the Swami the future instructor of men. It is with great interest that we peruse the records of the Swami's early disputations with the guru, and his imperviousness for a time to religious truths which were not based on the hard rock of intellectual conviction. The Swami's then attitude, representative as he was of the highest learning, the keenest intelligence and the soundest all-round culture that any nation or any century can produce, can be taken as typical of the standing challenge of science to religion, to justify its belief in God, personal or impersonal. Sri Ramakrishna's answer to this challenge was practical and conclusive. He quoted

no sastras and advanced no theoretical arguments. He taught no doctrines and decried no religion. His life was the practical demonstration of the truth of God's existence, and his power of *Samadhi* and the bliss which that state conferred upon him before their very eyes was the best ocular proof that any one required as to the possibility of realizing God. Sri Ramakrishna realized the Deity as the supreme, absolute Reality, Intelligence and Bliss, infinite and formless. He, more often and with greater joy, realized God as Personal, as the Divine Mother, the Father and Destroyer, or, as Sri Krishna, the God of infinite Love. "God is both with Form and without Form" he would frequently say. "For his part he preferred the Personal God and would be his servant than be dissolved in Him. In his homely and expressive language, he would eat the sugar in preference to becoming the sugar itself. Every one that came to him found consolation in his sight, inspiration in his utterances. He encouraged the the householder to perform his duties without attachment; he compelled the wearers of the yellow cloth to justify their garb by begging from door to door. He told the man of knowledge that pride was contemptible, and praised the humblest for his guilelessness. He was simple as a child and mirthful at times with the buoyancy of youth. He would neglect the rich man who fell at his feet and visit at their lodgings humble men who would have walked miles to see him. He never posed as a teacher and was angry with any person who suggested that he was one. He had no faith in a Teacher who had not a divine commission and hardly realized that He himself was come to this world with the best of such commissions. He talked in parables as many another Saviour of men had done before him. His illustrations were simple, yet well-chosen. To a meek man whom he wanted to spur, he

would say, "Hiss like the serpent, but do not bite." The great God of Love was a mountain of sugar, to him, the greatest sages were but ants who carried away somewhat bigger atoms from the mountain than the rest. The partial truths hidden in the greatest religions of the world were like the impressions carried away of an elephant in the well-known story by four blind men who felt different parts of the animal's body and took the rest to be of a piece with what each of them had felt. The unknowableness of God has a fine story to illustrate it: a father had two sons who had completed their studies in the Vedas and the Upanishads and had returned home. They were asked by their father to describe God. One of them replied by ample Vedic quotations setting forth the nature of God. The other, the younger, was put the same question. He doggedly maintained silence for quite a provoking interval and then said that was what he had learnt. *He* had understood God to better purpose. The great Being is of unspeakable Bliss and language puts itself to shame in attempting to describe it.

७. यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् नाबभेति कदाचन ॥

Again :

A man of little knowledge was compared to a cake of flour thrown into hot ghee. The cake hisses and bubbles and boils for a time ; when fully fried, all noise ceases. So perfection of knowledge prevents all display. The really learned man requires an effort to be drawn out. Such happy touches as these sayings are, humorous, satirical, or serious as the occasion prompted, and withal full of instruction, indicate to us a man who hardly suffered by the want of scholastic education. His early

learning of epic and puranic stories, his acquaintance with the songs of Rama Prasad and other Bengali devotional songs, a good memory, and a keen intellect sufficed to fit him for instructing mankind on the highest topics. Chaitanya the great Vaishnava Saint was his ideal and he would frequently refer to him as God incarnate like Rama or Krishna. He was physically incapable of caring for wealth or luxury and the very touch of gold threw him into convulsions. Thus like a child, with a heart full of Love for all, and ever bent on God, he lived and moved in this world for 53 years and passed away quietly, after a short illness, on the 16th August 1886, loved and bemoaned by a vast crowd of pupils and admirers.

In estimating the place of Sri Ramakrishna among the world's great men, we have to bear in mind that there have been two classes of religious teachers of mankind, first, those whose purpose was to teach and found a religion or a sect or a school, and secondly those who never dreamt of founding a religious system and spoke if at all, only from the exuberance of their religious feelings. The first class is generally comprised of men who are erudite scholars, fully equipped for constructive and destructive work ; they mostly conform to the world, living within it, and moving with it. If they accentuate points of difference in general religious beliefs from a majority of their community, they do so from the strength of their intellectual conviction and they are supported in such view by a respectable minority. They are morally excellent, spiritually high, and possess considerable personal attraction. Their character and behaviour in the simplest details are a model to the rest of the community and they are aware of it. The slightest flaws in their personal conduct will raise disapproval

or perhaps scandal and will greatly detract from their power and influence. It is of them that Sri Krishna says in the Divine song.

c. लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ III. 20.
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरोजनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ III. 21.

The succeeding lines of the Gita where Sri Krishna instances Himself as an example of model life have always appeared to me to be a piece of curious logic. I am not aware of any responsible personage in history whose life consisted of so many apparent aberrations from ordinary conduct as that of Sri Krishna. Apart from the miracles which he achieved, his ordinary acts were many of them inexplicable to the common world. His attitude often showed cunning, his diplomacy was questionable. Sisupala represented the ordinary on-looker when he protested against the place of honour reserved for Sri Krishna at the Rajasuya sacrifice. But *he* did not possess the key to the situation. He knew not as Bhishma and the sages did, that Sri Krishna was the Divinity in person, the *Purnavatara* as our scriptures claim for him, whose acts have to be judged from a different standard, whose motives and methods are more often inscrutable. When Sri Krishna instanced Himself as a model to men for following, he rather referred, it seems to me, to those phases of his conduct wherein he lived as a householder and as King of men, honouring the Brahmins, respecting his elders, and discharging his kingly duties to the content and satisfaction of his

III. 20. 21. you must do action at least to preserve the world (in the way of proper action); whatever a great man does the rest of the would will also do; Whatever method he pursues the same method would the rest follow.

subjects. Or perhaps he meant the statement not necessarily to refer to Himself but to be descriptive of those saintly characters, Bishma and the rest, whose spiritual perfection gave them the option to stay in the world or retire from it and who, in choosing to stay for the benefit of mankind, deliberately conformed to all the ways of the world for a reason found in the Gita itself, in the same context.

> ९. नबुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ॥
> जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् । III. 26.

Whatever this may be, the description I have now given of the first class of religious teachers, covers a wide range of time and place and is comprehensive enough to include every great thinker in the field of religion and philosophy from Kapila and Vyasa down to Sri Ramanuja, to quote prominent instances from India alone. Nor should I quarrel with one who should seek to include in this category Plato and Kant, Schlegel and Schopenhaur, or even Carlyle and Gladstone and Emerson, for all these were the centres of the highest moral influence, and, gifted with the supreme power of effective expression in language, imposed their thoughts on large masses of men, for the benefit of Humanity. Some of them might not have been without faults. Some of them could have been more pronounced in expressing their belief in the Deity. But each has to be taken in the setting in which God placed him, the time in which he lived, the forces, moral and religious, which played round him and which he sought to mould, to suit his purposes. There

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III. 26. The wiseman, should not unsettle the minds of Comparatively ignorant men who follow the path of Karma. Performing Karma assiduously, you should make it also pleasing to the said ignorant men,

is no doubt that every one of them was sincere, unselfish, and burning with a desire to improve mankind to the best of his power. The divinity in each of them essayed to come out, and succeeded more or less according to the circumstances. Sri Krishna is our authority on this point.

१०. यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।
तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥ X. 41.

The other class of religious teachers to whom the world is equally indebted consists of inspired men who have certain marked characteristics and deserve a place by themselves, apart from the former class. These are those perfected souls of the world whose life's journey is almost ended and whose stay at all here is a blessing of Providence. The Sri Bhagavata says their presence is more purifying than even holy rivers and the manifestations of God in idol-forms.

११. नह्मयमयानितीर्थानि नदेवामृच्छिलामयाः
तेपुनन्त्युरुकालेन दर्शनादेव साधवः ॥

They are very often misunderstood during their lives. They are eccentric, indifferent to the concerns of the world, unfit to mingle with the crowd and take a place in society. They have controlled their senses, conquered their aversions, and realised god perhaps not quite perfectly, in previous births; and the Almighty in His wisdom and mercy, has vouchsafed to them another life here for the common good. They are mad after God. Every moment of their lives, every desire of their heart,

X. 41. Whatever being there is in the world possessed of great power, brilliant parts, or undaunted will, know that every one such is born of out of a mere fraction of my inconceivable Might.

is straining after communion with God. They frequently hold such communion and their faces are brilliant with the flush of that enjoyment. Their neighbourhood is holy and their touch is magnetism of the most spiritual kind. We have had in India many examples of such sages. The word 'Rishi' or 'Seer' meant one who had seen God; it did not denote mere intellectual eminence. The great Suka who figures in the Sri Bhagavata, was eminently one of such kind A mere child, we are told, he was still an object of veneration for sages who would not sit in his presence. Even when he grew up, he was so simple and so ignorant of the ways of the world, that on one occasion certain ladies who were performing ablution at a bathing ghat, hardly cared to notice his presence when he approached: the same ladies were immersed in confusion out of modesty and covered up their bodies closely when the father of the sage cast his eyes upon them. An instructive story of another sage who startled the world by his oddities is told in our Puranas. There was once a great king Bharata by name, who, after ruling long his kingdom, retired to the forest and there lived a pure and austere life. He had controlled his senses and abandoned all desire and had his mind always fixed on God. On one occasion he went to the river to bathe and there encountered a deer, big with young, in the act of slipping suddenly into the current of the water. The frightened animal gave birth at once to its offspring and the compassionate sage rescued the young offspring and took it home. He gradually grew so fond of it and spent all his time in tending it that he forgot God. It came to pass that in time he died, with his eyes fixed on his pet animal and his mind anxious for its future As the fates would have it, he was again born as the very kind of animal that he had fondled, but in full possession of all his memory as to his

antecedent life. In due course he lived that life and was then born as a brahmin in a family of holy men and again with full remembrance of all his previous births. He now determined to avoid even the accidental attachment which proved so injurious to him in a former birth. He assumed the appearance of a perfect idiot, refused to learn anything, spoke obscene and incoherent language. He was abused by all and kicked about and disgraced by every one. He ate anything and anywhere and was set by his brothers to do the roughest work. Once he was caught by the servants of the king and proposed as an offering to Goddess Kali. The goddess intervened, we are told, and saved his life and set him at liberty, knowing him to be a great yogi. The sage was next impressed into the king's service for bearing his palanquin and did his part with great glee and unconcern. Strong and muscular as he was, he failed to keep pace with the rest of the bearers and was soundly chid by the king who felt the jolting painful. "Are you so tired" said the king, "that you cannot walk? You are strong, and yet cannot bear my palanquin" The sage replied, 'I' am not stout, and 'I' don't carry your palanquin. 'I' feel no fatigue". The king in anger said "How dare you deny facts ? Here you are, a mass of flesh and muscle in front of me with my planquin on your shoulder" The sage then burst fourth into a speech of wisdom, setting forth that 'soul' was not body and that the joy and sorrow of the latter were no concern of his. The king, in surprise, got down and apologising to the Brahman whom he has insulted unwittingly, prayed to him to proceed. The sage then set forth in glowing language the reality of the Atman and the transient nature of everything else. Thus concludes the story of the sage usually called Jadabharata or Bharata the idiot, one of those beautiful stories in the

Vishnu purana that are of absorbing interest. I have set forth this story in full to show how strangely sages often behave and how even such men may trip and be ruined by unforseen attachment to earthly things. It is to this class of inspired sages, irresponsible in life, supreme in wisdom, immersed in the joy of God-realization, loving and merciful to all, that our Sri Ramakrishna belongs. To the same class belong the holy men of the past in all countries and ages such as Christ, Buddha and Mahomet Ramanand and Chaitanya, Kabir and Nanak. None of these came expressly to found a religion, much less a philosophy. The trend of their personal lives was in certain paths which had really a common goal ; but their admiring followers in most cases but partially understood them and consciously or unconsciously accentuated points of difference and proclaimed what to us are diametrically opposed cults. It must be added that the distinction I have drawn is not a hard and fast one and individuals, even of the first class, may be selected whose proper place in the opinion of some, may be rather in the class of inspired saints than in that of cultured instructors. It is the merit of Sri Ramakrishna that he made his appearance when unification of religions was in the air and univeral brotherhood was being loudly preached. In Sri Ramakrishna we find a unique example of an orthodox brahmin whose attitude to the 'Mlechcha religions' was not merely that of courteous toleration but one of active approval and admiration. It may be given to none of us at present to realise that stage. But every religion proclaims, as the Upanishad does, that the goal of humanity is one * And this is the message that Sri Ramakrishna has brought to us, an old enough message, but one well nigh forgotten and reasserted for humanity by the saint whom we are met to honour to-day. It

is the message of Harmony of religions, the message of universal love and tolerance. He preached Harmony

१२. यथा नद्यः स्यन्दमानाः समुद्रे अस्तं गच्छन्ति
नामरूपेविहाय । तथा विद्वान् नामरुपा
द्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥

not as some preach who place their own religion on the top pedestal and patronisingly assign to other creeds, places below, tardily admitting that each contains some grains of truth. He took the central method of each patiently and reverently followed it himself and then, proclaimed to mankind that all religions were one and led to the same result. It is He again who has emphasised for the world the idea of the motherhood of God. Every child in its weakness clings to the mother whose affection knows no reason and Sri Ramakrishna, child as He was in his dependence, always clung with fondness on the Motherly Aspect of God, the great 'Matha' who first drew him from the obscurity of his village. The mother nourished him, solaced him, and spoke through him, and it was to the mother that he turned at every moment of doubt and perplexity. Sri Ramakrishna has also proved to the world that God-realization need not go with the learning contained in books or with experience in worldly affairs. As the Lord says in the Gita.

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* Upanishad : Thus are rivers, flowing down from various Sources, become one with the wide ocean, lose their name and form, so do the varions souls of men who obtain true insight, become one with the Supreme Lord, giving up also their forms and names.

१३. नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ XI. 53.

१४. भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ XI. 54.

Sri Ramakrishna has exposed the utter hollowness of wealth and luxury, a lesson which every saint has preached but which few have realised in their own persons so absolutely as Sri Ramakrishna did. This is a lesson which never loses by iteration and which is perhaps more sorely needed in these times than ever before and more indispensable for spiritual progress in the West and the farthest West than in the lands of Christ and Buddha, Chaitanya and Ramakrishna. Above all Sri Ramakrishna has taught us that Western ideals are not all in all and that they have their uses. It is the East that can supply the solvent for the hard dregs of Western civilization. It is to the East that the thinking West is now turning, satiated by the bitter sweets of pleasure and enjoyment and hankering after simplicity and truth. Eastern truths, hoary with age and never doubted in the past in the land of their origin, are now being discovered by the great souls of the occident and prized and proclaimed to the world with a fervour and an eloquence which makes those truths doubly precious to us. On us is the duty and ours is the privilege to utilize those treasures for our spiritual advancement. It

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XI, 53, 54. I could not have been seen as thou hast seen me now, either by the study of Vedas, by untold austerities, by pions gifts or by end less and sacrifices

But, such as I am, I can be known, perceived and fully entered into, O Arjuna, only by him who has Supreme devotion for me.

is a fitting end to the noble life of Sri Ramakrishna that his beloved pupils should form an organisation which is wide in its sympathies, unsectarian in its teachings, humane in its work, and extensive in its operations. The Ramakrishna mission is now the centre of vast spiritual influence, and all that is good and all that is holy, in this land and many other lands, in the East and in the West, is certain to respond to that influence. In Calcutta, Madras and Bangalore, in Benares, Murshidabad and Allahabad, in Khankal, in Haridwar, in distant Mayavati on the Himalayas and in Colombo in Ceylon, centres of activity have been established and works of various kinds, religious instruction, relief to the poor in distress, hospital work, technical instruction, and free boarding of poor boys in schools, are being taken up and performed by retired swamis with zeal and devotion. The Vedanta society in New York is doing useful work in influencing the busy continent of America to pause in its ceaseless material activity and think of higher things; and already the work acnieved there, the branches opened and the Vedantic publications issued augur a bright and hopeful future in that land of the almighty dollar. The mission has secured an excellent habitation in the spacious building where we have met to-day for the first time after it has been opened and it is to be hoped that from this centre, presided by our holy Swami, the districts and provinces around will receive continuous waves of spiritual instruction and repay the instruction by hearty support of this mission and its work. May the influence of Sri Ramakrishna grow for ever and may this mission prosper in its peaceful and beneficent career.

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EXTRACT

SWAMI VIVEKANANDA THE PIONEER OF THE NEW SPIRIT.

Mother Nature delights in placing us amidst extreme antogonisms, and in sending us, from time to time, her chosen ones to harmonise the opposites. Two currents of thought, two mighty currents, having a common source, have flowed down and divid .d the world's civilization into the Eastern and the Western. Two cardinal facts lie at the root of the constitution of the world,—Unity and variety, the Infinite and the Finite, Essence and Form, Religion and Science. The Western culture with its love of the *particular* and passion for definition met once again the Eastern religion with its realisation of the *Universal* and the effacement of all boundaries, on this chosen land to be melted together into a perfec-whole. With the Revolution of 1857, with the volcanic erupt tion in India to regain its individuality, the occidental thought began to force itself more and more on the Oriental mind with good and evil results. On the one hand, the crystallised civilization of Asia was rudely shaken to its very foundations the rigid-bound orthodoxy received a severe shock; on the other hand, the English educated classes were drifting in a sea of doubt, disbelief and restlessness, and were thus being cut off from the ancient moorings. National continuity was blurred; Race-culture and national-heritage ceased to inspire the people; and the Western science stood un-assimilated and lifeless. The nation began to think that it was weak, began to sink in the scale of things and its dissolution threatened to be inevitable. But no nation was ever great that devolved upon a stranger the power of protection; 'Individual nobleness is impossible without a clinging to national tradition. India began once more to throb with life and seek her innate unity and strength. There was a yearning of the spirit without the postive power of practical achievment; a vague sense

of innate strength without the means of giving it a concrete expression. All the movements of this transition period are the confused expression of an awakened sense of latent capacities. As is natural to Asiatics, this new spirit first became vocal in religion Some worshipped the relic of bygone ages, asking inspiration from the ruins of ritualism and endeavoured to build a new and enduring edifice of national life on the basis of *Karmakanda*. Others made a barren analysis of facts, without the power of synthetical expression,—theory without practice. Amidst all these uncertain and exclusive efforts of a re-awakened conscience, the glory of the Atman, the freedom of the soul and the solidarity of the universe came out as the one ruling idea. This unknown power was driving the human intellect, reconsecrating it to freedom and the adoration of 'pact,' by declaring to it its innate strength—'the universe is thine own'. Utterly insufficient to appease the demands of a growing generation,—science, art and every branch of human development awaited the coming of one who shall link and unite them all in a single national idea, and concentrate them all in one sole aim of spiritualising humanity. This is the function of Ramakrishna-Vivekananda movement. As an incarnation of the articulate expression of this undefined national consciousness, as a manifestation of a national self-assertion and strength, to breathe the spirit of unity into the geographical consciousness of India, to assimilate the scientific culture of the West with the growing knowledge of the East, to make the Vedanta dynamic, in short, to collect the whole national being and swing it into a single act of self-realization and universal redemption, a great soul was born.

The greatest men have the shortest biographies. Theirs are all interior. Thay melt all their social and individual forces and forge them into mighty thoughts that permeate and uplift humanity. "Go to Calcutta, you will have a son" was the dream of a sonless and penitent mother at the Temple of Visweswaranatha in Benares. Narendranath was

born at Calcutta in 1863. The child of universal synthesis, the apostle of modern nationalism, the soul of the people had taken human shape. His father was a leading attorney-at-law, a patrician of great wealth and influence and who brought him up in the best modern style of education. He inherited the keen intellect and broad sympathies of his father and the superb form and unerring memory of his mother. The young Narendra is said to have had an early inclination for religion and philosophy and a great disgust for the pomp and superficialities of the life amidst which he was growing. Even as a child he used to pierce with the shafts of his keen wit the mummeries of the world. He grew up a thoughtful and meditative lad, of stainless nature, with a passionate love of purity, fearless, imperious, affectionate, possessing, even when young, a marvellous influence on those around him, a born leader from sheer force of character and depth of insight. At school during the interim he would collect his mates and act the part of a teacher. He would teach them how to read and interpret history. While yet a boy he wrote a criticism of the First Principles of the great evolutionist. His mighty genius revelled in studying the brilliant epochs in the History of the world. He would, in his later days, advise young Indians to read the story of Nations, especially those periods, in which great events, titanic struggles and mighty revolutions, mental and moral, changed the face of society and brought out the divine spark within whole peoples. He loved the sublime in man and nature. He was a careful student of the French Revolution, of Shelly and Byron. He inherited the spirit of Atheism and of a revolutionary born of *sraddha* and which comes naturally to all earnest Asiatic souls. Yet amidst all these iconoclasms he hid a tender soul, tender as that of a child, a born poet and artist, a maker of men and tamer of souls. Music used to stir his soul, lift it up to divine realities. He used to say later on, how he would sing and sing until the whole universe dissolved into nothingness until he was steeped in reverie.

When a poor painter begged of him for some money, he wrote a pamphlet on music pointing out its derivation from nature and its divineness as the expression of Absolute Reason. He said on another occasion " if one connot appreciate the harmony in nature, how can one appreciate God, the summation of all harmony, sublimity and beauty." Even painting, he learnt from a kind neighbour. Independence and freedom seems to have been tne very essence of his nature. All dependence is despicable but tc be dependent on the sea-spray of ephemeral worldliness is cruelty.

As the product of Western culture, his mind was full of the ideals which the West inspires, yet as an Asiatic, the East stirred the very depth of his soul and found in Europe only a shadow. He loved and respected Keshub Sen for his earnestness and enthusiasm for humanity and actually took part in some of Keshub's private religious dramas. What part could be more suited to his tastes than that of a Sadhu, the great renouncer, naked and smeared with ashes, thrilling the audience with his sublime music and contemplative forgetfulness. The powerful organisation of Dayananda Sarasvati, his love of the Vedas, his attempt towards unity and the social amelioration of India stirred his youthful enthusiasm. The simplicity and sincerity of Vidyasagar and his zeal for reform filled him with admiration. More than all, the divine fire of a patriot's ardour was in his soul. This young visionary would feel that Indian men and women must grow in moral worth and strength; that only in a great, free and united India would Indians find light and life for the service of humanity. This young idealist felt that the day must come when India, self-conscious, radiant, purified by suffering would move as an angel of light, love and peace among the nations of the world.

Like all great men he consumed his own times, all that was good and enduring in it. But nothing satisfied this soaring soul save Absolute Perfection, the Universal. Is there a God ? Is the world all Maya ? He would dash his head

against stones and say the world is real. Even the solemn march of the salvation army would rouse his innate thirst. He would throw away his books which seemed to burn under his arm and be singing with them for hours together. Is there a God? Is the world of misery a reality? Again and again this intense quest was burning in him and was pressing for a solution. No one can give him a solution; no, not all the pandits and philosophers of the East or the West. Digust, disbelief, doubt and thirst after the divine were alternately tossing his mind. Life came to this soul as a suffering, he struggled all his life, being conscious from his very childhood of his high destiny.

Behind the merry and sociable exterior he hid a mighty fire. Few could realise the titanic conflict that entered his soul, that woke him up to self-consciousness and gave the world a sublime personality. His intellect was conquered by a dry Advaitism, but his heart rebelled against it and demanded the mediation of a personality, an embodiment of Religion and Philosophy for the soul's deliverance, to satisfy it. In the divine laboratory of his soul, the terrific Transcendentalism of Advaita and the love of Buddha, the gospel of fraternity, equality and liberty and high individualism, narrow nationalism and larger service, the love of the Universal and the love of the *Particular*, God and the world,—all stood ready to be fused into a perfect whole. All must be organic, harmonised, unified, made the moods of a single being. His heart cried out for a power outside himself, a *Guru* embodying perfection in the flesh, to still the mighty commotions of his soul.

It was at this stage of his life he was taken by a friend of his against his will, to the Paramahamsa Ramakrishna of Dakshineswar, the mad man as he called him then. Sri Ramakrishna at once recognised in him the future great man who was to move the world and asked his other disciples to write down his name on their sleeves and cultivate his friendship.

It was a momentous event in the history of the world—this meeting of a polished budding young man, full of disgust for things Eastern—its idolatry and superstitions, full of Western culture and enthusiasm for its organisation with the nudest and sweetest saint of the world, an incarnation of Eastern ideals. A vivacious youth, a creative and dominating intelligence, a rampant Vedantin and revolutionary, a born freethinker and iconoclast was caught in the meshes of a Religion of ecstasy and Kali-worship. With a doubting spirit and sarcastic tone, he put him the question, "Is there a God?" "Yes" came the assuring answer. "Can you show Him to me?" "Yes, my boy; will you come to-morrow?" asked Sri Ramakrishna. Narendra promised to do so. On this promise depended much that was to be in the womb of time though afraid that the mad man may bite him when alone, i e, with his characteristic courage, resolved to meet him, prepared to break his jaw should be try to harm him. Besides, his inner promptings led him to the fulfilment of his destiny—the enlightenment of humanity. The moment Sri Ramakrishna met Narendra he laid his fingers on his heart and the young and sceptic Narendra was no more and Vivekananda, the priest and prophet of humanity, took his place. The veil was torn, Vivekananda was in Samadhi; no more doubts, the knots of his heart were rent asunder, the strange and universal synthesis of Ramakrishna crowned all his thoughts, tinged them and lifted them up to heaven. The tumult of his heart was silenced; his intellect still doubted and struggled until a certitude born of ocular demonstration, until philosophy was made real to the sense, healed the wounds of his soul.

It is this certitude that rang across the hall of the Parliament of Religions, when he declared, "I have seen God, I have known the Truth," a certitude that was the soul of his enthralling eyes, the inspiration of every word he uttered, the secret of his great life.

"Mother! Mother! Send me one who would oppose me, who would offer even an intellectual resistance" was the

earnest prayer of the divine Ramakrishna long before he met young Narendranath. He wanted one who would fully grasp his ideas, who would be great enough to realise all that he had realised and to apply them to the needs of thirsting humanity. In response to his prayer, it is said, he saw a streak of light flashing across the sky from Benares towards Calcutta. Sri Ramakrishna used to say "my prayer is granted; my man would come to me one day."

What is this opposition which Sri Ramakrishna desired? The answer to this question will fully explain the relation between the divine Master and his great disciple. In all nations there are minds which incline to dwell on the conception of fundamental unity, the raptures of prayer and the ecstasy of devotion melting all being in to One Being. This tendency finds its highest expression in the East which rises to pure and lofty strains in celebrating it. If the Eastern contemplativeness thus tends to a sublime unity in which all things are absorbed, the Western action tend directly backwards to diversity. If Ramakrishna melts and reduces everything to unity, Vivekananda opens and creates life in diversity. These two apparently opposing principles, being and intellect, necessity and freedom, power and distribution, consciousness and definition, thought and action, rest and motion, Brahman and Sakti are symbolised by Sri Ramakrishna and Sri Vivekananda. In short, the end of Sri Ramakrishna is pure science and that of Vivekananda is the highest instrumentality or the executive deity. But these two are identical though seemingly opposed on a lower plane. What is action but dynamic thought, thought in motion. "I and my father are one." There is in nature a tendency to complete itself. No picture of Sri Ramakrishna would be complete without a picture of Vivekananda by its side. Always living in the highest spiritual plane, always in the hyper-conscious state of *Samadhi*, Sri Ramakrishna could not work in this world. Hence he prayed for one who embodying in himself the antagonistic principle could soar with him in

the highest plane and yet be a worker and enhance his energy taking cognisance of the realities of the universe. He prayed for one who would subtract the European science and her love of the finite with the Religion of Asia and its love of the infinite. The East supplies the philosophy of life, the basis of all forms and sciences. It was the dream of Swami Vivekananda to build a sound social and political life on the basis of the Vedanta and to prove to the world that the East and the West are but lines in the immense poem of existence. "Can you be an occidental of occidentals and yet be oriental to the core in Religion" asked the Swami.

Vivekananda graduated when he was nineteen and went through a course for the lawyer's profession. But Ramakrishna dissuaded him from it. After his father's death, he lived with his guru until after his Mahasamadhi, preparing himself for his great work. He found in his Master that universal harmony, the end of his being, that reconciliation of the opposites which waged a terrific war within his breast. He realised that the Vedanta if properly understood is intensely dynamic. At this period of his life he submitted himself to the severe discipline of all kinds of yogic practices. He was blessed with all the powers of his Master's great realisations, with the fruits of his 19 *bhava Samadhis*. Sri Ramakrishna used to say "if Keshab had one Sakti, Noren had 19. I am the slave who struggled all my life and Noren is the prince who enjoys the fruits thereof without an effort". The Master lived until the latent possibilities of the disciple were fully brought out, until he could transfer his energy unto him, until he could re-incarnate and express himself through him. Vivekananda took Sannyas and soon his blessed Master attained the *chittasamadhi*.

Motherland, Religion and Guru formed the dominant notes of Swami Vivekananda's later life. For did he not open his Madras cmapaign with "Jai Aryavartaki Jai. *Jai Sanatana* Dharmaki Jai. Jai Ramakrishnaki Jai." It was the glory

of his Soul that he felt these to be identical from a subjective standpoint. The thoughts his mind conceived, the love he breathed, the religions, political and social ideals he preached, the solutions he offered to his various problems of life, in short, his service to his motherland and humanity will be considered next.—*The Bala Bharata.*

(To be continued.)

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Vedanta Work.

AMERICA.

Swami Vivekananda's birth day was celebrated by the Vedanta society of New york on Saturday, January 25th. Swami Paramananda presided and conducted the service with such a spirit of true devotion and reverence for his great Master that every one present could not but carry away in the heart a deeper love for the inspired Teacher, who was the first to make known to the West the true religious teaching of the East. It is nearly fifteen years since that eloquent message rang out from the platform of the Parliament of Religions at Chicago. The voice that spoke it is now stilled. Yet like a seed, planted on fertile soil it has gone on working silently, steadily, until to day people scarcely recognise why the whole tenor of the religious mind of America has changed. But those who listened on Saturday afternoon to the touching words of the Swami as he told with fervor of his Master's wonderful life could not forget how great was their debt and the debt of all America to Swami Vivekananda.

A large picture of Swamiji was hung above the altar placed below the star on the high lecture platform. The Swami himself with loving fingers had wreathed it with flowers and covered the altar below with fragrant blossoms and fruits. The picture of Bhagavan Sree Ramakrishna and other photographs of Swamiji in the rooms of the society were also garlanded by him. The service began with meditation, after which two of the members of the society repeating in unison at the close of each stanza, the "*Om Tat Sat Om*". The Swami Paramananda in simple and

feeling manner gave an outline of the life and teachings of the man, who to him, is Master and dearest Friend though no longer in physical life. He told how the parents of Swami Vivekananda who lived near Calcutta, had no child, but dearly longing for one his mother prayed earnestly and offered sacrifices before the image of Siva, and finally a vision came to her of Mahadeva (Siva) saying that because of her earnestness and deep longing He would incarnate through her as her son. She was overjoyed, and in due time a son was born to her, whom she called after the local name of Siva, by which name Swami Vivekananda was known to his friends and playmates.

Even from a little child he was known for his absolute fearlessness and truth, and for his gentleness and courtesy which made him beloved by all. While yet a boy came that event which was to crystalize and form his life—he was taken by a relative to see Sri Ramakrishna, whose greatness was hardly realized at that time by ordinary people ; nor did Swami Vivekananda then know the wonderful qualities of this Man, but Sri Ramakrishna perceived his, and spoke lovingly asking him to come again to see Him.

Some one had told Sri Ramakrishna that Vivekananda sang beautifully, so the saint asked him to sing and almost immediately entered into Samadhi—so it was always when Vivekananda sang. The Master told the boy of many things in store for him, but Vivekananda refused to believe, saying he was only a boy of Calcutta—nor could these things be ? Day after day as he returned to visit the saint, he felt the wonderful manifestation of Love and Divinity and that was the influence which took him nearer and nearer to his Master.

Sri Ramakrishna would talk of Vivekananda telling how wonderful he was, and how one day the whole world would recognise his greatness. Swami Vivekananda would often tell, later, how he did not believe the marvellous things prophesied of him—but in time all proved true that Sri Ramakrishna had told of him. Sri Ramakrishna lived but few years after Vivekananda first went to him, and when He passed out of His body, He left Vivekananda in charge of all his disciples, and to them the Swami gave their Sannyasin names. He thus founded the order, and renouncing all possessions, jumped all over Northern India, then went South, and to-day in hundreds of villages and towns where he paused even for a day, he is remembered with love and veneration for the blessings he shed even in his passing.

While travelling he went through great discomforts passing many days and nights without food or sleep, but he never wavered in his faith in the Lord and himself.

During this time he had many experiences through which he came into a realisation of God that he had not attained before. His faith and love for God and Humanity were boundless, and all who knew him, both in the East and in the West, felt the greatness of the Love and sympathy, the inspiring courage and energy which incited to heroic actions.

He endured great privations gladly to serve his Lord, and the hardships he faced when he came as a delegate to the Parliament of Religions in Chicago, were many. This to us, is the most familiar part of his life, and Swami Paramananda spoke feelingly of his struggles against seemingly overwhelming odds, and now, after making the speech before the first audience he had ever addressed —that roused thousands to enthusiasm—he closed himself

in his sorrow, saddened to feel he was no longer unknown and free, but a public man. Thus was the Vedanta movement begun in this country—a movement which owes its origin to the divine love and faith of this man who gave his whole life freely and joyously to the service of Humanity ; and who has inspired thousands with a like desire towards whose fulfilment they strive patiently and tirelessly. His last days were spent in the monastery near Calcutta where he played with the animals and birds like a child with his child-disciples, with whom he danced and played as one of themselves—they loving him in return. He passed out of this life on July 4th 1902.

It is impossible in a report such as this to do justice to the simple dignity and feeling with which Swami Paramananda spoke, nor to convey the sense of nearness of a beautiful spirit, which was patent to one who had never known Swami Vivekananda in person ; so, how close must he have been to those who knew him ! It was indeed not the worship of personality but communion with a spirit which is universal, which will strengthen and inspire us to live as he did for the service and elevation of our common humanity.

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BENARES.

The following is a short report of famine relief work done by the sannyasins of the Ramakrishna Mission at Satpara and neighbouring villages in the Puri District up to 31st January. During this period the workers were engaged in going about from village to village seeing the condition of the people, giving relief in urgent cases and trying to find out the most affected spots where no kind of relief had reached as yet. They have found a place named Bajrakote which is most affected and where Government relief given is very insufficient. They have therefore decided to open a regular relief centre at Fatehpur near Bajrakote. The amount of money received up to date is Rs. 937-14-4½ besides a large number of old and new cloths. The names of the kind donors with the amount of their contribution are regularly published in the organs of the mission, Prabuddha Bharat and Udbodhan. We beg specially to mention here the name of Kumar Manmatha Nath Mitra Bahadur of Shampukar, who has placed Rs 101 in the hands of the mission for famine relief work.

Any further contribution will be thankfully received by Swami Brahmananda, President, Belur Math (Howrah), or Manager, Udbodhan, 30, Bosepara Lane, Bagbazar P. O. Calcutta.

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CHAPTER XIV.

In the thirteenth chapter it has been thought that by knowing the reality abont the nature of *prakriti* and *purusha* which are associated with each other, one obtains release from the bondage (of *prakriti*) by means of respectfulness and such other qualities of knowledge fostered by love and devotion to the Lord. There, it has also been taught that the cause of bondage is attachment to pleasures and such other enjoyments which are made of *Sattva* and other *gunas* and have continued to flow in succession from the past. To this effect it has been taught in the passage—"This connection of his with the qualities is the cause of his births in good and evil wombs." [*XIII.* 21.]. But now, in this chapter, will be taught the manner in which the *gunas* become the cause of bondage and the method of getting rid of the gunas :—

Sri Bhagavan said:—

1. Again will I declare to you (yet) another knowledge, the highest of knowledges, by knowing which all saintly men (*munis*) have passed from this worldly life to supreme perfection.

Yet another knowledge, that is, knowledge other than the one mentioned before which is also involved in the same *prakriti* and *purusha* and which relates to *Sattva* and other *gunas*, I will declare to you. And this knowledge is the highest of all knowledges relating to *prakriti* and *purusha* by knowing which all saintly men (*munis*) of meditative character have attained from here, that is, from this circuit of mundane life, to supreme perfection

Again this knowledge is distinguished by means of its fruition :—

2. Resorting to this knowledge, those who have attained sameness of nature with myself are not born even at the time of creation, and are not hurt at the time of general dissolution (*pralaya*).

Having recourse to this knowledge to be mentioned those who have attained to sameness of nature with myself, that is, obtained equality with me, are not born even at the time of creation, in the act of creation do not obtain the activity, and are not hurt at the time of the general dissolution (of the world), in the act of general dissolution do not become subject to the active state of dissolution.

With a view to state the manner in which the *gunas* of *prakriti* become the cause of bondage, it is here said that the state of the entire collection of beings as resulting from the union of *prakriti* and *purusha*, taught in the passage—"Whenever a certain thing comes into existence." [XIII. 26.]—is caused by the Lord Himself :—

3. The womb (of the universe) is that great *brahman* (or *prakriti*) of mine in which I place the embryo; the origin of all beings proceeds from that, O Bharata?

The great *brahman* (or *prakriti*) of mine is what forms the womb of the whole universe, in which I place the embryo The non-intelligent *prakriti* pointed out in the passage—"This *prakriti* of mine is divided into eight parts in the form of the earth, water, fire, air, and ether, the mind, the principle of *Mahat* (or *Buddhi*) and the *Ahankara*. This is my lower *prakriti*." [VII 4 and 5.] —is designated as the great *brahman* on account of its being the cause of *Mahat*, *Ahankara* and such other modifications of *prakriti*. Also in the scriptures in some places even the *prakriti* is declared by the name of *brahman* as in the passage—"He who understands all and knows all, whose austerity (*tapas*) is full of knowledge; from Him this *brahman* and the food possessed of name and form is produced." [*Mund. Up.* II, 2. 4.]. The higher *prakriti* composed of the collection of intelligent things which is pointed out in the passage "Know that to be my higher *prakriti* which is other than this (lower one) and which consists of individual souls (*Jiva*),— [VII. 5.]. This alone as forming the seed of all living beings is here signified by the word 'embryo (*garbha*). In it, in the non-intelligent great *brahman* which constitutes the womb, I place the Embryo composed of the collection of intelligent souls. The meaning is that with the non-intelligent *prakriti* which forms the field of enjoyment I unite the intelligent *prakriti* which forms the collection of the various kinds of enjoyers. Therefore from that union of the two kinds of *prakriti* which is caused by my will, the origin of all beings from Brahma down to a clump of grass, proceeds.

It is (here) taught that the union of the intelligent and the non-intelligent *prakritis* in the condition of effect is also caused by myself:—

4. In all wombs whatever forms are produced, O Son of Kunti! for all these *brahman* (or *prakriti*) is the great womb, and I am the seed-giving father.

In all wombs, in those of the Devas, the Gandharvas, the Yakshas, the Rakshasas, men tame beasts, wild beasts, birds, reptiles and such other creatures, whatever forms of each of these several beings are produced, that is, are born for all these *brahman* is the great womb, or the cause, that is, the *prakriti* which is existent in all the modes of existence terminating with the principle of *Mahat* and is endowed with the collection of intelligent souls that are placed in it by me, is the cause. I am the seed-giving father: the meaning of this that I am the depositor of the collection of intelligent souls in each of these several wombs, in accordance with their respective *Karma*.

The cause of birth again and again in the states of existence as gods and such other beings, of those, who, at the beginning of creation, are thus born in the wombs of gods and such other beings by their association with non-intelligent *prakriti* brought on by the force of previous *Karma* is herein taught:—

5. *Sattva* (goodness) *rajas* (passion) and *tamas* (darkness),—these are the *gunas* (modes) which spring from *prakriti* and bind with the body the imperishable tenant of the body, O great armed One!

The three gunas are *Sattva rajas* and *tamas* which are particular modes of *prakriti* resulting from essential nature and are perceivable solely through luminosity and such other effects produced (by them). These which are unproduced in the state of *prakriti* but are produced in its several states of modification bind this tenant of the

body who is associated with gods; men and such other bodies composed of *Mahat* and such other products of *prakriti* and who is imperishable and is in himself unfit for association with the *gunas* and (yet) who dwells in the body. The meaning is that these bind (him) by the conditioning cause of dwellership in the body.

The dispositions of *Sattva, rajas* and *tamas* and their mode of binding the *atman*, are taught :—

6. Of these, Sattva which, by reason of its stainlessness, is productive of luminosity and diseaselessness, fathers (the soul), O sinless one, by the attachment of happiness and by the attachment of knowledge.

Of these, of *Sattva, rajas* and *tamas* the nature of *Sattva* is of this kind. By reason of its stainlessness it is productive of luminosity. Stainlessness is the state of being devoid of obstructions to the manifestation of luminosity and happiness. Hence the meaning is that on account of its nature being solely tending towards the production of luminosity and happiness it forms the cause of luminosity and happiness. Luminosity is knowledge of the real nature of a thing. Diseaselessness is being devoid of the effect called disease, that is, being without cause for the possession of sickness. This *guna* known as *Sattva* binds the tenant of the body described above by the attachment of happiness and by the attachment of knowledge, that is, it creates in a person the desire for happiness and the desire for knowledge. When the desire for knowledge and happiness is created in a person he enters on the pursuit of worldly and religious means for the accomplishment of the same. Consequently he is born in such wombs as constitute the means for the enjoyment of these results. Thus *Sattva* binds the soul through the attachment of happiness and knowledge. The production of

happiness and knowledge and the rise again of the desire for (more of) them, is what is called *Sattva.*

7 Know *rajas* to be of the essential nature of passion and productive of desire and worldly attachment; it binds, O son of Kunti, the tenant of the body by the attachment of work.

Know *rajas* to be of the essential nature of passion, that is, to be the cause of passion. Passion is the eager desire which men and women have for each other. It is productive of desire and worldly attachment, that is, the place of origin of desire and worldly attachment. The meaning is that it is the cause of desire and worldy attachment. Desire (*trishna*) is thirst for the enjoyment of several objects such as sound and others. Worldly attachment (*sanga*) is longing for the society of friends and relatives. By these it binds the tenant of the body through creating (in him) a longing for work, that is, for action For in the case of works whatever actions an embodied soul pursues with attachment, since these are in the form of merit and demerit, (*punyapapa*) they become the cause of birth in wombs which constitute the means for the enjoyment of their fruits. Therefore through the attachment of work *rajas* (passion) binds the embodied soul. What is said is that this *rajas* is thus the cause of worldly attachment and desire and of the attachment of work.

8. But know *tamas* to be productive of perverse knowledge and to cause bewilderment to all embodied souls; by inadvertance, ennui and sleep its binds (the soul), O Bharata!

By *agnāna* (or perverse knowledge) is meant what is other than knowledge (*gnāna*) *Gnāna* or knowledge is the apprehension of the real nature of a thing. That which is other than this is misapprehension or perverse

knowledge (of a thing). But *tamas* (darkness, is productive of perverse knowledge in regard to the real nature of a thing. It causes bewilderment to all embodied souls. (Because) bewilderment is knowledge perverted, the meaning is that *tamas* is the cause of this perverse knowledge. This *tamas*, by reason of its being the cause of inadvertance, ennui, and sleep, binds the embodied soul through them. Inadvertance (*pramada*) is the inattention which arises from attending to some work other than what ought to be done. Ennui (*alasya*) is the state of being disinclined to work—what is implied in a state of stupification. Sleep is the cessation of activity of all the senses of a person resulting from the weariness of all the senses. Of this the cessation of activity of the external organs of perception or the senses is *swapna* (or dream). The cessation of activity of the internal organ of perception or the mind (*manas*) also is *sushupti* (or deep sleep).

Among *Sattva* and other *gunas* (or modes of *prakriti*, the important of those which constitute the means of binding (the soul) are (here) mentioned :—

9. *Sattva* attaches the soul to happiness, O Bharata! *rajas* to work ; but *tamas* by obstructing knowledge attaches (him) to inadvertance.

Sattva has for its chief feature attachment to happiness ; *rajas* has for its chief feature attachment to work ; but *tamas* by obstructing the knowledge of real nature of a thing, on account of its being the cause of perverse knowledge, has for its main feature attachment to activity which is perverted to what ought to be done.

The gunas beginning with *Sattva* are all connected with the essential nature of *prakriti* which has undergone modification into the form of body. These, by thus being related to the essential nature (of *prakriti*), always exist (in every body). Accordingly, how it is possible

for them to produce effects (in a person) which are opposed to one another is here mentioned :—

10. Overpowering *rajas* and *tamas*, *sattva* prevails, O Bharata! and also (overpowering) *rajas* and *sattva*, *tamas* (prevails), and likewise (overpowering) *tamas* and *sattva*, *rajas* (prevails).

Although the three *gunas*, *Sattva* and others, accompany the state of the *âtman* as embodied in *prakriti*, yet by the force of previous *karma* and by the inequality of the food conveying nourishment to the body, *Sattva* and other *gunas* exist by way of mutual rise and predominance. Sometimes overpowering *rajas* and *tamas*, *Sattva* exists preponderant. Likewise sometimes overpowering *tamas* and *sattva*, *rajas*, and sometimes overpowering *rajas* and *sattva*, *tamas* (prevails).

That these are to be understood solely through the perception of (their) effects, is taught :—

11. When in all the organs of perception knowledge becomes visible in illuminating (things), then one may know that in this body *Sattva* is preponderant.

In all the organs of perception, eyes and other senses, when knowledge becomes visible in illuminating the real nature of things, then in this body one may know that *Sattva* is preponderant.

12. Greed, (restless) activity, undertaking of works, unrest, desire,—these are produced O best of Bhāratas! when *rajas* is preponderant.

Greed (*lobha*) is the character of not parting with one's own property. (Restless) activity (*prakriti*) is the character of being naturally active even without any purpose. Uudertaking of works is the quality of becoming engaged in works which are the means of accomplishing results. Unrest (*asama*) is unceasing activity of the senses. Desire (*spriha*) is longing for objects of enjoyment.

These are produced when (*rajas*) becomes preponderant. The meaning is that whenever greed and other characteristic exist, then one may know that *rajas* is preponderant.

13. Non-illumination inactivity, inadvertance and bewilderment.—these are produced, O son of Kuru! when *tamas* is preponderant.

Non-illumination (*aprakāsā*) is the non-rise of knowledge. Inactivity (*aprakriti*) is being motionless or stupefied. Inadvertance (*pramāda*) is erroneous activity by not paying attention to the result. Bewilderment (*moha*) is misapprehension. These are produced when *tamas* becomes preponderant. Hence through these one may know that *tamas* is preponderant.

(*To be continued.*)

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TERMINOLOGY OF YOGA.

BY H. N. SINHA.

(*Continued from page 146.*)

The explanation given above tempts us to treat the names of the three great Southern *Acharyas* of Vedanta as a riddle and suggest a solution which would bring out the connection between their teachings. The poetic conceptions of nature found in the *Vedas*, when melted pown by the fire of knowledge and recast in the mould of *Vedanta*, took three possible prominent forms. These may be called the metaphysical, the psychological, and the physical conceptions of the universe. These are the *Advaitic*, the *Vishistādvaitic* and the *Dvaitic* system of philosophy. It will be seen that these have exhausted between themselves all the possible important systems of philosophy, that can be evolved from the paradoxical teachings of the *Vedas*. The gist of *Advaita* is to conceive the whole universe as a metaphysical unity, as the one absolute essence of all existences when compared to which, the apparent, perplexing differences have no *locus-standi*. The next one is the *Vishistādvaitic* which conceives the universe as an organic whole, the central essence being the universal spirit and the phenomenal differences radiating from it are its visible but inseparable qualities. Neither the essence can be understood without the qualities nor the qualities can exist without their substratum, the essence. They are mutually related as light and radiance. The third is the *Dvaitic* conception which is more a mechanical one. According to it, what we perceive is the radiance which is manifold and forms the multipiicity of phenomenal existence. As there can be no effect without a cause, no motion without life, no radiance without a light, we infer a Supreme Being as controlling and ruling over all, and yet is separate from them.

This is what we called a physical conception as no physical objects can be conceived without bringing in the notion of difference. Applying these three systems of conception to the human body, the metaphysical view of it is to consider it as the ultimate Self manifesting as the different forms of energy through the temporary instrumentality of body. When this Self is realised, the body idea vanishes as these two ideas are of opposite nature. The psychological view is to consider this Self as made up of the two factors of the Self and its *Sakti* or its manifestive energy. The differences are the products of *Sakti* which is ultimately one with the Self and one cannot remain in the absence of the other. The nerve currents are the active qualities of the Purusha. The physical conception is that the Pranas and other vital currents are different species of existences, working different functions; but at the same time they are under the control of a superior one of their own nature, which we many call *Mukhya Prāna*. The character of separateness in things consists in their independence of action but that of oneness in their ultimate dependence on a supreme force. In the poetic language of the *Vedas*, the absolute and essential Self is *Siva*, the conditioned or body-bound but eternal and all-pervading Self is the Serpent, the active and dual forces are the *Vayus* or vital currents, preseded over by the *Mukhya Prana-vayu* or the chief sustaining current of life. Bearing these ideas in mind, we will find, strangely enough, that Sankara, the founder of *Advaita* system, is popularly represented as an *Avatar* of *Siva*; Ramanuja the founder of *Vishistādvatic* system as the *Avātār* of *Sesha*, the Serpent; and *Madhva* the founder of the third school as the *Avatār* of *Vayu*. The basic principle of life can ever be one only and yet it is found to manifest in a variety of forms and modes of expression.

The connection between all these lies in the fact that the evolving principle is one and that its primary state of perception should be Absolute devoid of the conditions of evolution and One and Infinite. But as this principle can only be

known as the principle of evolution, it cannot be conceived from the standpoint of evolutionary phenomena, apart from its manifested changes. To common people the apparent phenomena of differences and changes stand before them glaringly and the principle is a matter of inference and can stand only as the universal, evolving agent apart from the evolutes. Thus the three conceptions are to be treated as those formed by viewing One and the same Universal Principle in its three conditions or *avasthas* of existence, each following in natural succession. Taking the story of *Ramayana*, if Rama stands for the Supreme being, his *anuja*, brother born next after him, is Lakshmana, who is the incarnation of *Adi-Sesha*, the primordial serpent or the eternal time and its evolutionary products, the inseparable attendant on the universal principle of creation. Or from the reverse standpoint of involution, let us go to the story of *Krishna* the last but one of the *Avatars* of *Vishnu*. Krishna's *agraja* or elder brother, Balabadra, is the forerunning incarnation of the Divine Serpent whose consummation is Krishna, the Supreme Self. When we closely study the Puranic story of the five Pandava brothers, we cannot withhold ourself from perceiving the same allegory hidden there also. The eldest of the five brothers is the incarnation of *Yama*, the internal ruler and the controller and the righteous king. He is *Dharma* or the principle of righteousness itself or the shining, glorious and all pervading fire. One of his next brothers is Indra, the weilder of thunder and lightning and the king of gods or the manifestive forces of nature and who as Nahusha becomes the *Samsaric* Serpent. We have between these two brothers Bhima, the incarnation of *Vayu*, the principle of motion and life, and of manifestive difference. One and many are followed by one in many.

Leaving out digressions, we have seen how the phenomenal and poetic descriptions of the *Vedas* have lent three names for the three important nerve channels of the *Yogis*. Just as, in the *Vedas*, the father and the son are the same

in different forms, in the *Vedanta*, the cause and effect are the same but different when viewed with reference to time the producer of phenomenal changes, so also in *Yoga*, *Ida*, *Pingala* and *Sushumnā* are terms identical with moon, sun and fire, whose offshoots they are or whose *Saktis* they are. As ultimately these three entities get merged in the universal principle of Brahman, these three channels meet in the centre with which they are connected and in which the *Brahman* presides. The three currents have also been poetically described as *Ganga*, *Yamuna*, and *Sarasvati*. These are rivers whose names are commonly met with in the Vedic legends; at times they are mentioned together and are said to meet in the same place, the latter flowing only as the underground, invisible current; they are also legendarily connected with the phenomena of Moon, Sun and Fire. Ganga is the milk-white moon-beam emanating from the Orion-bound full moon or the *Mandakini*. river of milkyway which flowes from the feet of Vishnu. Yamuna is the enlivening solaray delineated as the daughter of the sun. Sarasvati is the goddess speech, Vak, the wife and mind-born daughter of Brahma, the creative manifestation, the *Visvakarman* of the *Vedas*. She is the enlightening intellect, the intensified mental force dissolving in spiritual vision She is also *Srishadhastha* on account of her combining within herself the *Saktis* of all the three gods, Soma, Surya and Agni and is one with each of them under different conditions and has her source in each. To the Yogin, she is the *Kundalini Sakti*, the producer of the spiritual phenomena of sound, and light, and is the fire or heat of knowledge leading to Brahmagnana, as also the middle nerve controlling the tongue. She is the *Brahmavadi* or the blissful nerve of Brahma.

As poetic fancy naturally makes men imagine a mountain for the source of a river and a lake or sea for its final concourse, so also the cerebro—spinal centres from which these rivers flow or into which these rivers fall, are spoken of either as mountains or as lakes. We shall here take up

the most importantof the spinal centres known as the *Mūlādhāra* and the two cerebral centres which have connection with sensory and motor currents called the *Trikuta* and *Chatashpathi Trikuta* or the three-peaked mountain is the Sanskrit name for the trigeminal centre of the modern physiologists where the sensory, motor and the nerves passing to the tongue meet. It is therefore described as the three-peaked mountain wherefrom the three rivers Ganga, Yamuna and Sarastati take their source. Like Tripura in the Vedas, it may originally have represented the celestial mansion of Orian where, the Sun, Moon, and Agni dwell. In the old legends, we hear of a Mountain called the *Mānasa* Mountain where the fair damsel Devasena is rescued by Indra from the hands of her abductor Kesin. As the name indicates the metaphor seems to signify the seat of the mind, wherefrom the Spiritual and Brahmic and Sushumnaic Sakti, Devasena—army of the gods, who is the wife of the spine or body-born God or Self, Skhanda and who should be rescued by Indra, the god of Self-Control and knowledge, from the clutches of the *Asuras* of senses and selfish enjoyments which are signified by the dispersing afferent and efferent nerve currents represented in the story as the shaggy-haired Asura Kesin. There is also another *Puranic* legend which runs as follows:—Bhargava Rama studied *Dhanur Vidyā* or the science of archery under the flowing-haired Siva (Dhurjate). With a desire to rival Skanda he made a rent through the peak Krauncha by the discharge of a sharp pointed arrow as easily as if the peak was a mass of pulty. From that rent his fame flowed in the form of milk and formed an ocean deluging the whole world. The tradition says that *Hamsas* going to the lake *Manasa* pass through that hole in the Krauncha Mountain. Making Rama the Jivatman and *Skanda* the Supreme Atman, the shooting arrow may be taken to mean the *Kundalini Sakti* which shoots up like an arrow through the narrow hole of *Sushumna*. The Krauncha peak may be understood to be the same as the *Trikuta* through which the *Kundalini*

will have to pass making a whole. Then alone the *Jivātmān* will resemble the Supreme Self or Skanda and the Son-God ; and the nectar of immortality and love will flow and deluge the world. As in the *Mandukopānishad*, the human soul is here put for *Hamsa* bird ; in the form of the Brahmaic current it should fly past that hole before it reaches the higher centre of the mind where the *Purusha* dwells.

Why all this in the story of *Ramāyanam*, *Sita* or *Vishnu-Sakti* is stolen by the demon Ravana, a representation of sensual desire and taken to his capital *Lanka* on the top of the Mount *Trikūta* and imprisoned there at the foot of an *Asoka* true. While she was at the point of dying, she is cheered up by Rama's messenger Hanuman, who is Vayusuta or the son of Vayu. And at last Rama with help of Hanuman and other monkeys conquers Ravana and releases her. Lanka is the place where the equator crosses the Meru on whose top the Heaven of the gods is supposed to be situated. The *Asoka* tree may represent the immortal cerebro-spinal *Asvattha* which we explained before. As the *Trikuta* centre of the cerebrum is the first centre, from the crown of the head wherein the root of that tree is located, in which the activities of the sensory and motor currents commence, the capital of *Ravana*, the lord of the senses and lower life is placed in this centre. When Sita, the *Brahmavidya* or the *Sushumna* current is brought and kept there the chief among the *Pranas*, Hanuman (the prominent-jawed) cheers her, until at last she is relieved by the Supreme Self or Purusha whose wife she is. Similarly when the *Siva-Sakti* Dakshayani, unable to bear the insult given to her husband by the denial of the *kavirbhaga* due to him in Dakha's sacrifice, destroyed her body in fire, she was reborn as the daughter of Himavat. After severe penance in water she again joins Siva. Daksha signifies the vitality of the lower organs of selfish enjoyment. When he denies Siva the right to receive the oblations of energies, his daughter, that is, his *Sakti*, throws up the body given to her by Daksha and after taking another

birth as the *Gnana Sakti* of *Kundalini* on the mountain, Himavat marries again *Siva*. In addition to this we have the story of the Milky Ocean being churned by the mountain stick Mandara by means of the rope, Serpent Vasuki, for the purpose of restoring back the strength of the Devas which was lost on account of the curse of Durvasa who was insulted by Indra by treating contemptuously the garland presented by him. In this story the Cerebro-spinal column may be taken to represent the mountain Mandara, as it is also elsewhere described as the mountain Meru. Or as Mandara also means one of the heavenly trees, it may suitably signify the Asvatha tree of immortality which is also differently conceived as a mountain. Or, it may be the dull and unproductive *Sushumnā*. The Milky ocean is the basis of *Samsara* represented by the Muladhara and which is a mixture of *Sukha* or the pleasure nectar of immortality and *Dukkha* or *Papa*, suffering and sin. The churners are the *Devas* and *Asuras*, the afferent and efferent *Prānas* which give opposite motions. The rope is the *Vatāsāna*. *Vasuki* or the vitality consumming nerves or it may mean the mind which is invariably compared to a binding rope, The products of churning are the separation of Nectar or immortality from poison or death and suffering as butter from whey; the moon *Soma* or the Supreme Self and *Lakshmi* or the *Brahmaic Sakti* of *Sushumna* and so many other objects which may be compared to the different parts of the nervous system and their functional powers.

Chatushpatha is the name given to the next higher cerebral centre which is similarly called by the modern physiologists as Corporaquadrugemina. It is also called in Sanskrit *Sringātaka*: which means either a mountain or the place where the four roads meet. Modern and ancient physiologists agree in making the *Chatushpatha* centre the meeting place of the nerves passing to the two eyes and two ears, The eyes and ears being conceived as the roads or paths through which human Consciousness first manifests itself.

their meeting place is the place where four roads meet. The Supreme Purusha first manifests itself into names and forms or light and sound. In the phenomenal language of the *Vedas*, the same would signify Varuna exhibiting his valour in thunder and lightening. But in psychology the same idea is expressed thus. When the conscious soul first begins to be an active agent, it comes out first through the senses of sight and hearing. Viewing the conscious soul acting inside this centre as the creative *Brahma*, we find the ancient mythology describing *Brahma* as Chaturanava or *Chaturvaktra*, one who dwells in a house with four doors which are the ears and the eyes. When we consider the same Self to act from that centre as the protecting and all-pervading Vishnu, we cannot but describe him as the four shouldered Vishnu, because *Bahu* or shoulder stands for valour and protection. The word *Chaturgati* or one who flows in four channels is the name given to the Supreme soul. As this primordial source of energy descends into the lower or earthly centres of the body it acts through the senses of perception and activity by manifesting itself as the lower Pranas and not as the conscious Self. Manu in stating the prohibitive *Karmas* includes among them the act of reverential going left to right (*Pradakshina*) round a place where the four roads meet. This shows that there should have been a custom even before his time of a certain kind of *Upasakas*, worshipping the symbol of *Chatushpatha*. Manu's condemning it seems to be for the reason that a real *Gnāni* should rise higher than that symbol to that of the Supreme being itself who is the basis of all manifestations. Some want to make it the resting place of the first four of the *Prakrti tatwas* of the *Sankhyas* which may be reckoned as the *Mahāt*, *Ahankara*, *Buddhi* and *Manas* which is the door-keeper of the *Indriyas*.

We have already explained to some extent the nature and function of the basic spinal centre, *Muladhara*. We shall now say a few words more regarding its sacrificial significance. The energy resting there has been described as Agni which

holds in the region of body-earth the rays of the mental and spiritual sun and moon of the brain—heaven. This fire should be nicely kindled by the fuel of meditation and then made to blaze and send forth flames by offering to it the oblations of the *Pranas* or afferent and efferent nerve energies. So the nethermost centre is the sacrificial *Kunda* or fire-basin or the sacrificial altar. Taking the officiating priests or Rishis to be the *Pranas* or *vital* currents, and sacrifice to be the *Yoga* of meditation, we will have to look for a description and nature from South to North in parallel directions. *Muladhara* may also be interpreted as the root basin round the foot of the *Aswattha* tree of life. Vedantically *Adhara Sakti* is the name given to *Maya* or the phenomenal power. As this power in the human body is said to sleep in the form of the *Kundalini* serpent in the centre of the spine at its root, its abode might have been called *Mūlādhāra*. We have hinted more than once that the *Sukla Yagur Veda* is stated to contain definite references to the different centres of the *Yogins*. As we have not the necessary conveniences at present to search and quote those references we will postpone it to some other occasion. But one more point is to be noted. This importaht centre may be identified with the *Vedic* and *Puranic* Tortoise or the *Adi-Kūrma*. The word *Kūrma* is from the root *Kri* meaning the doer of all or the creator of all. He is the *Muladhara* or the root or source of all created beings. Besides, just as the bodily *Mandara* the cerebro-spine rests, both physiologically and from the point of view of evolution, on this primal centre, the Vedic *Kurma* is said to have supported the churning rod of legendary mandara on its back. He is described in the *Vedas* as *Prajāpati-rasa* or the juice of the Creative God which may be compared to the *Soma* Juice or the sap of the *Soma Aswattha*. In the Taitt-Aranyaka, a ritual called *Arunaketa-Chayana* is mentioned. In it this tortoise is called *Arunaketu* one who like Aruna flows red rays. Prajapati who first came into being on a lotus leaf out of chaotic

waters desired to create. With that view after performing *tapas* shook his body; From his flesh sprang forth Arunaketu &c., his *Rasa* took the form of a big tortoise floating in the middle of the water. He seeing him told him, 'you have come into being from my skin and flesh.' 'No,' he replied, 'I have been here from before.' Prajapati then told him, 'you have been from before and so you the Before make this. Arunaketu taking water in his palm six times placed it around him in six directions and from there came forth six kinds of beings and so on. This may very well illustrate the growth of the cerebro-spinal system from the *Mūladhāra* with its six tracts of degeneration named in Sanskrit similarly to those of the beings created by *Arunaketu*. The Taitt—Samhita V. 2. 8. refers to the ritual of burying a living tortoise underneath the altar, *Uttaravedi*, which is supposed to lead the sacrificer to Heaven. The hidden tortoise together with the altar and the sacred fire may very well be taken as the root centre in which the *Purusha* or soul stays in the form of Agni and by sacrificing the energies into it, the *Sushumna* carries them up to the *Vahasraric* heaven of the soul.

The term *Retas*, on which the *Vedantic* doctrine of *Brahmacharya* and the *Yogic* doctrine of *Urdhvaritas* are based, has been object of misunderstanding with many. *Brahmacharin* is a student of religion and a seeker after *Brahmagnana* who ever since the investiture with the sacred thread which makes him fit for the studies of the Vedas, and the performence of the duties of his order continues to live with his spiritual guide taking the vow of celibacy and poverty till he is permitted by his master to settle in life. Hence it came to be commonly applied to any person who leads the life of a celibate. The word *Brahmachārin* is a name given to *Siva* or *SKanda* and its feminine form, *Brahmachārini*, is applied to Durga or any woman who leads the life of celibacy and chastity. Similarly *Urdhvaretas* which means one who lives in prepetual celibacy and is entirely devoid of the sex-idea, is also

applied to *Siva*. What then is the origin and significance of *Retas* which according to the nature of the sex is spoken of as *Sukta Sonita*? And what purpose has celebacy to serve in the psychological religion of *Yoga* and what connection has it with the Vedic word *Retas* and the attainment of *Brahmagnana* or the psychological *Samadhi* or hyperconsciousness?

In the *Vedas* Retas is used in the senses of a flow or current, an off shoot or offspring and a sin or *Agha* It is used in connection with a God like, Agni, Rudra, or Prajapati or an Animal or a sage or some such being; and a female deity is in each context stated to bear it and thereby give rise to a child or God of some sort according to the context. The gods or personages involved may either indicate phenomenal occurences or philosophical and ethical ideas expressed in the parabolical language of prophets and poets. We shall deal with some of the ancient legends which have their foundation in the Vedas and in doing so serve to trace out the meaning and idea conveyed by the word *Retas* in its various stages of development and the religious and philosophical significance which it ultimately came to import. The story of the birth of the Son-God *Skanda* alias *Kumara* is a very old one. In the Vedas this God is represented as the offspring of many fathers and one Mother; whereas in the Puranas, the same story appears to have uudergone further development and our hero is depicted as the offspring of several mothers and one father.

The *Satapatha Brahmana* I, 7, 3, 8 and the *Kaushitaki Brahmana* contain the story of the birth of Son-God, but mention them in a slightly different form in regard to the order and names of the Gods introduced therein. But they both agree in making the God, who is born out of sacrifice and austerity, identical with the light of *Savitar* who is the object of *Gāyatri* Meditation. We shall quote the version of Kaushitaki Brahmana as quoted by Mr. Narayana Aiyangar. "Prajapati being desirous of progeny performed austerity. From him when he had thus performed austerity five were

born, Agni, Vayu, Aditya, Chandramas, and Ushas the fifth. He said to them, 'Do you also perform austerity, They. consecrated themselves. Perform them when they had consecrated themselves, and had performed austerity, *Ushas*, the daughter of Prajapati, assuming the form of an Apsaras (a celesteal nymph, rose up. Their attention was rivetted upon her and they discharged seed. They then came to Prajapati their father, and said td him :—'We have discharged seed; let it not lie there in vain.' Prajapati made a golden platter of the depth of an arrow, and of equal breadth. In this be collected the seed ; from it there arose a being with a thousand eyes, a thousand feet, and a thousand arrows on the string. He came to his father Prajpati, who asked him, 'Why dost thou come to me'? He answered, 'give me a name. I shall not eat this food, so long as no name has been given to me." He made this request eight times aud got eight names and forms one after another.

(To be Continued)

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Notes on the Gospels.

THE SAYINGS OF JESUS.

By Th.

There is perhaps no subject connected with the life of Jesus Christ that can be of more interest to the earnest student than the sayings of the great teacher. We cannot suppose that the utterances of Jesus were recorded in writing at the time they were made, as he spoke mostly to the unlettered multitude, and even his immediate disciples, we are told, were not learned men Jesus's sayings however must have formed the subject of conversation among a large number of the more religious minded; and of reflection and perhaps even discussion among others. The oriental mind is fundamentally religious and meditative, and the appearance of a great teacher must have exercised a great influence in training the thoughts of men towards the consideration at least of what he said. So the sayings or the thoughts embodied in them must have obtained considerable currency at the time of Jesus. But we must also bear in mind that as time passed and the teachings became more and more diffused, in all probability they became more and more diluted, that is more and more mixed up with other religious sayings and teachings of other religious teachers, so that in a short mite it would have been difficult to distinguish the sayings of Jesus from other current religious sayings. Even the Gospels do not agree in this respect, one giving more or less than another. Further, the authors or compilers of the first three Gospels (We may leave aside the Gospel of John as being of a different character from the others) no

doubt also were induced to include among the sayings of Jesus many which, though not known to have been uttered by him, struck them as specially deserving of being reproduced under the name of the great teacher, for the edification of the faithful. Hence it may not be an easy matter now for any one to say exactly, out of all those declared to be the sayings of Jesus, what are really his. But, perhaps, it will not be altogether futile to attempt to trace the marks of genuineness in those given as his sayings.

The Gospel of Mark is entirely free from those miraculous circumstances related in Matthew and Luke in connection with the births of John and Jesus, and the post-resurrection days of Jesus. That such remarkable and significant portions of the narative should be omitted in this book appears to show that they are later accretions; as otherwise it i hard to understand, if such events were generally believed in from the beginning, how they come to be omitted in this account. It is usually pleaded that the differences observable in the Gospels may be due to the peculiarities of the writers, each man noting what struck him particularly. But it is obvious that this explanation will not answer when the the matter omitted has so important a bearing on the beliefs of Christians regarding the nature of Christ as a divine being, and the very spirit of the orthodox faith. No writer holding such beliefs of the supernatural birth of Jesus and of his re-appearance after death could think of omitting those events in a narrative devoted to describing his life and miraculous works as those of a divine being, in the sense in which Christians hold that belief. The only alternative, therefore, is that at the time the Gospel of Mark was penned the beliefs regarding the miraculous conception and birth of Jesus, and the story of the post-resurrection

days were not current. That this is a natural inference appears to have been early recognised, because it is admitted that the portion of St Mark after verse 8 of the 16th Chapter is not to be found in the oldest manuscripts and is differently given in others, showing, we think, that it was inserted later to make up for the serious deficiency (See also Draper's *Intellectual Development of Europe*, Vol I, Chapter IX).

From these considerations we may suppose that we have in Mark an earlier record of Jesus's sayings, as generally believed, than in the other Gospels, and that therefore they are deserving of prior consideration for the purposes of this enquiry.

"They that are whole have no need of a physician, but they that are sick : I came not to call the righteous but the sinners."

This is the first of the sayings of Jesus we have in Mark and it is a most important and illuminating one. Some orthodox, outwardly religious critics express surprise that a holy man should eat with "publicans and sinners". Jesus's reply was characteristic of the practical teacher. The sick need the attention of the physician, he said, not the whole ; sinners and not the righteous, and hence he addressed himself to the former. The latter portion of the saying is deserving of special note, "I came not to call the righteous". Does this not show that he was in no hurry to classify all men as "miserable sinners", but that he recognised that there were some whom he needed not to call, that is who had their own light by which to walk ? There follows also a further corollary we think, namely, that he does not assume the position of a world-saviour and redeemer, he came to call sinners only.

Then we have sayings in regard to Fasting and the observance of the Sabbath. When he was asked why his disciples did not fast, his reply was :

"No man seweth a piece of undressed cloth on an old garment &c : no man putteth new wine into old wine skins &c."

The meaning we gather from this is, Fasts belonged to the old system of outward observances, the old skins ; he appealed to the inner convictions of men, the new wine. Then with regard to the Sabbath. His disciples plucked some grain on the Sabbath day and the Pharisees asked him :

Why do they on the Sabbath day that which is not lawful ? And he said unto them, Did ye never read what David did, when he had need, and was hungry &c.

This question and that regarding Fasts go together. He points out to them that his teachings do not fit in with the old outward observances which were everything to them. His new wine could not be put into old skins, the wine will burst the skins : the new cloth pieced on to the old taketh from it " instead of filling up the rent, " and a worse rent is made". Nor does the mere formal observance of the Sabbath fit in with the reasonable use of it. The lawfulness of Sabbath observance, which was the point in question, Jesus told them, by no means prohibited the doing of good on the Sabbath day.

Is it lawful on the Sabbath day to do good or to do harm ? To save a life or to kill ?

Necessity, further, has no law, David ate the show-bread of the priests when forced by hunger ? and he added :

The Sabbath was made for man, and not man for the Sabbath.

Here, we surely have, common sense, rational exposition in contradistinction to the formal and absurd theological notions of the day—an eternal antithesis, existing in every age, as much in ours as in any other. "The Sabbath was made for man, and not man for the Sabbath" is a lesson for formalists of every kind. We must not omit to notice an obvious clerical interpolation in the text, an attempt to make it appear that Jesus said that Fasts were only not needed so "long as they have the bridegroom" (himself, the 'bridegroom of the church') "with them." But, clearly, the similes employed by him of the old cloth and the new piece and the old wine-skins and the new wine are in direct contradiction of that idea, and we must therefore consider v. 19, 20 (Chapter II) as a spurious interposition by a later hand, intended to counteract the rationalising effect of the real pronouncement (see also marginal note to v. 29 Chapter IX).

The unpardonable sin. The opponents of Jesus, ignorant, slaves to the mere formalities of religion, and utterly devoid of any true religious light were quite incapable of understanding either the sayings or the doings of Jesus, and least of all the signification of the cures of deseases performed by him. Hence they said "By the prince of the demons casteth he out the demons" and "He hath an unclean spirit". Jesus points out the absurdity of the suppo-ition by asking in reply, "How can Satan cast out Satan?" and he adds a solemn warning:

Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin.

This, the text says, Jesus gave utterance to "because they said, He hath an unclean spirit;" and the meaning we may infer from it is, that there is no offence against humanity so great as a want of faith in the existence of the divine spirit in man; because if that is denied man has nothing to look to, "he hath never forgiveness, but is guilty of an eternal sin", must grope eternally in the dark.

His mother and brethern. We learn from this saying that earthly relationships are nothing, those who do the will of God are in true relationship, a characteristic saying.

Then we have a series of sayings all with the true ring. First we have the parable of The sower and the seed; and as a sequel to it, namely as to those "who hear the word and accept it and bear fruit," Jesus speaks on the duty of sharing their knowledge with others:

Is the lamp brought to be put under the bushel or under the bed, and not to be put on the stand? For there is nothing hid, save that it should be manifested, nor was anything made secret, but that it should come to light.

A lamp is not intended to be put under a bed; and though truth be hidden at first from men through their ignorance, it is not intended to be held back, but to be diffused and freely given out, "there is nothing hid save that it should be manifested &c"; hence the responsibility on those who have knowledge that they mete it out, so he adds:

Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you. For he that hath, to him shall be given &c.

If we make the right use of our knowledge we shall receive more, for those who thus have and use only shall deserve more:

He that hath not, from him shall be taken away even that which he hath.

From the right use of light and knowledge in the furtherance of good amongst men Jesus goes on naturally to speak of the *kingdom of God*, he says that the realization of this condition is by a silent influence working among men, it is so slow and silent now that we do not recognise it but we shall one day awake to its reality:

"So is the kingdom of God, as if a man should cast seed upon the earth ; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how."

The earth beareth fruit of herself. so surley shall the change come, that is, the influences might seem to be very insignificant at present, but we need not doubt or despair for the kingdom of God, he said, may be likened to a mustard seed, it is a very small reed :

Yet when it is sown groweth up and becometh greater than all the herbs &c.

Surely this is the grandest and most encouraging of truths, which it behoves us to take to heart and do our best in endeavouring to realise. The preaching of the kingdom of god was the special mission of our Lord Jesus, hence he began his teaching with the announcement," the time is fulfilled, and the kingdom of god is at hand : repent ye and believe in the good tidings." If men really believe the good news and feel that the kingdom of God is always near " at hand "—then will the realisation of it become easily possible.

We may next note the encouraging assurance to the suffering woman, who with faith in the great power of the teacher " came in the crowd behind, and touched his

garments" and she was rewarded; she was healed, Jesus assuing her with the saying:

Daughter, thy faith hath made thee whole (or *saved thee*); go in peace.

Eating with unwashed hands. This complaint against some of his disciples, called forth from Jesus the rebuke;

Ye reject the commandment of God, that ye may keep your tradition.

And he speaks out most emphatically," he called to him the multitude again, and said unto them,

Hear me all of you and understand:

There is nothing from without the man, that going into him can defil him, but the things which proceed out of the man are those that defil the man..... Whatsoever from without goeth into the man, it cannot defil him; because it goeth not into his heart.

The only defilement is that of the heart, outward difilement, that of the body, is of no moral account:

That which proceedeth out of the man, that defileth the man. For, from within, out of the heart of men, evil thoughts proceed &c.

A useful lesson for all times.

The Syro-phœnician woman. Taking the children's bread and casting it to the dogs. Probably this expression had not the harshness in those days that we may justly find in it, and it is very likely that Jesus wished to draw out the woman's devotional nature and her faith, for when she passionately pleaded, "yea Lord; Even the dogs under the table eat of the children's crumbs," Jesus quickly ansured her "For this saying go thy way; *the demon is gone out* of thy daughter."

The son of man must suffer many things.....and be killed, and after three days rise again.

It would appear from these words that Jesus tried to give his hearers some instruction in regard to the nature of the soul, for before this there was apparently some questioning about the Christ, what it meant. Jesus apparently talked to them of the recurring progress of the soul through the three phases of its existence (spirit, soul, body ; see Hosea VI chap v 1—3, and I Thessalonians V Chapter V. 23). Peter the devout and enthusiastic but unlettered (Acts IV, 31) fisherman unable to comprehend the idea and probably expressing his doubts is told that he knows only of the outer life of men (the things of men) but there is the inner or divine side (the things of God) which it is necessary for him to know also—"for thou mindest not the things of God, but the things of men". We must remember that this idea of the recurring passage of the soul through the three phases has always been a common place of oriental religious philosophy. The popular traditional teaching of the " church " missing the meaning of this fundamental doctrine gives its own explanation of this incident in the teachings of Jesus as referring to his own death and " resurrection " on the third day. But there is nothing in the text of this Gospel to show that Jesus " rose " on the third day from his burial. All that is stated is that certain women went to the grave on the morning of that day and found it empty, and were told " the Nazerene who was crucified (Note he is still in the narrative only the Nazarane) he is risen ; he is not here." The question therefore stands thus:—when did the separation of the higher principles from the physical body of Jesus occur ? It is natural to suppose that this separation took place a few hours after death. Again, as to when the physical

body disappeared from the grave it is not stated, there is just the suggestion that the body disappeared that morning, (See Matthew XXVII. 64). The "resurrection" of Jesus on the third day is therefore not substantiated. It is not difficult to surmise how the popular belief may, have arisen. Orthodox Christianity, that is, the "Church" has never risen beyond the notion that the physical body of man is his sole vehicle; it still teaches that at the day of judgment all men will rise from their graves in their physical bodies, in which they were buried, and remain in them for ever after, whether in heaven or in hell (involving the notion that both these regions must be of a physical nature!) Holding this belief and misunderstanding the saying of Jesus as to the rising of the son of man on the third day and having the traditional reports of the appearance of the master to his disciples at intervals for a short time after his death, it is easy to see that the story of the bodily resurrection was a natural consequence. The existence of the belief at this day as an essential point of the Christian creed is a lamentable proof of the inability of the Church to rise above the level of its unlettered beginnings so long as it indiscriminately accepts popular legends with its gospel of the son of God.

In continuation of his subject Jesus tells the multitude that they are not to place too much value on the present life; that the man who would come after him must deny himself and must take up his cross and follow him—thus likening the life of the devoted man to one doomed to a cross. Those who think too much of this life are likely to lose sight of the true life of the soul:

For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it &c.

The Transfiguration. After the above incident, and as if connected with it somehow, we have described the Transfiuration scene. " His garments become glistering, exceeding white " and two other figuires were seen talking with Jesus. And then there is a dim suggestion of Peter's sudden illumination in the reference to three tabernacles (vehicles ?) connecting them with the two figuires and Jesus—Moses, Elijah, Jesus. Then follows a further reference to the same subject, " when the son of man should have risen again from the dead," and we read that " they kept the saying (reflected over ?), questioning among themselves what the rising again from the dead should mean "; and struggling to obtain further light no doubt, the disciples put the question to Jesus which suggests itself just new to them, " That the scribes say, that Elijah must first come," and Jesus's reply was "Elijah indeed cometh first, and restoreth all things," then the statement again " the son of man should suffer many things &c," and also " Elijah is come". In all this we surely have more than hints of something that has dropped out in orthodox Christian teaching.

Next we have lessons on humility, simplicity and charity ; recognition of good work by whoever " shall do a mighty work in my name ", a rebuke against narrowness and sectarianism no doubt ; a warning against hindering the beginner in the path, causing " one of these little ones that believe " to stumble ; and that we should sacrifice everything that may hinder us in our religions progress —" it is good for thee to enter into life maimed, rather than having thy two hands to go into hell &c ".

The pronouncement in regard to the marriage tie is an important one, particularly for our own times :

The two shall become one flesh ;...what god hath joined together let no man put asunder.

The advice to the rich young man who desired to know what he was to do that he may inherit eternal life is important :

Thou knowest the commandments.

And when the young man said that he had observed them all from his youth, Jesus's further advice was :

Go sell whatsoever thou hast, and give to the poor.

Showing that if we would really aim at living the higher life in this world it can only be done by complete Self-denial and renunciation of all worldly affairs and ties that may bind us. In connection with this incident we must note Jesus's remarkable disclaimer, "Why callest thou me good ? None is good save one, God", showing that he by no means placed himself on an equaltiy with God. Jesus continuing remarks on the hindrances to the spiritual life that may result from worldly prosperity, "How hard is it for them that trust in riches to enter into the kingdom of God !" To Peter's observation on this declaration, "So, we have left all and have followed thee," Jesus's reply is significant :,

There is no man that hath left house, or brethren.....but he shall receive a hundredfold now in this time, houses, and brethren,.....and in the world to come eternal life.

Apparently meaning that his reward would be *here, in this life*—at a future time, as well as in the life eternal; the meaning in text being obscured and rendered contradictory by the phrase *now in this time.* whereas the man has left all ; and the qualification, "with persecutions," which quite nullifies the reward. For the benefit no doubt of some who were at the time enthusiastic followers, but who Jesus knew would not likely continue in the same frame of mind he adds :

Many that are first shall be last ; and the last first.

Owing to a dispute among the disciples as to pre-eminence Jesus impresses on them a lesson of humanity :

Whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all &c.

And there is more than humility suggested in this; not only in the brotherhood should there be a desire to serve, to be servant of all, to minister ; to give even one's life as a ranson, there should be no spirit of domination, no great ones exercising authority, or lording it over, others, as in the secular world, here spoken of as "the Gentiles," a lesson for some present day churches.

The question of the lightening of paying taxes to the Roman Government was an attempt by some Pharasees and Herodians to lead Jesus into a trap, but his reply to them was a surprise .

Render unto Cesor the things that are Ceasars, and unto God the things that are God's.

He is then questioned by the Sadducees, as we read, in regard to the "Resurrection," anc the problem of the women who married seven brothers is propounded to him. The incident however appears to have been really a question as to the doctrine of rebirth ; when Jesus tells them that their denial of that doctrine is an error due to their want of knowledge of the Scriptures (see Hosea VI, 1—3) and of the inner nature of man (the power of God) ; that the soul never dies, as proved by the fact that the scriptures speak of God, as the God of Abraham of Isaac, and of Jacob, who must therefore be existing, for :

He is not the God of the dead ; but of the living.

It appears to us that the story of the woman and her seven husbands, a characteristic oriental puzzle, has been brought in here with a view of establishing later Christian notions of heaven and men and women becoming angels.

Another enquiring Scribe impressed by the manner in which Jesus had replied to the difficult questions put to him, asked him " What commandment is the first of all ? To which Jesus's answer was :

The Lord is one : and thou shalt love the Lord thy god with all thy heart, &c. The second is this, Thou shalt love thy neighbour as thyself, There is none other commandment greater than these.

The questioner perfectly satisfied replies," Teacher thou hast well said &c". " And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of god". Thus whether scribe or saddence or Pharice, or disciple of his own, the gracions Lord was ever ready to help and to encourage in the striving to the upward path. The above answer also disposes of many dogmas and doctrines and articles of belief which are now so strangely regarded as essentials of the religion of the Christ.

While Jesus was teaching in the temple the subject of the Christ appears to have risen, and Jesus asks, " How say the scribes that the Christ is the son of David " ? referring no doubt to the popular idea of the Messiah, which the Jews were wont to associate with the saviour of their prophets. Jesus's question was, How could the Christ be the son of David for " David himself calleth him Lord ; and whence is he his son" ? Evidently the meaning here is that the Christ was not to be understood in the sense of a political ruler, who was to be a descendant to restore the glories of the kingdom and re-establish the

Jewish power and independence, but that the Christ according to David himself was "my Lord," who is to sit on the right hand and to reign when his enemies have been made the footstool of his feet—that is, when the lower principles have been conquered; the Christ therefore is the higher nature of man.

"The widow's mite"—is more acceptable than the rich gifts of the wealthy; for theirs was the giving out of their superfluity, whereas "she of her want did cast in all that she had", a lesson that in the things of the heart the poor may have greater riches than the rich.

In regard to the incident related in Chapter XIII when the disciples drew the attention of Jesus to the structure and beauty of the temple, and probably connected there with the promise of its continuance and that of their religion, the text is so largely confused with descriptions made to appear as prophecies uttered by Jesus of impending cataclysms and supernatural events—a reminiscence no doubt of the troubles that overtook the Jesus and their sacred city a few years after Jesus's death, that it is not easy to make out what Jesus really said on this occasion. But if we put aside the marvellous descriptions, written no doubt after the event, we approach something of the probable; we may discern that Jesus bade his disciples spread the truth—"the Gospel must first be preached unto all the nations"; and preserve it faithfully, for the truth will endure—"Heaven and Earth shall pass away"; and "he that Endureth to the End, the same shall be saved.

We have now come to the end of the sayings of Jesus as recorded in this Gospel. Many of them, as we have seen, have been obscured by the accretions and distortions of later times, but there is a sufficient substratum enabling us to discern the spirit of the true Eastern

teacher, and thereby to identify his teachings. This residium will remain to instruct and enlighten the followers of the Nazarene when the legends that satisfied the early church shall have dropped out of sight with the inevitable march of religious progress in the West. If we now turn to Matthew's Gospel we shall find a remarkable difference in the character of the sayings ascribed to Jesus from that of those in Mark. In the latter the sayings appear as expositions given by Jesus on points of Morals or doctrines or observances, in reply to questions put to him, or objections from opponents, or as otherwise suggested by some circumstance or passing event; in Matthew we have long discourses consisting of a medley of texts and moral sayings, some of them having no necessary connection among themselves, as for instance the so-called "Serman on the Mount". In fact the difference is Exactly that between the contingent and natural method of the Eastern religious teacher and the "holding forth" of the Christian preacher. Eastern teachers do not ventilate moral sayings or give out strings of maxims in a modern day text-book style ; they know too well the futility of "preaching," the resource of mere preachers ; their energies take the direction of explaining and expatiating upon particular truths ; of instilling ideas in the minds of listiners who are likely to be benefitted thereby.

Reading the two Gospels side by side one cannot but be struck by the conviction that the Gospel of Mark has formed the substratum for that of Matthew. Already as in Mark we have something of the miraculous, and here we must distinguish between the miraculous and the extraordinary, but making allowance for the simple and unlettered community from whom the record has come down, and the ideas of those times, the impression left us of Jesus is that of a holy Nazarene, one of the world's

great teachers, who was deeply concerned to tell man of the kingdom of God, ever near at hand ; to purify and elevate their minds ; to teach them of the higher nature of man, and to demonstrate its reality by showing how its powers may be applied to the alleviation of human suffering.

By the time the Gospel of Matthew was written the the outlines of the human figure of Jesus had receded from view and there remained in its place uncertain elements which the philosophies—theological imagination of the times reclothed with a vesture of its own. Hence the stories of the miraculous birth and others in that Gospel, which are entirely absent from that of Mark.

Luke is confessedly traditional and naturally contains more of legend and the miraculous than the other two Gospels. It differs in other respects also from them. The careful student may perhaps be able to trace some sayings in both Matthew and Luke that have not found a place in Mark. But the last mentioned Gospel stands out conspicuously as the most reliable record of the teachings of the great Nazarene to be found in the authorised scriptures of the Christian Church.

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EXTRACT

India's Holy Men.

LEES CLERGYMAN'S SKETCH ON A FASCINATING SUBJECT.

On Tuesday evening a good audience assembled at Leesfield Church School to listen to a lecture delivered by the Rev. P. R. Grove, B.A., B.D., on "The Holy Men of India." Mr. Wynne presided. Mr. Groves, in the course of a graphic address, which was heard with rapt attention, touching as it did the love of mysterious with his hearers, said :—It has happened that within a few days of the choice of this subject I was informed that one of these adepts or mahatmas (holy men) was passing through England on a certain mission to one of the European capitals. And so I at once decided to see this remarkable man and to try and gather some information about the holy men of India. It was not such a difficult matter as might have been expected, for I was already known to Sri Ramananda (that is not the real name) by report, and he readily assented to my request for a private interview. So it came about that a few weeks ago I found myself in a small English town in the presence of the most wonderful and remarkable man it has ever been my privilege to meet.

Seated on a simple couch in a humble room was the figure of an elderly and venerable man ; he must have been 60 or 70, though he seemed to possess the energy and vigour of a man of 40. He was clothed in plain Anglo-Indian dress, of dark complexion ; but the features seemed to me more like those of the very best European type. A beautiful and finely formed mouth, a strong, well formed chin, straight nose, beautiful dark eyes, undoubtedly the eyes of a seer,

which shone at times with an almost supernatural lustre. He seemed surrounded by an indescribable atmosphere of calm repose, gentleness, simplicity, and child-likeness ; yet back of all this one felt that there was the quiet certainty and immense power of one who has faced the great problems of time and eternity and found a solution. When I stated to him the nature of my errand he gazed at me in mingled amusement and mild astonishment, and asked, "What do you know about the holy men of India?" and then added gently, "What does any one in your busy, active, hustling, western world know about the holy men of India? You are all too materialistic to understand our profound spiritual philosophy, too superstitious to accept the stern dicates of our creed, and above all, too fond of ease and luxury imitate the rigour of our religious devotion. Had you not better choose some other subject, one that will be of greater interest and more acceptable to your audience who will be unable to believe you if you tell them the truth?" To this I replied that I was far more anxious to dispel a little of the gross ignorance about India and India's greatness than to secure a large audience of personal applause

At this point a new and most beautiful expression came over the face of Sri Ramananda, the deep searching eyes looked upon me and through me with a look of ineffable tenderness and love. "If that is your object," he said, "to dispel ignorance and to teach truth I will certainly help you, for that is my mission, to help the worthy."

Continuing, he said; "If you would understand anything about the holy men of India you must understand something of India and India's religion. There is no country in the whole world in which religion is such a power as it is in India. It is deeply instilled into the heart of every man from birth, it is interwoven with all his social customs, and forms no inconsiderable part of his daily life. No true Hindu would think of eating or working before having bathed and then returned thanks to the Great

Source of All for the blessings of a new day. India's ideal is not the monarch, not the warrior, not the politician, not the millionaire, but the saint. Just as every English gentleman tries to trace his descent to some noble baron who came over with William the Conqueror, so every Hindu person of note tries to trace his descent to some saint or sage who lived alone in the forest with no other possessions than his yellow robe, his staff, and his begging bowl. Thousands at some period of life renounce all worldy possessions, throw up all wordly occupations, and go off into the forests to contemplate and to realise God. You have doubtless heard such spoken of as selfish, idle vagabonds; but those who utter such sentiments only reveal the abysmal depths of their own ignorance and folly. The West sees only the external world and tries to find happiness therein; the East knows that this external world is but the reflection, the shadow of the internal world, and the East finds its happiness in training, controlling, and developing this internal world. The West seeks to conquer Nature, external Nature, by trains, steam boats, electricity, &c. The East knows that the only conquest worth making is self-conquest, and seeks to penetrate to the great soul of all things. In the East no man is a teacher because of his book knowledge, perfect renunciation self-conquest and realisation or attainment of God-consciousness are the necessary qualifications of a teacher of truth, and these are only attained after many many years of struggle and toil. Hence it comes about that even in early childhood young boys become fired with the ambition to renounce the world and lead lives of meditation and prayer. If the parents are worldly-minded every possible hindrance is put in the way of the aspirant after truth; but if they are true devout Hindus they rather favour the religious tendencies of their child.

"We will suppose that a boy of twelve has absolutely decided to renounce the word and join one of the religious orders, he journeys to the monastary—often in some lonely

and secluded spot—accompanied by his parents. The mother is strictly questioned about the child, the hour of birth, and any special characteristics of the boy. Then the brethren meet in conclave to discuss whether the application shall be refused or allowed, and to determine how far the boy really is in earnest and what success he is likely to attain. If there is one dissentiant voice the application is refused, but if all are agreed the boy is summoned, made to feel at home, and questioned as to his reasons for wanting to be admitted to the Order. He is told that they have no worldly goods, that it will mean the loss of parents and playmates, that he will never have any money and only very plain food, and will have to pass his time in prayers and meditation. If he is resolute and determined he is admitted into the Order, and one of the brethren is selected as his guru, or teacher. This man henceforward becomes the boy's spiritual father, his guide philosopher, and friend. The boy is always in his society and is constantly being instructed by him, not so much by word of mouth as by the more powerful influence of example. He has to spend practically all his time in controlling the body, developing powers of concentration, and meditation, and as time passes he learns many secrets about himself, and acquires certain well-known hypnotic, telepathic, and clairvoyant powers.

"At last after many years the time arrives for the boy, now become a young man, to advance to a higher position than that of student and become a brother. Before this takes place, however, he is very severely tested, all his weaknesses are known to his teacher, and he is practically tested to see if he is strong enough to overcome them. If he passes through this ordeal he is welcomed by his teacher and joyfully received by the other brethren. And now comes a most terrible ordeal that few survive. He is advised to go out far away into the forest alone. He has no food, save what a few pious villagers bring him, no shelter from the weather save a little hut, and no protection against the wild beasts which abound in the forest. Nevertheless if he retains his faith and courage

he has nothing to fear from these, for his previous training has taught him how to master them. There he sits day after day, month after month, until he attains to perfect realisation of the oneness of God in himself and in all things, in other words, till he attains to God-consciousness. Much rubbish has been written by Europeans about this subject of God-consciousness, or cosmic consciousness, but, believe me, no one who has ever experienced this thrice-blissful state in however slight a degree can ever live in the world as other men. All that the world can bestow, its wealth, power, honour, or fame, is but as dirt when compared with the priceless pearl of God-consciousness, and for anyone to speak or write of this consciousness who has not personally experienced it is to imitate the folly of the blind man who denied the existence of the sun because he couldn't see it. For years and years our initiate must remain in the forest till he attains this blissful state. He may attain it in seven years, it may take him forty, but whether the time be long or short he must attain it before he can advance further. As may be imagined many do not go through this terrible ordeal, especially as there is no kind of external compulsion, only the desire to attain to truth. Some go on pilgrimages and support themselves with exhibitions of their wonderful clairvoyant powers; others become religious teachers of a comparatively low order, and so provide themselves with the necessaries of life Some die in the process. But we will assume that our initiate, after 10, 15, or 20 years, has succeeded and attained to God-consciousness. He is no longer a man as other men; such a man could have the world at his feet, but he has become utterly indifferent to it.

At last the summons comes to him to return and join the other members of the order. He returns and spends several years there, possibly the rest of his life. More usually he becomes fired with an intense desire to go out into the world and teach. And what a teacher he is! He does not possess knowledge—he is knowledge, a living embodiment of truth

and power. Very soon he collects a little body of disciples who give up all to listen to his teaching and to follow him from village to village. It is they who provide him with food and make arrangements for his reception. The sick rejoice at his coming, for he heals them, and his host thinks himself well repaid if he receives the holy man's blessing. Occasionaly he will gather the little children around him and instruct them in the simple rudiments of truth, sometimes he will go for whole days without speaking, at other times he will sigh to his little band to be seated and will instruct them individually or collectively. If he comes in contact with Europeans, whom he usually avoids, he may condescend to work a miracle or two to prove to them the reality of spiritual power. More often he will not, saying that the West must work out its salvation in its own way. And last he becomes tired of this kind of life and returns to the bosom of the order far away in the Himalayas. There he spends his time in wholly disinterested and unrecognised services to humanity and exercises an influence over the world which is enormous, until at last the time comes for him to resign the body and pass to the endless bliss and peace of Nirvana."

Here Sri Ramananda paused, and his face assumed a wonderful look of ecstasy. For several moments I did not dare to interrupt his thoughts. At last I said, 'And, sir, what about all these reported miracles; are they really true?" He gave an impatient little laugh. "As usual," said he, "this materialistic generation is seeking after signs and wonders. Of course, they are true, but what you are pleased to call miracles are very rarely performed by any of the advanced brethren, and never for mere spectacular display or for money payment. They are usually the work of the fakirs and less developed Yogis, who support themselves by their occult knowledge. Have you not heard of the Swami Agamya, whom Max Muller brought over and who completely astounded all your medical men in London by stopping the beating of the heart for several seconds? Yet such powers are rather des-

pised by the adopt. You have also heard of the young initiate who begged for a fibre from a rug in a certain European's house in Simla. He took the fibre, seated himself under a tree a few hundred yards from the house and concentrated his thought on his possession. Here he remained some three weeks. Then one evening while the European and his family were at dinner they were alarmed by a noise overhead. On leaving the room to assertain the cause they were astonished to see the rug come downstairs, pass through the front door and across the lawn to the place where the initiate was sitting. Needless to say, the young adept was allowed to retain the rug. Such things seem to you incredible, but, believe me, they are so simple that an advanced brother no more cares to perform such than you would care to play a game of marbles. Did you not read the story which young Major-——sent to your friend in England—an incident which happened in the Major's presence? The story was as follows:—A number of British officers were seated at dinner one evening in a long room when an aged fakir entered and asked the honourable white sahibs to give him alms. He was at once greeted with, "Hallo, you old black rogue, you cunning old devil, what do you want? If you want money you will have to work a miracle for us.' 'What would the honourable sahibs wish?' said the fakir. 'Oh anything you like. Only no humbing mind, or we will half kill you.' There were about twenty lights in the room, and the fakir, after squatting down Eastern-fashion and making a few passes over his left arm, pointed a finger at each light. As he did so each was instantly extinguished. At last only one remained, and he asked if he should extinguish that also. 'Yes' said the officers. Instantly the room was in darkness. After a moment or two he asked if they would like the lamps relighted "Yes," was the reply, and one by one as the finger of the right hand was pointed the lamps were re-lit. The old fakir again demanded alms, but the officers demurred—not at all because they were unwilling to give, but pecause they wished to see more. The fakir was

angry at the breach of contract and left the room exclaiming, 'The honourable sahibis have broken their contract; they cannot rise from their seats.' No notice was taken of this parting shot until some twenty minutes afterwards when the superior officer wishing to rise from the table found it impossible to do so. A few pointed remarks were made as to what he had been drinking. One or two others tried to rise, but mith no success. At last some one exclaimed, 'It's that——— old fakir.' Shortly afterwards the fakir reappeared, and his entry was greeted with a volley of curses, loud and deeep. 'Can you release us?' they exclaimed, when the first outburst had subsided. 'Oh! yes, if the honourable Sahibs will keep their word and give me alms. 'Oh! we'll give you money, old follow, if you'll but release us, and something in addition if we get the opportunity.' 'If it is all the same to the honourable Sahibs, I will collect the money now!' said the fakir. Although the joke was against them, the Englishman could not help laughing heartily. The fakir got a good haul, and, reaching the door, salaamed low with the gravity and grace of an Eastern, and said, 'Now the honourable Sahibs may rise!'

"There is one more story that I will tell you, one which interests me yet saddens me much. Many years ago a young officer in the British army was stationed in India. He was a wild, reckless man, devoted to sport and sensual pleasures. He feared not God neither regarded man. One day he had been out hunting and had been separated in some way or other from the rest of his party. He was alone in the jungle. At last, almost dying from thirst, he came upon one of the holy men in profound meditation, and exclaimed, 'Ah! you lazy, old, black devil, tell me where to find water.' 'Within you,' came the reply. 'Now, then, I want no nonsense. I'm dying of thirst, and if you don't tell me where there is water I'll blow out your brains.' 'Proceed,' said the adept, 'and no one will bless you more than myself. Ah! that would be realease; it would be liberty and bliss

unspeakable. Aim, my friend, aim straight and true. I will not resist you.' The young officer turned away thinking he had encountered a harmless lunatic. Soon he returned, and said, 'Say, old fellow, what makes you so devilish cool? I threatened just now to blow out your brains, ay! and I would do it too as live as look at you. Why are you so cool about it? "Why should I fear?' replied the adept. 'You would but liberate the soul, and I should pass to bliss and peace; but you, what about yourself, a murderer? What does your Holy Book say of such?— " Who sheddeth man's blood, by man shall his blood be shed." 'Confound you, what do you know about our Holy Book?' said the officer; 'but here, I'm dying of thirst. Will you give me water?' 'I will,' said the brother; 'look yonder, do you see water?' 'No!' 'Look again.' 'Ah! yes, it is there, it is there a beautiful stream. The officer rushed away to quench his thirst. Next day he returned to thank his benefactor. He was surprised to find that the stream was no longer there. This was the first of many visits. By and by the visits became daily. Eventually the officer threw up his commission and was himself initiated into the Order, and in time he advanced to higher stages."

Sri Ramananda paused, and his eyes assumed a far-away, distant expression, in which there was a faint trace of sadness. "Sir," I asked, "why does this story sadden you?" He looked at me with a peculiar, enigmatical expression, and with a faint smile replied. "Because, many, many years ago, I myself was that young British officer."

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Vedanta Work.

AMERICA

The birth day of Sri Ramakrishna Paramahamsa was celebrated by the Vedanta Society of New York on March 4th. The rooms of the Society were profusely decorated for the occasion. The altar, over which hung a portrait of Sri Ramakrishna, and at the foot of which

rested one of Swami Vivekananda, was literally covered with flowers and fruits. The services of the day were conducted by Swami Paramananda. In the morning, besides the usual devotional exercises of meditation, prayer and the chanting of Sanskrit verses, selectionswere also read from the "Gospel of Sri Ramakrishna." In the evening Swami delivered an address on "The Latest Divine Incarnation." Only those present can appreciate the simplicity, tenderness and dignity with which he spoke. He touched upon all the Divine Incarnations and explained how Sri Ramakrishna, after first attaining spiritual realization, desired to test that same reality and truth in all religious. In order to do this He went to live with the devotees of all the great saviours of the world,—Krishna, Buddha, Chirst, Mahomed, following with complete sympathy the religions practices of each faith, until He finally realised that perfection could be attained alike through every sect and creed. From this knowledge He was able to rise to that supreme wisdom through which He could serve all mankind by worshipping with all mankind. "His life and teachings," the Swami continued, "proved that He knew no other art than that of love and His realisation of that perfect unity of the truth existing in all paths and in all creeds and religions lifted Him into that realm of purity where there was no religion through which He could not worship, no form through which Divinity was not revealed to Him." At the close of each service flowers and fruits were distributed to all present. Many passed the entire day before the altar in fasting, prayer and meditation, and the mingled perfume of flowers and incense, the solemn stillness, the peace and the uplifting sense of a Divine Presence, made it for every one an occasion profoundly sacred and impressive.

THE

BRAHMAVADIN

"एकं सत् विप्रा बहुधावदन्ति"

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

Rig-veda, I. 164-46.

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ATMAN AND THE AHANKARA.

The Vedantin agrees with all other thinkers that it is impossible to have a sound system of philosophy unless on the basis of rational or philosophical Psychology. Psychology or the study of the human mind forms part of general philosophy and metaphysics. The aim of Psychology is philosophical and as such the facts of Psychology should obviously be studied from the point of view of metaphysics of which it is part and parcel. An imperfect Psychology leads to imperfect or no philosophy. What is known as empirical Psychology in these days is contented with the study of the various mental phenomena and the modes of their activities without going deep into their source, the human soul which forms the real background of all mental phenomena as such. Such a study is obviously narrow and defective in as much as it loses sight of the higher purpose which rational Psychology tries to serve as a branch

of general Philosophy. In fact, the conclusions of empirical Psychology in addition to their unsatisfactory nature, have no real significance unless they are interpreted along with other facts in the light of the higher unification aimed at in general philosophy and metaphysics. Says Michael Maher in his treatise on Psychology :—

"The importance of such a study is evident. What are we? Whence are we? How ought we to live? What is there to hope for? These have been questions of transcendent interest to mankind ; and never more so than at the present day. Beside these problems, unless in so far as they may be throw light on them, the discussions of empirical Psychology sink into comparative insgnificance. Yet the great majority of recent English text-books on Psychology affect to ignore these matters altogether. Or if they allude to them, they do so with a shamefaced profusion of apology which is not a little amusing. The naturalist, the physiologist, the physicist may speculate at length about the nature and future destiny of man's soul ; but if a writer on the Science of the Human mind ventures to touch on topics so alien to his subject and so unbecoming in character, unless, indeed, in order to show that there is no soul and no future, his reputation as a psychologist is at once ruined and he is stigmatised as a Metaphysician! The unsatisfactoriness of such a course ought now to be plain to our readers. The first part of this work, whatever be its positive value, ought to have at least proved that it is impossible to separate the investigation of our mental activities from Philosophy—that an unphilosophical Psychology is necessarily an *inconsistent* and therefore an *unscientific* Psychology. Our views concerning the existence of an external world, the nature of the higher faculties of the soul, human responsibility, causality, and the final

question of materialism or spiritualism must inevitably be determined by the view of the character of mental life adopted in the empirical portion of Psychology. Once more we are forced to choose not between a metaphysical Psychology and Psychology without any metaphysics, but between a Psychology annexed to an inconsistent, half concealed, clandestine metaphysics, and one that forms part of a metaphysical system which, whatever be its difficulties, is at any rate, openly professed and frankly declared."

Following this view of Psychology, the Psychology of the Vedanta, true to its function, draws a clear line of distinction between Atman and Ahankāra the real and the apparent self in man. A psychological examination of the human mind shows that it is a complex of manifold mental states recognised as sensations, emotions, thoughts, and volitions. But the conception of the human mind thus arrived at is not that of a bare manifold but that of a unity in diversity. Both these aspects are included in the conception of human personality as such. We have no reason to say that neither the one nor the other is illlusory. Sensations and thoughts are meaningless unless they are referred to a permanent subject of which these are the changing conditions, and a pure subject or ego absolutely devoid of these conditions is also unthinkable. Hence it is that the Vedanta recognises a distinction between Ahankāra—the personal self and Atman, the real self of man. This distinction between the metaphysical and the apparent self is recognised by all the Indian philosophers except the Buddhists. The Buddhists only reject the reality of Atman or the unitary self in man by a sort of reasoning which instead of explaining the unity implied in the conception of personality merely explains it away. Mr. Lakshmi Narasu in his Essence of Buddhism says. "That

which is called the Ego, which says 'I am' is merely an aggregate of Skandas, a complex of sensations, ideas, thoughts, emotions and volitions. It is not an immutable entity behind these. The word 'I' remains the same but its significance continually changes. It originates in the child with the devolopment of self-consciousness (Svasam-Vedanam) and denotes first a boy, then a youth, after that a man and finally a dotard. There is identity in a certain sense only. As the blessed one says in the Kutadanta Sutra, the sameness is constituted by continuity just as we speak of the identity of a river or a fountain though the water is continually changing or of the identity between the flame of a lamp at one moment and that at another moment, although different particles of the wick and oil are consumed in succession and the flame itself might have been put out some time in the interim What characterises the apparent samenss of the 'I' is the cohesion and co-ordination of a certain number of frequently recurring sensations and ideas which therefore came to be regarded as a permanent stock."

It is true that this sort of reasoning explains the origin and development of the Ahankara or Apparent Self of man. An empirical view of psychology can go only so far, but does the explanation of the content of the self explain the unity apparent in the Svasamvedana of every mode of Self? Every element of the complex implied in this conception of personality, whether it be a sensation or a thought or emotion, implies a unitary self of which it is a modification. A sensation or thought is unthinkable without a self to which it can be referred. What reason can be assigned to prove that the 'I' implied in every feeling, thought or volition is illusory? Even the conceptions of illusion and fact are significant only with reference to a critical Self which is over and above these

modifications. In fact, no valid reason could be assigned to discard the idea of a permanent Self in the conception of the human personality. Says Prof Seth "Yet, I, do not see that Psychology has shown cause for discarding the transcendental or metaphysical self. On the contrary, such a hypothesis truly understood, seems to be the necessary implication of psychological science, required to account for that empirical ego which is its subject matter." Without the "I" we could not have the "me". For, what is the basal fact, the Psychological unit ? What is any, and every mental phenomenon as such ? It is certainly not a pure ego or a "self without sensation', but no more is it a sensation or a complex of sensations without a self or mind. The one abstraction is no less unreal and impossible than the the other ; we can no more separate the sensations from the Self than the Self from the sensations. Or to use Professor Jame's terminology, we can no more have a stream of thought without a thinker than a thinker without thought. If, as Hume puts it "they are the successive operations only that constitute the mind" which we can know, it is because in each of these perceptions, the mind is already from the first contained. The fundamental and elementary Psychological fact is not "consciousness" "but conscious mind" or mind in a particular state of consciousness. Consciousness refuses to be made objective, it ceases to be consciousness so soon as it is divorced from the conscious subject. The Psychological unit is not "percipere" or "percipi"—"It feels" or "it is felt" but "percipio, "I feel". This subjective or personal reference constitutes the very form of consciousness. It is only by hypostatising or substantiating "experience" or "consciousness" by making the phenomenal unphenomenal that the case for a psychology without a soul" seems plausible at all.

Hamlet without the Prince would be nothing to the drama of the mental life without a mind. In this drama then is only one player, but he is a player equal to every part, and he is never off the stage."

Thus it will be seen that even according to the advanced psychology of the modern West, the Vedantin's view of the distinction between Ahankara and Atman—the apparent and real self as supported in its entirety as being logical and sound. But the conception of the Vedantin goes farther. Modern philosophy cannot rise beyond the bare conception of the self as the permanent subject to which all the mental states are referred to that in which the real self is sensed as it is. For it is acquainted only with the conditions of mind with which we are ordinarily acquainted; in other words, it knows only the Vyuthana Chitta—the mind in the ordinary conditions of waking, dreaming and dreamless sleep. There are two other stages or modifications of the mind according to the Yogis of India—the Ekagrata and Samadhi which though not normal could be artificially induced in the human mind by what are known as the processes of Yoga. In the Ekagrata or the stage of concentration, the mind becomes as it were one-pointed and is able to continue the present modidification for any length of time. And beyond it the mind rises to the Samadhi stage—the stage of Nirvikalpaka—in which what are ordinarily known to us as mental states disappear. It is a peculiar condition of the mind in which the soul senses itself, in other words, feels its real and essential nature as a spiritual principle, an indivisible unity and consequently eternal and one. So then, the metaphysical self is not a bare possibility but a fact according to Vedantic philosophers. Of course, no amount of reasoning or philosophical discussions can bring to light the

essential nature of the human soul and its final destiny. True it is that all that speculative philosophy can establish is the bare possibility of the existence of the human soul as such apart from what are known as external modifications of Ahankara. It is not a bare assumption nor is it an entity in and behind the mental modification—a mysterious something of which we can know nothing at any time. In the present state of the mind, it is known and known to be the subject which reveals itself in every one of the mental states as their substratum. But in Samadhi, it fully [reveals itself and in the case of him to whom the Atman has revealed itself, the illusions of Samsara cease for ever, says the Vedanta. The final goal of evolution for each mind is Atmabodha Atmic realisation—the realisation of this ultimate unity not only of the self but also of the universal Self with which it is identical and one. This is the ultimate teaching of the Vedanta philosophy with respect to man's final destiny known as Kaivalya—the state of Isolation—in the systems of the Vedanta and the Yoga; in other words, the state in which the metaphysical soul completely reveals itself in its spiritual essence.

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WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER XIV.

(*Continued from page 215.*)

14. If the bearer of the body meets with dissolution (of the body) when *sattva* is preponderant then he attains the spotless society of those who know the highest truth.

When *sattva* is preponderant, that is, if at the time the *sattva* preponderates the bearer of the body meet with dissolution of the body or death, he then attains the spotless society, that is, joins the group, which is free from imprrity and free from perverse knowledge (*agnāna*), of those that know the supreme reality, that know the reality of the *ātman*. What is said is as follows. By dying when *sattva* preponderates he takes birth in the families of those who know the *ātman* and becomes entitled to follow the means of accomplishing the knowledge of the real nature of *ātman* and performing good (*punya*) works.

15. Attaining dissolution in *yogas* he is born among those who are attached to work ; and likewise attaining dissolution in *tamas* he is born in the wombs of the stupid.

Attaining death when *rajas* is preponderant he is born in the families of those who perform work for the sake of fruition. The meaning is that by being born in such families, he becomes engaged in doing works that would help the accomplishment of *Svarga* and such other fruitions. Likewise dying when *tamas* is preponderant he is born in the wombs of the stupid, that is, in the

wombs of dogs, pigs and such other stupid animals. The meaning is that he becomes born as unfit for pursuing any of the ends of human existence (*purusharthas*).

16. The fruit of good action, they say, is of (increased) *sattva* and pure ; but the fruit of *rajas* is pain and the fruit of *tamas* is ignorance (*agnāna*).

Thus the fruit of good work well-performed by a person who, after having attained death when *sattva* is preponderant, is born in the family of those who know the *ātman*—of work which is free from attachment to the result thereof and is of the form of worship to me—(the fruit) is what is produced again by further increased *sattva* and pure (*nirmala*), that is, free from even the odour of pain. This is what those that have known the fulness of *sattvaguna* say. But the fruit of *rajas* which has become preponderant at the time of death is birth in a family who are attached to work which forms the means of accomplishing fruit, the consequent persuit of work with attachment to the fruit (thereof), the enjoyment of the fruit thereof and birth again in another such family, the (further) development of *rajas* and the consequent doing of works attended with attachment to fruit, and is accordingly made of only a series of experiences which are mostly painful. This is what those that know the truth about this *guna* say. The fruit of *tamas* is ignorance (or *agnāna*) Thus the fruit of the *tamas* which becomes preponderant at the time of death is of the nature of a series of ignorances (*agnāna*).

It is here declared what purity and such other fruits are which are born of *sattva* and other qualities that have increased more than what they were :—

17. From *sattva* knowledge is produced ; and from *rajas* only greed ; and from *tamas* arise erroneous activity and perverted knowledge as also ignorance.

Thus from the excess of *sattva* produced by serial increase, there comes (to a person) the secret of knowledge regarding the real nature of the *ātman*. From *rajas* similarly grown there arises greed for the enjoyment of *Svarga* and such other fruits. From *tamas* similarly increased spring up activity towards evil works resulting from inattention or erroneous activity, thence perverted knowledge, and thence still more increased *tamas* and whence ignorance or absence of knowledge.

18. They that are established in *sattva* go upward; they that are influenced by *rajas* stay in the midway; they that are of *tamas* who abide under the active influece of the lowest *guna*, go downward.

Thus they that are established in the aforesaid manner in *sattva* go upward, that is, gradually obtain freedom from the bondage of *samsara*. Because *rajas* is productive of good for *Svarga* and such other fruits, they that are under the influence of *rajas* productive works which are the means of accomplishing fruits (of action) and enjoy those fruits, and again take birth and again take to the same works; and accordingly they stay midway. This state of life, since it is characterised by rebirth, is mostly painful. But they that are of *tamas*, who abide under the active influence of *tamas*, that is, who remain subject to the activity of the *tamoguna* which goes on continuously lower and lower, go downward. The meaning of this is that these attain death, thence the life of lower animals, thence birth as worms, insects and then as inanimate trees and thence also the state of shrubs and creepers and whence the states of stone, stalk, clod, straw and such other law existences.

The manner of going upward by means of choice food and excellent good work (*Sukrita*) done devoid of attachment to the fruit and through the destinction of *sattva* and

the other *gunas* which are subject to development in serial succession, is mentioned :—

19. When the seer beholds not any other agent of action than the *gunas* and also knows that which is higher than the *gunas* he (then) attains to the state of my Being.

Thus by eating *sattvika* food and by the practising of works which are freed from attachment to fruit and are of the nature of worship to the Lord and become established in the superior quality of *sattva*, when the seer does not behold any other agent of action than the *gunas*, that is, sees that the *gunas* themselves are the sole agents of action in all such activities as are appropriate to one's own nature and also knows that which is higher than the *gunas*, that is, known the *ātman* who is higher or other than the active agent of the *gunas* and who (in himself) is the non-agent, he attains to the state of my Being, that is, he attains what is the state of existence of mine. This is what is said : That to the *ātman* which in itself is possessed of a pure nature, the character of being the agent in regard to various kinds of works arises on account of its association with the *gunas* which forms the source of the continued flow of previous *Karma*, and that the *ātman* by itself is non-doer and is solely made of infinite intelligence—with such knowledge when he sees the *ātman*, then he attains to the state of my Being.

In the above stanze it was taught that by beholding the *ātman* which is other than the active agent of the *gunas* and is a non-doer, the seer attains to the state of my Being. Of what nature is this state of Being of the Lord is now mentioned :—

20. Passing beyond these three *gunas* which are the products of the body, the dweller in the body, freed from birth, death old age and pain enjoys immortality.

This dweller in the body, passing beyond these three *gunas, sattva* and the others, which the products of *prakriti* that has undergone modification into the body and seeing the *ātman* which is other than these and which is solely made of knowledge, enjoys the immortal *ātman* becoming freed from birth, death, old age and pain. The meaning is that this state is the state of my Being.

Asking the mode of behaviour indicative of the nature of him who has passed beyond the *gunas* and the cause which leads to the destruction of the *gunas*, Arjuna said thus :—

Arjuna said :—

21. By what marks does the man who has passed beyond these three *gunas* become (understood) O Lord? Of what conduct is he, and how does he pass beyond these three *gunas*?

The man who has passed beyond these three *gunas sattva* and the others, by what marks, that is, by what characteristics does he become understood, that is, does he become devoted? Of what conduct is he? that is, what sort of conduct is he given to? The meaning is, of what nature is the conduct which forms the mark for discerning his essential nature? How, that is, by what means, does he pass beyond the three *gunas sattva* and the others?

Sri Bhagavan said :—

22. He who hates not illumination, activity and even bewilderment when they have begun to act, nor desires these when they have begun to act, nor desires these when they have ceased to act;

Among the undesirable things which are distinct from the *ātman*, he who hates not the effects of *sattva*,

rajas and *tamas* such as illumination, activity and bewilderment which have begun to operate; similarly among desirable things which are distinct from the *ātman* he who desires not these when they ceased to operate;

23. He who, remaining as one indifferent, is not shaken by the *gunas*, who, bearing in mind that the *gunas* alone act, remains quiet, and is not swayed (by their action);

Remaining as one indifferent, that is, by reason of the contentment arising from beholding the *ātman* which is distinct from the *gunas*, he who remains as one indifferent towards other things, and who is not shaken by the *gunas* through hate and desire; who knowing full well that the *gunas* are active in their own works, such as, illumination, &c. remains quiet and is not swayed, that is, does not behave in unison with the work of the *gunas*.

24. He who is the same towards pain and pleasure and is self-abiding; to whom clods, stones and gold are alike; who holds as equal things liked and things disliked; who is clever (to discriminate); who is equally towards blame and praise of himself;

25. Who is equal-minded towards honour and dishonour; who has equal regard to the interests of friend and foe; who renounces all (worldly) undertakings;—he is said to have passed beyond the *gunas*.

Who is the same towards pain and pleasure, that is, whose mental disposition is the same towards pain and pleasure and is self-abiding, that is, on account of his abiding within his own self and possessing thereby his sole delight in his own *ātman*, who holds his mind equal towards pain and pleasure arising from the birth and death of son and such other relations that are other than the

ātman, and hence to whom clods, stones and gold are alike; and hence who holds as equal things liked and things disliked, that is, holds alike objects pleasant and unpleasant; who is clever, that is, who is clever in discriminating between *prakriti* and *atman*; and hence who is equally disposed towards blame and praise of himself, that is, who, on account of his bearing in mind the non-existence of any relation between his *ātman* and the blame arising from good and bad qualities superimposed on the *atman* through the mistaken apprehension of human and such other states of existence as belonging to the *ātman*, is equal-minded;

And as resulting from it who, on account of the non-existence of relation with his self is equal-minded towards honour and dishonour; and accordingly who is equal-minded towards the interests of friend and foe on account of the non-existence of any relation between these and his own self; similarly who renounces all undertakings consequent on his being the possessor of body;—he who is in this manneris said to have passed beyond the *gunas*.

The chief cause leading to the destruction of the gunas which are of the aforesaid nature is now given:—

26. He who serves me also with unswerving *Bhakti-yoga* (practice of love and devotion) surpasses these *gunas* and becomes fitted for the state of *brahman*.

The destruction of the *gunas* does not take place to a person by the mere mental pursuit of the discrimination of *prakriti* and *ātman* as taught in the following among other passages:—"(When the seer beholds not) any other agent of action than the *gunas*." [XIV. 19.], because there arises opposition to this pursuit by the perverse unconscious subtle impressions (*vasana*) which have continued to operate from time without beginning.

He who serves with unswerving, that is, with single purposed *Bhaktiyoga* (or the practice of love and devotion) me whose will is eternal, who am supremely merciful and who am the ocean of love for devotees,—he surpassing that sattva and the other *gunas* which hard to put down becomes fitted for the state of *brahman*, that is, attaining the nature of *brahman* he becomes capable of attaining the state of *brahman* The meaning is that he attains the immortal and indestructible *âtman* as he is really existent.

27. For I am basis of *brahman* (soul) who is immortal and indestructible, of everlasting *dharma* (virtue) and of absolute bliss.

The word 'for' (*hi*) is used in the sense of, for the reason. For the reason that I am served with unswerving practice of love and devotion and am the basis of the immortal and indestructible *brahman*, as also of everlasting *dharma*, that is of unsurpassed, eternal, lordly glory and of absolute bliss, that is, the bliss attainable by the wise as pointed out in the passage—"Vasudeva is the all." [VII. 19]--and such others. Although the expression "everlasting *dharma*" is denotative of that (the path) which leads to realization, yet, since the expressions used before and after are significant of the things attainable, this expression also, on account of its association with the above, is descriptive of what is attainable. This is what is said: That because by the stanzas in the early chapters beginning with "For this divine *Mâyâ* of mine made of the *gunas* is difficult to transcend; those who resort to me only." [VII. 14]—it is expounded that the attainment of the Lord is the one only means for the destruction of the *gunas* and for the attainment of the imperishable soul, lordly power and wealth and the Lord

which follow from the same, the sole means of seeking refuge in the Lord with a singleness of purpose, is destructive of the *gunas* and is the state of *brahman* consequent upon it.

Thus ends the Commentary of Bhagavad Ramanuja on Chapter XIV of the Srimad Gita, entitled the *yoga* of the classification of the three *gunas*.

———o———

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TERMINOLOGY OF YOGA.

BY H. N. SINHA.

(*Continued from page 227.*)

Leaving aside its other solutions, this legend will be found to be capable of being construed psychologically also. The soul on the *Sahasrāric* sun desiring to have offspring gave birth to the four centres and the *Ushas*, *Sushumna* and entered them as their respective gods, Agni etc. They in their turn discharged their seed and the *Sushumna* carried it up to Prajapati who placed it in the golden platter of the brain. It became the cerebro-spinal born *kumara* with a thousand eyes, a thousand feet and a thousand arrows on the string. He is all the energies, all the gods in one. He in turn is the Agni; the Rudra and the others of the seven gods and is at the same time the eighth *Isāna*, the omnipotent *Sakti* of the ruler and controller of all. He is the light of the Divine Savitar which to be meditated upon by the *Gāyatri* mantra and should be realised by every one as the spiritual sun himself who offers himself in sacrifice and is born as the Antaryamin son in union with the spiritual Vidya. We shall now turn to the Ithihasic transformation of the idea as embodied in the birth of the war-god, Kumara.

While the *Devas* were in search of a commander to lead them in battle against the *Danavas*, the seven *Rishi's* with their wives performed a sacrifice. The sacrificial fire, *Agni Adbuta*, then, fell in love with the *Rishi's* wives and cast a fond glance upon them which tended to make them more, beautiful. But as he dared not propose to them who were already other's wives, out of disappointment he went away to *vana*. *Svāha* Devi who ardently loved Agni took advantage of this opportunity, assumed the form of Siva, the wife of Angiras, one of the Seven Rishis, and approached Agni and said to him, "The Rishi's wives have come to know of your mind

and have sent me first. If you accept me they are ready to follow me one by one". She is then stated to have assumed the forms, one by one, of the other wives of Rishis except that of Arundhati, the chaste wife of Vasishtha. In those six forms she carries the *Retas* of Agni, six times to the top of the Mount Sveta and deposits it in a golden pot at a place overgrown with Sara reeds. On her way from Agni to Mount Sveta she takes care to hide herself from the real wives of the *Rishis* by assuming th form of the she-eagle, Vinata. In six days Kumara bursts forth from the golden pot with six heads, one resembling that of a goat and all set on a single neck and with twelve hands wearing all sorts of weapons. Discharging the arrows he made a rent in Mount Krauncha, the son of Himavat; and through the passage thus made, the famingoes and eagles fly to Mount Meru. He who was first a terror to the Devas, cows down Indra by his mightiness and becomes his friend. Protected by Agni, alias Rudra, his father and beloved by Seven Mothers who are forms of *Svaha Uma*, he becomes the leader of a powerful army of children and the husband of Devasena. Armed with his wonderful *Sakti*, kills *Mahisha*, the king of the Danavas, and becomes one of the Devas. He thus proves the means of making his own mother Svatha the inseparable wife of Agni.

We have abridged a long story with a number of details retaining its salient features. The spiritual significance of the whole story may be stated in a few words. Rishis may be taken to stand for the senses and their wives for the sense-saktis or the power of sensation and the knowledge and pleasure brought by them. The sacrifice alluded to is the selfish sacrifice of the enjoyment of worldly pleasures. Agni represents the Supreme Self and the Universal Love. Out of His infinite mercy, he casts a longing look on these wives who ought to be properly speaking His. But so long as they are wedded to their worldly husbands, he cannot get at them and so in despair he goes to wilderness where there

dwells no worldly selfishness. He finds better company among the indiscriminative and natural beasts of the jungle than among the discriminative men going astray and misusing their self-born intelligence. The mind awakens to the unspiritual state of worldly existence longs for a better *Yajna*. Svaha Devi who is *Brahmavidyā* or Divine *sakti* and who is no other than the *Rishipatnis* in disguise, but as Arundhati is the pure and supreme Sakti herself, leads each one of the erring ones godward. She brings back his *Retas* or spiritual flow six times and deposits them on the Sveta mountain, on the eminence of *sattva* and purity in the golden pot of the mind, and Kumara or the spiritual son is born out of it. He has six heads, indicating the six senses who are his mothers; and the chief among them is that of a goat. The sanskrit word for goat is Aja which means the unborn. The Aja head therefore signifies his origin from Agni or Rudra who represents the supreme self. He sends up his arrow of spiri tuality making a rent in the very source of *Samsāra* and thereby paving the way for the other relieved souls to reach the highest Heaven. He then has a struggle with Indra who is the higher aspect of the Soul. After proving by his prowess that the lower aspect of the soul as emanting from the senses is the offspring of the same Agni of whom Indra is only a counterpart and creating from out of his body an army of children not in any way inferior to the *Devas* in spirituality and valour, he gets reconciled with Indra and becomes head of the Deva-army. Then in a battle between the *sensual* asuras and the spiritual Devas, he defeats the Asuras and kills their king *Mahisha*, the embodiment of ignorance or *Avidyā* and lower life: The instrument with which he kills is his wonderful *Sakti* or *Brahma* gnana which has its birth in Himself. So far for the Vedantic interpretation of the story. But a student of *yoga* will find an apter remarkable presentation in this story of some of the physiological and psychological doctrines of even the advanced yogins, not even omitting some of the important details.

To go back to our story, while the Rishis who are the cerebro-spinal centres of physical activity with their wives the nerve currents joining them were performing a sacrifice to Agni, the spiritual source of all energies, in the muladhara, Agni cast a longing glance on these wives of Rishis which increased their power and beauty. When mind began to meditate on this muladhara and got awakened to the attractive power and glory of this *Agni*, and its identity with him there. *Svaha* or the *sushumna* which runs through all these centres, goes from each centre as the current of that centre and carries up to Agni's place his *Retas* or the flow from that centre transformed into the *Brahmaic sakti* and deposits it on the top of the Sveta mountain, the cerebro-spinal nerve column, in a golden platter which is no other than the *Sahasrara* centre in the crown of the head. So she does six times for the six centres of the spine leaving out Arundhati who belongs to the highest mind centre of the brain. In the end bursts out from this accumulated *Sushumnaic* power in the mind, the self of man shining in golden or red colour with six heads of centres and twelve hands of the sensory and motor nerves all armed with shooting arrows of nerve currents. The Agni or spiritual fire who has hitherto concealed in the forest or waters of the body (meaning either in the nervous thicket or the vital waters) as the kundalini has been roused and lifted by the love of Svaha with the help of the sense currents and made to reach the highest mind centre through the sushumna channel. This newly born Kumara of spiritual valour shoots his powerful arrow up and pierces a hole through the Krouncha peak which we identified with the trigeminal centre. It is called Krouncha on account of the crookedness in the spine like that in the neck of the crane. Thus a permanent way is created for all the up-flying vital currents of the body which desire to reach the *sahasrāra* heaven on the top of the Meru, or the spine; or for the Hamsas or *Yogins* and *Sanyasins* whose way lies godward.

The career of this arborous-looking child born of the essence of the tree-like body does not end here. The glory of his father pushes him further up. He cannot rest satisfied unless he is recognised by true spiritual kith and kin, the Devas and their God Indra. The Devas become jealous of him as if he was their *Dayāda* and their *Indra* tries to injure him. Even a film of worldly nature in the form of good Karma should be purged of before this Karma can hold his rank among the Devas. Then alone may the individual Self be said to have thoroughly left off its worldly or *Samsaric vāsa* or affiuvia and brought the senses under its control and attainad Selfhood. So Indra strikes him with his *Vajra*; and as a consequence, the good and spiritually tending powers and the senses, separate from him and form a formidable army under his control and leadership. Indra, seeing his divine glory, cows down before him, realises his true nature to be the same as this boy's and becomes his friend. While Kumara was absent from the capital of Indra in order to enjoy the company of his father the Supreme Self in the superconscious state of *Samadhi*, the Asuras or the evil and worldly senses, or as the Yogins say the dormant *Samskaras* of worldly experience, suddenly rise in revolt led by their king *Mahisha* and give battle to the *Devas* or the spiritualising forces of the mind. Kumara comes to their rescue, kills the lingering *Avidyā* or Karma—*Sesha* and disposes his army of *Danavas*. Thus the Supreme Self who was hitherto entangled in the meshes of Maya or *Samasāric* evolution found a saviour in his son who rose out of this *Samasaric* womb bringing back his spirituality to Him.

In explaining the significance of Krauncha in the story of Kumara Mr. Narayana aiyanger says :—" I think Krauneha symbolises man's samsaric or embodied state with the head as the mountain. Now there is the Upanishadic saying that the knower uses his soul as an arrow set in the bow of *Omkāra* and shoots it into *Brahman*, which is the Great aim, and becomes one with It. (Mund. Up. IV. 4.) The knower practises this

shooting every day in his *Upāsana* of *Brahman* but his fina. shooting is when at the time of death the soul quits the bodyl The soul of a true Yogin is said to quit the body by forcing a way out through the top of the head, and this idea, if taken literally, seems to be very old. (Vide *Taitt. Up.* I. 6, 1,— "*Vyapohya śīrshakapāle*", and *Subāla Up*, 11th, *Khanda*,— "*Mano bhinatti, mano bhitva, Śīrshakapālam bhinatti*", etc. On the top of the head of the infant there is a soft pit, the fontanelle, which remains open a considerable time after birth. The soul is fancied to leave the body through the mouth, or the nostril, or the ears, or the eyes, or the arms (which way, it is thought, is sure to lead to hell), or, as already stated, by forcing a way out through the fontanelle. Sometimes we meet with persons in India who say that they have actually seen the top of the head of such and a such pious man open out at the time of his death. Whether the closed up and hardened fontanelle can ever open afterwards is a question for medical science to decide. If the Yogin can by the exercise of his breath and concentration of mind upon *Brahman*, open the fontanelle or *Brahmarandra* as it is called, and find an exit through the topmost, skyward part of the body, that would be it seems to be thought, the fit *Utkrānti*, upward exit, for him. But sayings, paradoxical and absurd if taken literally, would be sensible and instructive if taken allegorically. In ethics there are two worlds, one morally good, the other morally bad. The one is higher, the other lower. The lower consists in confining the soul's love to its own body and doing things for self-aggrandisement, even harming others. The higher consists in the soul's dwelling beyond the body and loving all creatures as self. Thus the demon of *Samsāra* is not really the body which is innocent if the mind is all right, and which, if well utilised is an instrument for doing good. The demon is the idea which confines the soul's love to its own body. It is this demon whose body as the *Asvattha* tree of *Samsāra* or selfishness should be cut down by the sword of knowledge; and as the higher world is above

the head of that demon, the soul must sour up and force a way through that head to the other world."

Here we may add that the upward opening of the Sushumna is the *Brahmarandra*. The lower life, according to *Yoga*, is the one which the soul confines to the body and ministers to its enjoyment by acting in the form of *Pranas* and nerve currents. The higher life is the one in which it forces itself out and identifies with the self and its activities in all. The method of the Yogin is therefore to collect the different kinds of vitalities in the body in the central *Sushumnā* channel and then shoot it up so as to reach the primal and universal source outside the body. This is what has been described as the soul's forcing its way through the head to the other world, as the cutting down of the *Asvattha* tree of *Samsāra* or selfishness by the sword of knowledge; as the destruction of the Asuras who are the enemies of the Devas. This is the son of Agni, Hiranyaretas, assuming the leadership of the *Devas* and restoring back to his Father his own true nature.

In the Puranas we also meet with legends which described the same *Skanda* as the *Retas* or offspring of *Rudra* who as we have shown is identical with Agni, and Svaha his mother as Uma the daughter of Himavat. In some places the combined name Svaha-Uma is given to her. In all these it will be found the same *Vedic* story is knit to suit the poetic fancy of an author.

In the *Vedas* king *Soma* is described as the *Retas* of the powerful horses, meaning probably that the *Brahmaic* current is the flow of the powerful senses. The idea might have been borrowed from sacrifices and the *Soma* juice connected therewith—horse signifying *Yagna* and the *Soma*-juice, immortality and bliss. In the *Riks* connected with creation, the initial desire of the creator Prajapati (s'n), to procreate, Karma, is described as the *Retas* of the mind. When this *Retas* of the mind arose from the primordial lightless *salilam*

(chaotic waters), "the sages, searching well found in their heart the Bond of Existence." From such texts it will be seen that the *Retas* which was either the rays of the sun or the *tejas* of Agni or the jnice of *Soma* when viewed phenomenally or sacrificially evolved the idea of primal desire on the part of the Brahman to become many and manifest this universe. More philosophically the phenomena of the universe is the result of the flow of the universal spirit through the cosmic mind. Psychologically it is also the pervasion of the soul through the organs of the body as the vital energies of sensation and action. Physically speaking *Retas* is the seed that is imparted from a man's body and from which the body for a new life is developed. Thus from the point of view of the bodily life of man *Retas* combines a two-fold significance,—the flow of spiritual power as also the plasmic cells which hold it.

The highest *Purushartha* taught by religion is the freedom of the soul and the consequent life of it in *Brahman*. The qualities which a man should cultivate in order to attain such an end is called *Brahmacharyā* or the life of a religious student. If the soul-energy of the body should be prevented from being dissipated in *Samsāric* life and conserved for a nobler life in the pure Self this flow of *Retas* in the direction of physical multiplication and spiritual dispersion which is opposed to consolidation of physical vigour and and the upheaval of spiritual power should be put an end to. The withdrawal of the mind, bodily cares, and ideas and the concentration of it on the spirit is stated to give to a person not only enhanced powers of the intellect capable of grasping the mighty problems of God and Religion but also give to him a peculiar kind of mental pleasure which is very much above anything connected with the body but some thing forerunning the immeasurable joys of the free soul. Hence, *Brahmacharya* or the life of the student of *Brahmagnana* became synonymous with celibacy or abstinence from wasting away the spirit conserving energy.

To a *Yogin* the same would mean the withdrawing of the energy from the generative centre of the spinal column and placing it in the centre of the mind. In other words, the *Ratas* of his mind which naturally flows downward and away from the mind should be turned upward and caused to be concentrated in the mind itself. Hence the practice of *Yoga* is characterised by the control of the dispersing energies and the concentration and collection of the mind; and the adept in *Yoga* is called an *Urdhvaretas*. The words *Urdhvamanthins* and *Urdhvaretas* occur in the *Vedas* as the names of a certain kind of ascetics. *Urdhvamanthin* literally means one who churns upwards. This churning might probably have meant the churning of the mind's flow in the lower centres of the body and the turning of it towards the highest seat of the soul. Hence it is a name given to those whose mind is bent godward in contradistinction to those others who lead the lower and sensual life of animals. This churning out of the *Atmān* or Self from the body is mentioned in *Svetasvataropanishad* I. 14. "Making one's own body the lower *Arani* wood and the syllable *Om* (which is personified as the creative Bull) as the upper *Arani* and by the practice of thorough churning with contemplation (Dhyana), a man should see the Lord like the hidden (fire generated by attrition). He who sees Him by true penance, shall see Him as born from the self in the same way as oil in the seasumum seed, as clarified butter in curd, as water in a flowing stream as fire in *Arani*." Similarly *Urdhvaretas* may mean one who has turned all his downward flowing of vitality through the senses, upward towards the realization of the *Atman* in him.

The *Taitt Āranyaka* in connection with the ritual called *Arunakesu-chayana*, mentions several beings as having born from Prajapati after he performed *tapas*. Among them are mentioned a certain class of Rishis called *Vātaraśanas* who are described as the *Arunakesas* (red rays) whicb sprang forth from the flesh of Prajapati. In the same *Āranyaka* II. 5, the *Vātaraśanas* are said to have become *Śramanas* and *Urdhva-*

manthins. The word *Sramana* from *Srum* to toil, seems to be a Vedic name for the performer of penance and austeritics. *Vātarasana* may be interpreted literally as the holders of wind-bridle. The rein made of wind is a proper name for the nerves transmitting the wind or Prana of vital energy. It is a common metaphor to compare the senses to horses and the *Pranas* leading to them to their reins and the mind to the rider. The *Vātarasanas* are, therefore the ascetics who keep their senses under the control of the mind by holding the reins of the sense currents passing from the mind into them. In the *Rigveda* X. 136 these are mentioned as *Munis*, coupled with another, who appears to be their Lord and master, called *Kesin* or the *Muni*. The word *Muni* is from the root *Man* to think and is cognate with *Manas* or the mind. *Muni*, therefore means, an ascetic who sits in ecstatic meditation and practises penance. Some make *Muni* a contracted form of *Mouni*; in that case, this word would mean one who remains in silent meditation. The name *Kesin* is a very wide term and is capable of many interpretations. It may be derived from *Kesa* and mean one who wears long loose hair. The word *Kesa* itself is derived from the root *Kli's* to torment and suffer. Hence *Kesa* may be taken to stand for austerity and penance; and *Kasin* to represent one who practises austerity and penance. Hence *Kesin* would signify like *Muni* and *Sramana* an ascetic who has controlled the body and the senses. Or the word *Kesin* may be made a compound of the two words *Ka* and *Īs*. The word *Ka* has many senses, Among the phenomenal objects it stands for the fire, wind, sun, cloud or light, earth or heaven. In connection with the body it indicates the body, the head or the mind. Spiritually it represents the soul or the Supreme Self, the *Brahman*. It may also be found to be used symonymously with sound, time, a bird and so many other things. The word *Is* also means to rule or to govern. *Kesin* would then mean one who governs or controls *Ka* which may imply any of the above mentioned objects. When these objects are the *Ka* of the body.

Kesin is the ascetic soul or a *Muni*. In the *Rik* referred to the meaning of *Kesin* will be found, as it were, punned upon in all its senses.

1. "Kesin supports *Agni* (fire): Kesin *visha* (water), Kesin earth and sky, Kesin is all *Svar* (heaven) to look upon. Kesin is called this Light.

2. The *Munis* who are *Vātaraśanas* wear *piśaṅga*. reddish or orange coloured, soiled (mala) garments; they follow the swift course of the wind when (they as) the gods have entered (it as their vehicle).

3. Transported with our Munihood, we have passed through the winds. You, O Mortals, behold even our bodies (that can pass through the winds).

4. The *Muni*, a friend fitted to gain the beneficient aid of every god, flies through *antarikśha*, the region of the air, seeing all forms.

5. The steel of Vata (the wind), the friend of Vayu (the wind God), the Muni impelled by the gods, dwells in both the oceans, the Eastern and the Western.

6. Treading the path of Gandharvas, Apsarasas, and sylvan beasts, Kesin, the knower of (our) *cheta*, mind, is a sweet and most delightful friend.

7. Vayu churned for him, and pounded things most hard to bend, when Kesin along with Rudra drank from the cup of Visha (water).

The above hymn unquestionably gives a conception of the life and practices of *Yogins* and the object of their realisation. Yogism, like Vedanta, should have developed side by side with phenomenalism and ritualism. It is not difficult to believe that the sages of Vedic days, who were accustomed to sit in rapt contemplation straining to achieve spiritual perfection and greatness, were able to bring the forces of the human body, their senses and vital currents, and nay, the mighty forces of nature under their control so that

they became adepts in the art of securing temporal and spiritual benefits—health and prosperity in this world and freedom and immortality in the other. Those among them whose spiritual perfection lifted them above wants here below should have renounced home and property, which are unmistakable outward signs of the life within, and wandered from place to place like the wind the 'chartered libertive', ill-clad and negligent of physical comforts and sustaining themselves on what food chance brought them but having their mind always dwelling in the Supreme Self and merged in the nectarine ocean of Supreme bliss. In *Rigveda* X. 72, 7, the *Devas* are described as *Yatis* the Self-Controlled, who find out and bring forward *Surya*, the sun, who is hidden in the sea. Before attempting to bring out the *Yogic* ideas contained in the hymn we shall quote the ritualistic ideas pointed out by Mr. Narayana aiyangar to be implied in it.

"I would take Kesin to be the Deity of Sacrifice conceived as an extroardinary luminary, whose presence is seen in all lights, in the Sacrificial fire Agni here who is the *Purohita* or priest honouring all the gods, and who is known as *Vāyu-sakha*, the friend of wind, and *Sochishkesa*, having flaming hair; in the sun, the great light in the sky, who passes on from East to West overseeing all the things; nay, in the whole *Svar* or the star-bedecked heaven. The *Munis* of verse 2 are evidently the solar rays darting through the air, and verse 3 is put into their month: they have come a long distance through the air, and they ask the mortals to see and enjoy them. To such a great *Muni* who is seeing or exerting for the good of all the creatures, some cool drink prepared on a grand scale should be offered. Accordingly, Vayu himself the associate of tempestual rain, the powerful god bending the unbending trees, churns for him. Churns what? Apparently the huge rain cloud that is agitated by the winds, and the rain that comes in torrents is the cup that is offered. In quoting it, Kesin may be viewed as another God, namely Indra. If so, Rudra with whom he drinks may well be taken

to have meant originally *Rudra-gava*, the troop of the Maruts who always attend upon Indra Marutvan. *Visha* not only means water but poison. Kesin's drinking *Visha* is a saying which the riddle-loving poets of the *Purānic* periods were not likely to pass over without weaving a legend about it."

(To be continued.)

REVIEW.

[Before giving publicity in these columns to Th's 'Sayings of Jesus' we submitted the paper to a Christian friend of ours whose well meant criticism will, we are sure, be read with interest by our readers.—*Edr. Brn.*]

The point of view maintained by the writer of the 'Sayings of Jesus' is that of a rationalist, taking his stand on what may be termed 'modernism', a term applied to the latest attitude taken by men imbued with the spirit of science. Of course, it need hardly be said that the divinity of Jesus can be arrived at even from this standpoint, but mere intellectualism is hardly the instrument with which a modernist can see through the transcendent spirit of Christ

The position that Christ was a great and far-seeing teacher is granted by the writer. He takes the internal evidence of the four Gospels as establishing nothing beyond the fact that Christ was an extraordinarily powerful ethical teacher and that he was a guru who left his disciple the cult of self-sacrifice. The divinity and the miraculous elements were after-thoughts, interpoated into the writings by sincere and devoted admirers and followers with a view not so much to throw a halo of sanctity over Jesus as to read their own interpretations

into his life. The writer makes the development of doctrine account for all the subsequent supernatural elements, as is only to be expected of an anthropomorphic Hebrew Jesus. The above is also the attitude of Renan and Strauss who are really the originators of this theory.

Gibbon explained the unexpected and abnormal growth of the Christian church, by giving it out that Christianity was a religion of sorrow and death with a tinge of hope. That this assignment of cause was wholly inadequate for real spiritual growth has been recognised times without number. The disintegration of the Roman Empire cannot account for it.

What then is the theory for the power of Christ ? It is the supernatural element in his life which appeals to humanity. It may appeal best to the opposite view, of what we may call the supernatural—the unnatural Christ's power consists in this stupendons quality, that he recapitulates the whole race of man in his simple person, in all their most vital aspects. He is not only the ideal man, but the man of sympathy who touched men on all his sides, who is in touch with man now in a real manner. Just as the individual recapitulates in his ontogeny, the whole aspects of pligtogeny, Jesus Christ recapitulates all the deepest earnings and phases of man from creation till now. The man, the miraculous man, the 'the Ecce Homo' of sin-bsotten man, that is the stupendons figure in the Trinity of the Godhead.

The Gospel writers were poor men whose understanding was at a level with their times and popular notions.

The divine in Jesus Christ is that great sympathy with the eternal and not with the temporal merely. He might have caused the figtree or destroyed the swine.

But facts are not mere isolations of a disorganised wilderness. These are higher unities than mere facts.

The words of Christ as reported by the Gospel writers are enough to show the mirror up to Christ. Mark might have omitted the last paragraph, but what of that ? Omisson of an important fact may be intentional with a view to great elaboration afterwards. The Gospels are not the final arbiters with regard to the life of Christ. They are but faint impressions of the fossil remains on a plastic surface. The men were more important than their writings. These men touched by Christ were never the same ever afterwards. Look at the Acts of the Apostles. Christ is known not by the Gospels, but by the men who lived with Him, who live now with Him, apostles, martyrs, saints, and missionaries of the faith. That is Christ Jesus.

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Vedanta Work.

[The following is a paper read by Mr. Chichinga of Madras at the last Birthday Annivirsary of Swami Vivekananda at the Belur Mutth *Edr. Brn.*]

SWAMI VIVEKANANDA.

"THE PROPHET OF THE AWAKENING OF INDIA."

Brothers of Bengal.

I now stand before you, to-day to exchange a few thoughts and to express my appreciation of the great Swami Vivekananda, in whose memory, we have all met together. It is in him, we the people of South India, can cordially mix with the people of Northern India, without each losing his individuality. Not only can all the different sects and the people of India find a safe harbour in him, but all the different classes of people, who inhabit the vast Continent of Asia, might find their ideas and tenets well represented, in the great Swamiji, in his life and teachings and preachings ; nay, the people of Europe and America all, may well claim share in his ideas. Whether you move in the line of Politics or Commerce, Sociology or Religious reformation, Education or Female Emancipation, every one may find his ideas well represented in him and may draw his missiles of defence and attack from the vast magazine which he has left for the whole human race. Whether you are young or old, Bengali or Madrassi Mahomedan Christian or Buddhist, Swami Vivekanda was the representative head of all, the different bodies. He really thought over the problems of every class and creed and well represented their ideas. Every individual, every person, male or female, might claim him to be his or her own. His were no sectarian views or representative of any particular body. He stood for the whole

of India. He wept for her and he loved the people with all his heart and hence every Indian from a Brahmin down to a Pariah might claim to be his kinsman. Truly was he said to be *the Prophet of the awakening of India.* His mind was co-extensive with the length and breadth of this sea-bound holy land.

From the time of the Vedic Rishis onward march a series of Prophets discovering new truths, scattering them broadcast, to all the people of India, and they did great service to mankind, but the whole bend of their mind was confined to the people of India. Swamiji made quite a new departure in his mode of precedure. He realized the new truths discovered by the Western thinkers, assimilated them with his flesh and blood, realised the grand truths of the ancient thinkers of India and blended the two together, created a new school of his own, and made his ideas irresistable in force and vitality, which surpassed all in grandeaur and beauty. He might not have lived to see the full development of his ideas. But a few murmers and rustlings of leaves are enough to convince us that a cyclone is coming behind which will sweep away all narrowness and sectarian views and make the people one homogeneous solid mass.

Endowed with tremendous energy and strong iron will he longed very much to find a man, who can put him in the way to realise higher truths. He saw evils every where. His soft heart, tender age, and inexperience of the world, made him unfit for any gigantic work. He became restless with his inability to do any good to mankind, neither could his tromendous energy nor inherent power in him could make him forget his mission in life. He sought for a friend who had himself realised his ideas or had passed through his mode of thinking. He searched for such a man everywhere but no where could he find him.

His failure made him still more excited and stubborn in his endeavours. To illustrate this, I may quote the following :—"All great men begin their life with aberration." The first of half of the life of any genius, is full of eccentricities or incongruities, the consciousness of one's abilities, and the tremendous energy started up in the nerves, trying to find a fit channel for display, and to vent it out, often makes a genius a melancholy man in the beginning. His ideas are far ahead of the period and specially of his young friends and companions, who in most cases are thoughtless youths. Energy must come out in some organized form, so that, it might be fit for work, but the tender age of a genius not having much experience of the world does not know how to cope with the ordinary mode of thinking. He sees evils everywhere, his soft heart weaps. His youthful age makes him unfit for leader, ship his lack of information makes his arguments invalid in many cases, he does not know exactly where the evil lies and what remedy will do good to the people. The consciousness of superior abilities, the tremendous mental power in him and the unfitness for any work all go to make him restless. His soft heart and mercy for every creature on earth, together with his shackled state, cast a deep gloom upon his mind ; no body can succour his weeping soul ; no man understands his aims and ambitions ; the gloom then changes into giant despair. He doubts his own worth and begins to believe himself to be a mad man, in accordans with the certificates he gets from his companions who seeing his incongruities in life and different mode of thinking think him nothing short of a lunatic. The gaiety of youth, which his companions display is most unpalatable to him, while his meditative and melancholy mood arising out of pity for mankind, is a ludicrous thing for his youthful companions. Out of his

or who has passed through his mode of thinking, but scarcely he does find any. His gloom of mind takes a deep root, he leaves home his home and companions, and everything of this world, knows no law nor regulation ; social regulations for good or bad, are equally distasteful to him ; he becomes a lone being in the world ; becomes a monomanisace and a secluded man, and passes many a year in solitary places uninhabited by men. *Thus out of great love for mankind he shuns the society of mankind.* And when he has matured his thoughts, discovered the right cause of the evils, and what remedy will do good, he cheerfully re-enters society. The tremendous mental energy that he has generated in his mind, the different modes of viewing the world and bringing the same conclusion in every case, make him a tremendous dynamo, which no amount of opposition, can stand. He breaks down every opposition God uproots the evils, and galvanises society, and puts it upon a nother basis, and completes his life work.

At last, a man was named to him, a poor Brahmin of Dakshineswar who had some knowledge of higher truths. He asked the poor Brahmin whether he had seen God and the reply was not only that he has see God but he will also put him in the way to see God. Henceforth the friendship and union of the two mighty souls *Swami Vivekananda* and *Sri Ramakrishna Paramahamsa Deva* was unique in the world. The two were living in the *concave and convex of the same object.* The one was the great receiving power and the other was the great manifesting power. To understand the ideas of the one, the ideas of the other must be thoroughly studied. Sri Rama-Krishna Paramahamsa infused in him, of all the higher ideas and higher modes of thinking, and made him a cosmopolitan in every sphere of life. The Swamiji was

the apte pupilst of the great master. He implicitly obeyed all the orders of this master and tried to realise them in his life. His iron nerves never shirked off responsibility or any hardship, might him that would help in the way of realization. He underwent severe penances fasting for days together, passing many a night in forests and in caves uninhabited by men. He mixed freely with outcast people and called them brothers and relatives did with a truly loving heart ; he associated with them and studied their ideas and wants and thus did he prepare himself to represent all conditions of men. Can you call this mightysoul thé reserve property of a particular sect or creed? Certainly not. He gave up all luxury and family ties, and took up the garb of a Sannyasin, going barefooted from place to place always pondering over that one dominant idea, how to better his species. To him there was no Mahomedan or Christian, Hindu or Buddhist. He made his life motto "*to serve man is to serve God*" and made the first assertion in the history of mankind thus :—'Let me be born a hundred times even to serve my down-trodden Countrymen &c. Look at this wonderful unselfish work *the Ramakrishna mission* and the *Culcutta Volunteers*. Youngmen of Bengal! To you, I say that you are carrying out the grand idea "*The Seva Dharma*" of Swamiji. Do you not think that your services the other day made a tremendous impression upon the people of Bengal, and will soon spread to all the provinces of India. Do you not think the present nationalistic ideas are making a tremendous commotion all over India ? Do you not see a change has come upon this Holy land of ours, trying to break down all kinds of barriers to make a huge solid mass ? And who was the fountain head of all these ideas ? A poor Sanyasin who passed a greater portion of his days upon the alms and

charities of others, did not know where to get his next meal and where to sleep. He thought over the problems of life, lived in the highest ideal of self sacrifice, and developed all his ideas for the good of mankind and preached the idea of " Seva dharma " to others. From his idea of Seva Dharma India will rise and not with the wrongways of orators or the tall-talk of philosophers. It is a living concrete vital force that is permeating the different strata of societity. Look at this Mutt for a while and what do you find in it ? Nothing but a living monument of self sacrifice ! He was mad with his ideas, and his enthusiasm could not find a fit medium to manifest itself. He searched everwhere but could not find any where until he found a handful of noble hearts, ready to accept his ideas and follow them out. He made a small band among his Guru Bhais. They followed him in every phase of his life and were a reservoir of his ideas. He infused all his ideas and enthusiasm into their breast, and from them, the ideas are manifesting into different parts of India. Do you still think for a moment, that Swami Vivekananda has passed away, and his work is done ? No He lives in every one of us. He lives in you, and you being his countrymen, and fellow citizens, nay, most of you, his relatives and kinsmen are heirs and successors to his ideas and works of self sacrifices. Think how much he loved you, even from America, he was thinking of you and trying to infuse his ideas into your breast. You are the descendents of the Ancient Rishis. You are the countrymen of Chaitanya, Raja Ram Mohan Roy and Keshub Chunder Sen. You are the kinsmen and relatives of the great Swamiji, Many of you have got the very same blood in your veins and enjoyed the common ancestry of the great Swamiji. Think then, how much the other provinces expect from you, young

tremendous mental struggle he becomes outwardly crazy he seeks for a friend who can understand his thoughts men of Bengal ! The Swamiji was unmarried, as you all know, and had no children of his body, but you are his children, *the Manasa Puthras.* Try to follow out his ideas in every sphere of life and stand steadfastly and bravely before all obstacles till they vanish. You are heirs to his Punya and the wonderful prestige he has acquired for you. He has made the name of your province, sacred in every part of the Madras Presidency and every inch of the soil of Bengal is sacred to a Madrasi, because the soil once kissed the dust of the Swamiji's feet. And do you think that you will be found wanting to keep up the glory and prestige of your province, your country and your nation ?

Bengal is no doubt your province, the whole of India is your country, and every Indian expects mighty things from you, the countrymen of *the Prophet of the Awakening of India.* Study then the ideas of the great Swamiji, follow out his life and get an expanded heart, try to follow in the footsteps of the present leaders of *the Ramakrishna mission* and then you shall realise the truth of the "*Seva Dharma*", the favourite idea of the Swamiji. Try to follow it out not only in your province but preach it to the whole of India not only to the Hindus but also to the Mahomedans and the Christians. Let the other provinces see that you have got the very same ideas and the very same enthusiasm of the master-mind of Bengal. Shew that you really appreciate the great grand truth of "*Seva Dharma*" realise it in your life, and preach it all over.

Om Tath Sath.

———o———

Notes and Thoughts.

Modern Science is promulgating doctrines subversive of all previous teaching. The Vedantins have nothing to the afraid of. Modern scientific conclusions can never contradict the Vedantic solution of the problem of man and the universe. The following conclusions of Dr. *Gustave Le Bon* in his remarkable book. 'The Evolution of Matter' will certainly be interesting to our readers.

1. Matter, hitherto deemed indestructible, vanishes slowly by the continuous dissociation of its component atoms.

2. The products of the dematerialization of matter constitute substances placed by their properties between ponderable bodies and the inponderable ether--that is to say, between two worlds hitherto considered as widely separate.

3. Matter, formerly regarded as inert and only able to give back the energy originally supplied to it, is on the other hand, a colossal reservoir of energy—intra-atomic energy—which it can expend without borrowing anything from without.

4. It is from the intra-atomic energy manifested during the dissociation of matter that most of the forces in the universe are derived, and notably electricity and solar heat.

5. Force and matter are two different forms of the same thing. Matter represents a stable form of intra-atomic energy ; heat, light electricity, etc , represent instable forms of it.

6. By the dissolution of atoms, that is to say, by the dematerialization of matter, the stable form of energy termed matter is simply changed into those unstable forms known by the names of electricity, light heat &c.

7. The law of evolution applicable to living beings is also applicable to simple bodies; chemical species are no more invariable than are living species.

* * * * *

The God whom I seek in history, must be the same as the God in nature; for man is only a small part of the universe; and his history, like that of the grub, is closely interwoven with the cell in which he lives. In this history therefore, all the laws of nature, involved in the nature of the case, must have validity; and so far from setting them aside God having established them, reveals Himself *in them* in their mighty power with a beauty unchanging, wise and beneficent.—*Herder.*

* * * * *

The actual is the evolution of the absolute Reason in and through nature and history.—*Hegel.*

* * * * *

"The physical analysis of the universe gives us ultimately matter and energy and space and time, as the elements thereof, while its psychological analysis gives us ultimately the ego and the non-ego or the the subject and the object. The subjective world is known in Sanskrit as *asmatprapancha* or *pratyakprapancha* and the objective world is known as *yushmatprapancha* or *parakprapancha.* Evidently in the physicist's analysis of the universe the subjective world is not taken into consideration. Therefore there is something else which the psychologist gives us over and above what the physicist

does, and which also we have to take into account. This other something, the inner "ego" of the psychologist, is hence seen to be certainly other than all that is to be found in the outer analysis of the universe by the physicist. According to Sanskrit psychologists the *asmadartha* is *Chaitanya svarūpa*. That is, they maintain that the ego is essentially of the nature of Consciousness. It is *ajada* or non-inert, and, therefore, *Svayamprakāsa*—self-luminous."

———o———

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THE COMMENTARY OF SRI RAMANUJA

CHAPTER XV.

In the chapter on *kshetra* (body), after investigating the natures of *prakriti* and *purusha* which constitute the *kshetra* and the *kshetragna* (individual soul) it has been taught that to the *purusha* which is by itself pure and solely made of infinite knowledge, its association with the *prakriti* that has undergone modification into the forms of gods and such other beings—the association which is the cause of the unceasing flow of the *gunas* of *prakriti* is beginningless. In the next chapter after having said that the connection of the *purusha* with the *prakriti* in both the conditions of effect and cause—a connection which is the root of the attachment of the *gunas* —is caused by the Lord Himself, and expounded *in*

extenso the manner of attachment of the *gunas*, it has been mentioned that even the attainment of the real state of the *âtman*, through getting rid of this attachment of the *gunas*, has its root in love and devotion (*Bhakti*) to the Lord. In the present chapter it is undertaken to say about the state of existence of the Supreme Person of the Lord who is the object of worship, the manifestation of whose glory consists of the bound and freed souls which are of the nature of perishable and imperishable existences, and who is of an altogether different kind from the two kinds of *purushas*, the *kshara* or the perishable and the *akshara* or the imperishable, which constitute the manifestation of His Lordly glory,—different by reason of His supreme excellence consequeat upon His being opposed to all that is evil and forming the sole seat of auspicious qualities. Herein with a view to mention the manifestation called *akshara* (or the freed soul) whose bondage has been cut off by the sword of non-attachment, the Lord by comparing the modification of the non-intelligent (*prakriti*) which has unfolded itself into the form of the bondage that deserves to be cut off to the shape of an *Asvattha* tree, spoke as follows :—

Sri Bhagavan said :—

I. The *Srutis* declare the *Asvattha* tree that has its root above and branches spreading below, and is indestructible, and whose leaves are the Vedic hymns ; he that knows it knows the *Vedas*.

That Asvattha known as Samsara (or the circuit of mundane life) which has its root above and branches spreading below and which is indestructible, the *srutis* declare in the following and other passages :—"With root above and branches below, thus Asvattha is eternal." [*Kath Up III.* 2. 1.] "Now whoever knows the tree

with root above and branches below." [*Taitt As. I.*]. The condition of having the root above pertains to it because it has at its source the four-faced *Brahma* seated above the seven worlds. Its condition of having the branches below attaches to it because it has its end in the several kinds of inhabitants of the earth, such as, men, tame beasts, wild beasts, reptiles, worms, and trees. The indestructibility of its nature is due to its disseverability of character by constituting a streamlike flow arising from the non-rise of proper knowledge which forms the cause of non-attachment. The *Srutis* also declare that of this *Asvattha* the Vedic hymns are the leaves. The word *Chandamsi* means Vedic hymns (or *Srutis*). Because this tree of *Samsāra* is fosterred by means of work for the fulfilment of worldly desire taught in such passages as, "He who is desirous of riches shall offer a white animal to Vāyu; he who is desirous of children shall offer eleven cups (of libation) to Indrāgini. [*Taitt Sam. II.* 2 1.], the *Vedic* hymns alone are its leaves; for by means of leaves the tree grows. He who knows the Asvattha of the above description, knows the *Vedas*. The *Vedas* do indeed teach the means of destroying this tree of *Samsara*. With the idea that the knowledge of the nature of the tree to be destroyed is helpful in producing the knowledge of the means of destruction, he who knows this tree has been called the knower of the *Vedas*.

2. Upward and downward spread forth its branches, developed by the *gunas* and having the sense-objects for their tender sprouts; and downward do its roots continue to spread forth in the world of men in a succession of works.

In that tree which has men and such other beings for its branches, other downward ramifications produced by the several *Karmas* of beings are again spread forth

in the forms of men, beasts and other creatures; and upward ones are also spread forth in the forms of Gandharvas, Yakshas, Devas and such other (celestial) beings These are developed by the *gunas*, that is, are made to grow by *sattva* and other *gunas* and have the sense object for their tender sprouts, thst is, possess for their sprouts sound and such other objects of the senses.

How this happens is here said :—Of this tree which has its (main) root in Brahmaloka and its top in men, the roots continue to spread forth downward in the world of men also, and they are founded in a succession of works, that is, the activities or works alone are the ever spreading roots (here) which grow downward even in the world of men. It is, indeed, by the works done in the state of existence as man, do men and other animals in the world of men below, and the gods and other higher beings in the world above come into existence.

3. Its form is not known here as such, nor its end, nor its beginning, nor its firm basis. After cutting down this firm rooted Asvattha with the stout axe of non-attachment,

4. Then, that goal should be sought after wherefrom those that reach it never return again. Let one seek refuge in Him alone who is the primal *Purusha* and from whom has flowed this ancient propensity (for mixing with the *gunas*).

This tree, as having its root above by reason of the Brahma forming its source, as having its branches below by reason of its possessing its top in men through a series of its offshoots, and as having again its branches spread forth below and above by means of the works done in the state of existence as man which form the roots,—this tree in the same way as it is declared now is not to be known

by the *Samsarins*. But this much alone is understood: "I am man, the son of Devadatta, and the father of *Yagnadattā*, and have surroundings in conformity with this, my position? So also the end of this tree, that is, its dissolution, is not known to be brought about by non-attachment to enjoyments made of the *gunas*. Similarly it is not understood that association with the *gunas* is alone the cause of the beginning of this tree. It is also not perceived that its firm foundation is the ignorance consisting of entertainment of the false idea of *ātman* in what is not the *ātman*. *Pratishtha* (or foundation) being that on which it is firmly rested ignorance alone is the foundation of this tree.

Accordingly, in the manner described, having cut down the Asvattha which is firm-rooted, that is, whose root is firmly and in various ways planted, with the axe known as non-attachment to the enjoyments composed of the *gunas* which has its source in knowledge and is *stout* and strong, then alone, for the reason that there is no attachment to the sense-objects, that goal should be sought after, that is, searched for, wherefrom those that have reached it never return again.

How, the enjoyment induced by the *gunas* which has continued from time without beginning and the misapprehension which has its root in it, cease to be active is here mentioned :—

For getting rid of ignorance, &c., one shall take shelter in Him only, that is, seek refuge in Him alone who is the first Being or who is the beginning of everything and who alone is the Primal *Purusha* as taught in the following among other passages;—"With me as supervisor the *prakriti* (nature), brings forth universe with the moving and non-moving things." [IX. 10.]; "I am the source of all things, from me the whole universe proceeds."

[X. 8.]., "There is nothing whatever that is higher than me, O Dhananjaya;" [VII. 7.];— and from whom, the Creator of the whole universe, has flowed this propensity for attachment to the enjoyments made of the *gunas* which is ancient that is, which exists from time immemorial. For, this has been mentioned by me alone already in the stanza—"For, this divine *Māyā* of mine made of the *gunas* is difficult to transcend. Whosoever seek refuge with me alone, they cross over this *Māyā*. [VII. 14.]." By seeking refuge in Him alone the ancient activity for (accomplishing) this much has flowed," is the alternative reading for the above.

Having sought refuge, that is, taking shelter, in Him alone who is the primal *Purusha*, for accomplishing this much, that is, for getting rid of ignorance and such other effects of the *gunas*, the activity which is the means of accomplishing all these and which is ancient, that is, primeval, has flowed. That which is the activity of the ancient seekers after *moksha* (or freedom) is the ancient (*puran*). Hence the meaning is, that the ancient seekers after *moksha* (or freedom) taking refuge in me alone have, indeed, become free from bondage.

5. Free from the bewilderment of mistaken apprehension, with the evil of attachment conquered, ever devoted to the knowledge of the self, rid of worldly desires and freed from the pairs of opposites known as *pleasure* and *pain*, the unbewildered reach that imperishable goal.

Thus having taken refuge in me, freed from the bewilderment of mistaken apprehension, that is, devoid of the bewilderment which is in the shape of mistaking what is not the *atman* for the *atman*; with the evil of attachment conquered, that is, subdued of the evil of

attachment to enjoyments consisting of the *gunas*; ever devoted to the knowledge of the self, that is, ever absorbed in the knowledge which is in regard to the self: *adhyatma*, or the knowledge of the self, being that knowledge which is with reference to the self; rid of all desires other than the *atman*; freed from the pairs of opposites designated as *pleasure* and *pain*; the unbewildered who have discerned the nature of the *atman* and what is not the *atman*, reach that imperishable goal, that is, they attain the *atman* which is essentially of the nature of infinite knowledge as it really exists. The purport is that for those who have sought refuge in me, solely through my grace, all these engagements become capable of easy performance and of leading to the accomplishment of perfection.

6. That which the sun illumines not, nor the moon, nor fire, that by realising which men return no more, is my Supreme light.

That, that is, the light of the *ātman*, which the sun does not cause to shine, nor the moon, nor fire, for knowledge alone is the illuminator of everything. But the external lights are useful only by way of dispelling the darkness which obstructs the joining together of the sense-objects and the senses. While the *yoga* or concentration which is illuminative of this knowledge and the getting rid of the beginningless *karma* which is opposed to it is said to arise from non-attachment has its root in the seeking of refuge with the Lord. That by reaching which men return no more is my supreme Light, that is, the supreme Light (*jyotis*) of mine which forms a part of myself constituting the manifestation of my Lordly splendour. The character of being the supreme is due to its being the illuminator of even the sun and such other luminaries. The sun and other luminaries are not

illuminative of the light of knowledge. Knowledge alone is illuminative of everything.

7. An eternal part of myself becomes the individual soul (*jiva*) in the world of living beings and draws to itself the organs of sense with the mind as the sixth which are situated in *prakriti* (nature).

Thus, an eternal part of myself, though of the nature described, by being shrouded with ignorance (*avidhyā*) in the shape of beginningless *Karma*, becomes the individual soul in the world of living beings, that is, living in the world of life, draws to itself the organs of sense with mind as the sixth which are situated in the body which is a modification of *prakriti* in the forms of Gods, men and other beings. Some part becoming by the aforesaid means free from this *avidhya* (ignorance) remains in its own intrinsic nature. But the one which has become the individual soul (*jiva*), having its knowledge and lordly power very much contracted and remaining as the ruler of the organs of sense with mind as the sixth that are situated in the body which is a form of modification of the *prakriti* and is obtained through *Karma*, draws these organs here and there in conformity with its *Karma*.

(*To be continued.*)

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TERMINOLOGY OF YOGA.

BY H. N. SINHA.

(Continued from page 283.)

Understanding, as pointed before, Kesin to be the Supreme Self who pervades all and controls all as their *Antaryāmin* and is the Lord of the internal and external natures, and the five elements to be the five corresponding factors which compose the human body or the five kinds of vital energies in which the conscious Self in man manifests itself, the meaning of Kesin's sustaining fire, water, earth and sky becomes evident. This self who is located by the *Yogins* in the crown of the head and perceived in meditation as the sphere of Light is, no doubt, all *Svar* and called the Light. He is the great Luminary in the heaven of the body corresponding to the Cosmic Sun in the *Svar* outside. The *Vatarasana Munis* are the mental currents issuing as the *Ila* and *Pingala Pranas*, and towards the centre of consciousness. The *Pingala-Munis* have been poetically described as wearing reddish coloured garments; for, *Pisanga* and *Pingala* both mean reddish. These issue from the mind the same way as sun's rays dart from the sun, hence are they described so. Similarly *Ila* or sensory currents appear to have been conceived as *Mala*-garment clad *munis*. *Mala* is the impure wastage throughout of the body. The energy spent in the senses is so much wastage of the mental power which ought to be used for a higher purpose. The word *Ila* is from the root *Il*, to throw out. As the currents indicate the wasting away of useful vital currents as sense-*malas*, the Vatarasanas have also been described as clad in soiled garments. They as nerve currents are swift like electricity. By *yogic* austerity or Munihood all the bodily currents are transported as the *Sushumna* current to the highest seat of the self in the mind,

these *Munis* become *Siddhas* and mortals and are made to exhort the mortals to observe and follow them. The great *muni* or the collected mind which reflects the conscious Self and is the essence of Vitality flies up inside the middle region of the *Sushumna* channel seeing the various forms of energy in the different nerves with which the spinal chord is associated. It is this *Muni* only who drawn, by the forces of the senses and the *Pranas*, came and dwelt in the Eastern and Western Oceans of the nervous system on either side of the spinal chord. The Supreme and intelligent Self, Kesin, who pervades the body as its internal energy and manifests in the lower forms of *gandharvas* and *Apsarases*, is the knower of our mind, is blissful and is a merciful friend of all. So Vayu the lord of the winds churned for his Friend the body and subdued the refractory senses and got out of them the refreshing *Soma*-current of the *Brahmanadi*. Then Kesin the soul along with his other Universal self, Rudra drank from the cup of *Visha* or the pervading water of vitality which is churned out of the *Samsaric* life.

Thus the term *Retas* stands for spiritual radiance which manifests intellectually as the Retas of the mind and physically as the biplasmic fluid of the body. This *Retas* has two states of activity a *Satvaic* and a *Rajasic*. When it is used for intellectual and spiritual activities it is *Satvaic* and pure, and hence is styled *Sukla*; but when it is absorbed in bodily activities it is *Rajasic* and red, and hence is also styled *Sonita*. *Sukla* is a male and *Sonita* is a female in accordance with the Vedic conception where the Sun and Fire are represented as masculine pure and white, while their rays as femenine, red and active. In the formation of a child's body both the father and the mother contribute some thing from out of them for the development of the neural in gredients of the body are out of the father's contribution and the sheath of flesh and blood are the mother's. In consequence, the *Retas* of the father is *Sukla* and *gnan-janaka*

and the *Retas* of the mother is *Sonita* or *Rajas* and is *Rajo janaka* or activity producing. As the same *Retas* or flow of energy is in every body irrespective of sex and as the soul of man has no sex, both its forms of manifestation are conceived to exist in every body. The self as the basis of intelligence represents the male factor and the *Sakti* or energy emanting from it and determining the activities of the body the female factor. The union of the two together is stated to give birth to the self or *Atman*. On such a conception are based the *Sambasiva* and *Lakshminarayana* nature of Tantric gods. We have legends dealing with androgynal forms of god like that of *Ardhanarisvara*. In the *Vedas* the same god will be found to be described in one context as a male and in another as a female. The *yogins* talk of a practice in which the *Sukla* and *Sonitā* of a body are combined, in the same way as *Ida* and *Pingala* or *Prana* and *Apāna* are combined so as to produce the perception of the self or *Purusha* within. For these things it will be clear how *Brahmacharya* came to mean celebacy on the one hand and knowledge of *Brahman* on the other and *Urdhvaretas* one who abstains from retas discharge and one who has controlled his energies and concentrated them in the mind. Those that have become confirmed as *Brahmacharins* and accomplished as *Urdhvaretases* are known are *Sanyasins* or *Bikshus*, that have given up everything bodily and worldlymfor God, and *Sramanas*, *Munis* and *Vātarasanā* yogins that have become *Siddhas* and obtained control over the powers of nature, internal and external by the force of their austerity.

Not only are the terms employed for the religious practices of the Hindus, but those used in their philosophy, sciences and arts all borrowed from the metaphysical language of the *Vedas*. Whereever the Indo-Aryans have settled we will find that the geographical names of the mountains, rivers and towns to have their counterparts in the Vedic names. They have their Triparas, Amaravatis, and Nydhliyas, their Merus, Kranchas and Mandarus, and their Gangas, Yamunas and

Sarasvatis. In medical science the preparation of a specific out of simples or metals and poisions is a sacrifice. If it is by the destruction of the original live body of an ingredient, for all natural objects are believed by the Hindus to have life, sacrifice becomes a sort of *Māranahoma*. The simples are the materials of sacrifice and *mantras* are, therefore, necessary for the compounding of them. The same may be said with the science of Astronomy &c. The heavenly bodies are the Vedic gods which have spiritual religious significance in the manifold human affairs. The propitious asterisins which are the dwelling places of the suns and planets are holy places and rivers (*Tīrthas*) on earth. What better sacrifice could there be for beings who not only bear the names of heavenly beings but are the representations of the gods on earth than to make pilgrimage to such places? To a *yogin* the whole universe, the heaven and earth and their holy objects, are within the microcosm of his body. Sacrifice, pilgrimage, worship and every other religious observance consists in conquering the senses, controlling the Pranas, and realising the *Ātman* in the temple of his body, in his metal *Raja*. "If thou hast no dispute with that Being who lives in thine own heart, who is *yama* the controller of the senses from within, who dwells in the *Vivasān*, the sun, who is *Raja*, the moon or the Ruler, go not to the Ganges; go not to Kurukshetra." Saunaka says: "So long as thy mind, O King, does not become devoted to the all-pervading God within, so long go thou to the *Tirthas*, tanks and rivers."

Thus the connection between the ritualistic religion of the *Vedas* and the psychological religion of *Yoga* becomes clear. So long as the microcosm of the human body symbolises the macrocosm of the universe and exhibits on a miniature scale every phenomenon of nature hymned in the *Vedas*, as long the psychological religion of *yoga* cannot be a sacrifice within the body—sacrifice of the lower Self to attain the higher self. The Vedic sacrifices themselves can be seen to have symbolised the heavenly and physical phenomena on

the one hand and internal and spiritual phenomena on the other. So also the motions of psychic currents in the body symbolise the heavenly phenomena in one aspect and the manifestations spiritual of forces and vital currents in another. Among the heavenly bodies, the sun, moon and their star-paved orbits form no insignificant elements. The motions of these two bodies chiefly and to a small extent those of the planets also furnished analogues to the psychic currents of the bodies. The sun and the moon were glorious cosmic beings that shed their enlivening lustre to the toiling inhabitants of the earth beneath and in their absence below the horizon entered the all-pervading and indwelling fire as its radiating force and gave out the benign emanations of light and heat in a more congenial and lovable form. So in the poetical language of the *Vedas* the sacrificial fire became, in one sense, the mediator between the cosmic gods and the earthly human individuals, and, in another, the earthly representative or form of those heavenly beings. The same twofold function was ascribed to the vital fire or heat. It is the personification of the conscious self visible as the sun or moon in the heavenly regions of the brain, in the lower earthly regions of the body ; and at the same time starting from the *Mulādhāra*, it carries up the offerings of the *Prānas* to the gods above and secures their grace to the misdirected currents which are psychic by nature.

Astronomically, the moon's rays represent the energy flowing away from the central source. Hence, as pointed out, the moon represents in the body the efferent or *Idā* currents and the sun the afferent or Pingala currents. The spinal cord which contain their tracts may be said to be the orbits of the sun and moon. The *Sushumna* channel in the middle being the repository of these currents, it is the *Kundalini* fire flaming forth from the sacrificial pit of *muladhara*. In astronomical language it is the serpent which causes the eclipse of the sun and moon by the absorption of their rays. The crossing of

psychic current from *Ida* course to *Pingala* course changing thereby its direction from downward to upward is the winter solstice in which the sun begins to take a northerly direction. Similarly the transit from *Pingala* to *Idā* is the time of the summer solstice. The junction of Ida and Pingala in the same centre is the New-moon day. When the vital currents are concentrated in the *Muladhāra* asterism, it is autumnal equinox When it enters the highest centre of the brain it is the vernal equinox. Tne period of respiration consisting of an inspiration, stoppage and an inspiration is one solar month. The interval between two such periods is the *Sankramana* or the time of passage from one sign to another. When an Ida current enters the bottom node of *Kundalini*, it is the lunar eclipse; when a Pingala current enters it, it is the occurrence of a solar eclipse. These parallelisms in fuller detail is described in the *Darśanopanished*. The value of such analogies is to make a student get correct motions regarding the motions of the psychic currents in the body and their relationships with one another as also the scope of the technical terms employed in the science of *Yoga*.

Some of our Tantric writers on *yoga* have stretched the method, drawing comparisons from physical sciences and have largely imported geographical ideas. In the Vedas themselves we found such descriptions. Considering the whole body or nervous system as the earth, the spine is its axis (*Meru*), its two extremities are the poles. The different nerve centres are mountain peaks, or lakes and the nerve tracts that take their rise from these are the rivers. The dormant kundalini fire near the south pole in the *Mūladhāra* is the great *Badaba* or terrestial fire. The blood heat in the heart is the sacrificial fire of the gods. The vibratory light in the brain is the celestial luminary. Some have made such descriptions limited to local geography. In some of the minor Upanishads, the crown of the head *Sriparvata*; the forehead is *Kedāra*—Himalayan peaks. The *corporaquadrugemina* is Benares, the breast Kurukshetra, the region of the heart

Chidambara. The muladhara is the holy tank Kamalalaya in Tiruvalur in southern India. The *Idā*, *Pingala* and *Sushumna* are three rivers Ganga, Yamuna and Sarasvati. Where these unite is the *Triveni-Sangama*. Sometimes we also find such names as Sri sailam, Purnagiri, *Kalahasti* given to the physiological centres of the body. We should always try to remember in connection with names, the physiological facts hidden under the cover of these and the practical lessons intended to be taught to a student of *yoga*. We should not fail to catch the characteristic resemblance sought to be portrayed between a physical phenomona and a physiological action. When this is done the object of terms is fulfilled and elucidation of truth is effected.

Thus it will be evident that the scienee of *yoga* is the psychological method of religion by which the *Pranas* or the vitalising radiances of the souls are controlled, collected and concentrated in thc centre of consciousness so as to cause them ultimately to be absorbed by the self in order that the self may shine in its full effulgence on the field of internal vision of the *yogin*. It is something like seeing the sun himself who is the primal source of light instead of utilising his light to see other objects for the sake of the selfish and momentary pleasure they give. It is making the mind drink the exhilerating soma-juice of the cerebro-spinal *Asvattha* and thereby get merged in the *Soma* of immortality and bliss. It is the greatest sacrifice of selfishness radiating in the worldly ways of suffering, or momentary pleasure and death, in order to obtain the beatific vision of the supreme self, the *Yagna-Purusha* and through his all-penetrating grace renounce and cut away *Samsāra* for eternal and blissful union with Him. Nay, it is the giving up of the shrunken and uncertain state or delusive existence to reclaim the universal and mighty state of all-loving, all-attracting and true and permanent existence as the Absolute Consciousness by abiding within itself. As the first and last step in the realisation of such a transformation is the control of the psychic *Prānas* which

keep up the body-life of the soul, no mean place may be ascribed to *Prānāyāma* in the practices of *Yoga*. The *Satapatha-Brahmana* describes the different kinds of *Prānāyāma* such as the horizontal and vertical and the like with their fruits to the practitioner, in some places in plain language and in others figuratively. Scientifically speaking, the so-called control of the *Pranas* is in other words the control of the mind and the augmenting of it by the *yogic* process of converting physical currents into mind currents and ultimately even these mind or thought currents into the true psychic currents.

To make the fickle mind which is an unavoidable source of human bondage and misery, steady and self-controlled, to sublimate and transfigure this mind so as to reflect the pure and glorious Self within, so as to bring about the attainment of supreme knowledge and freedom by the hitherto restricted and supressed individual self, is not an altogether easy task. At every new stage of transformation, in every new field of activity the wonderfully subtle psychic energy should be again and again subdued and turned heavenward. The purer and more spiritual it becomes, the stronger do the dragging down forces and the opposing powers of *mara* become. Though the same mind acts in the different *Pranaic* forms, in its own form of intensified mind, it should be carefully tended, exercised and kept under restriction. Then alone abstract concentration within itself on the indescribable self will be possible. Such a thing forms the higher aspect of *Prānāyāma*, This aspect forms the subject of the last four *Angas* or limbs of *Yoga* called *Pratyahāra*, *Dharma*, *Dhyana* and *Samadhi*.

Before proceeding further we shall take up a few of the ancient legends and show that they have a lesson to teach to the students of *Yoga* also. It has been pointed out before that *Yoga* forms an important section of religion and that every religious story concerning either the birth and death of a god or the piety and salvation of a saint or Rishi has some

hidden directions to give to an understanding *Yogin* and some moral lesson to elevate the spiritual thoughts of an ardent seeker after truth. Some of the Vedic legends have already been explaind when the context needed it while tracing the meaning and the source of the important terms of *Yoga* We shall now take up one or two of the well known legends and examine their importance from the standpoint of practical religion. Our readers should not take it that we are unbelievers in the historicity of legendary stories. The different visions, sometimes even antagonistic and the fantastical character, which many of these stories possess will naturally lead one to see mythical poetry in these. But, on the other hand, we cannot deny that historical facts, even the common incidents of ordinary life, have always an undertone of allegory ; for, an allegorical presentation, is not knit out of supernatural events and narrated in superhuman languages. The expressions of the tongue and lips have their source, counterpart in the attitudes of the mind and the attitudes of the mind have their prototypes in the modes of spiritual existence. What we mean to suggest is that while many of the ancient legends based upon facts either of phenomenal occurrences or of ordinary incidents of life, a few others might have had their origin from the fecundous and fantastically busy brain of man. When an old Vedic skeleton is transmitted to us in a Puranic garb, we cannot help thinking that many an addition has been allowed to creep in by the fancy of the narrating *Pauranic*. Our present purpose is not to count the leaves but to eat the fruits. So, we shall directly proceed to our story.

The story of the birth of Vishnu's *Avātar*, Nrisimha or man-lion, is a familiar one described not only in the Vedas but also in every *Purana*. We shall give a summary of it as popularly narrated.

Hiranyakasipu was a son of Kasyapa and Diti aud was an ancestor of the Asuras. By virtue of a boon obtained from Brahma, be became so puffed up and intolerant that he usurped the sovereignty of Indra aud the functions of other

gods and oppressed the three worlds. He took the places of Savita, Vayu, Agni, Varuna, Soma, Dhanada, Yama and claimed to himself the sacrificial oblations. Sung by heavenly Gandharvas he was addicted to all sorts of pleasures and drink. He had a son named Prahlada who was entrusted to the family teachers for education and training. One day to examine and know what good lessons his son had learnt he questioned him. The child replied "Hear, O father, composedly the essence of knowledge that is lodged in my *chetas*:— Achyuta, the Indestructible, who is without beginning, middle, or end, who, neither increases not decreases, the cause of all causes and whom I salute." Unable to hear the paises of one greater and other than himself the father chastised the teachers and learning from them that they too were as much surprised to hear the boy as he, questioned the boy as to the teacher who taught him all this nonsense. The boy said: "The Teacher of the world is Vishnu stationed in the heart; without Him, the supreme Self, who can teach whom.?" The father said, "Fool! who is Vishnu whom you mention again and again undaunted in the presence of me who am the *Isvara* or the Lord of the Universe?" The son replied," Vishnu is He whose great place or state, not describable by word, is contemplated upon by the *Yogins*, from whom the universe has sprung, and who is the universe, and the Supreme Lord." The father again asked," while I am existing, where is another having the epithet of *Paramesvara*. By prating thus over and again, you court your death." The son rejoined, "Not only to me, O father, but to all people alike, to yourself even, Vishnu is the *Brahmabhuta* or the all-absorbing Supreme Spirit, the Creator and Destroyer and the great Lord. Be kind. Why are you angry." The father, "Ah! what evil doer has entered into this boy's heart that he prates like this?" The son. "Vishnu has entered not only into my heart, but has encompassed the universe and is everywhere yoking me, and you and all, in our works." When Prahalada continued to persist in taking the name of Vishnu

even after repeated instruction to the contrary from the Daitya teacher, his father ordered his death thinking that he was inimical to his own interest.

All methods of torture were put into force to destroy the child. Sharp-edged weapons could not pierce him, serpents could not bite, elephants could not trample him to death, fire could not burn hin, fall could not kill him. His firm faith in Vishnu protected him from all dangers. When his teachers wanted to try once again their persuation, seeing that he began to corrupt the other Daitya boy of the school with his ideas, they gave him back to his father in despair. The deadly poison then administered to him was digested. Sorcery tried on him was found to rebound on the priests who performed it and killed them. Out of love he prayed to Vishnu and got them resuscitated and received their blessings. The magic of Sambara and every other means of destruction was tried on him to no avail. At last he was bound hand and foot with heavy chains, thrown into the deep ocean and huge mountains were heaped on him. When the poor child found this too much for him, he made a long *Stotra* of Vishnu which ended in the following hymns. "Salutation again and again to Vishnu in Whom is all, from Whom has come all, and Who is the support of all. By reason of His all-pervasion, Himself I have become, from Me has come all. I am all, in Me is all. I myself am the Eternal, Incorruptible great Lord, Self-supported, *Brahman*, great *Purusha* in the beginning and end!" In the previous trials to which the boy was subjected there was no demand for the putting forth of his own strength. Destruction was hurled on him from outside, and he prayed to Vishnu for protection and was protected. Now mere protection from suffering and death was not enough. He had to tear the elepheantine chain, hurl down the mountains heaped on him before he could come out from the depth of the ocean. So he prayed and prayed intensely to Vishnu; no help was forthcoming. At last his meditation on him became so absorbing that he began to identify himself with Vishnu and

obtain *Tanmayatva* or Oneness with him. When he regarded himself as Vishnu and became oblivious of himself as of every other thing in this world, he forgot all suffering and pain And the *Isvaraic* omnipotence and almightiness that then entered him enabled him to break the chains and hurl away the mountains and come out to the surface unscathed. When he then saw the external world, remembered himself to be Prahlada. he again praised Vishnu as a Being outside him and superior to him. Vishnu then appeard to him clad in yellow robe and wearing a garland and blessed him.

(To be continued.)

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THE ESSENCE OF VEDANTIC LIFE.

It is well-known that the end and aim of life, according to the Vedanta, cannot be the acquisition of wealth (Arthà) or the grâtification of human desires (Kāmā). The Vedanta teaches that the real man is essentially of a spiritual nature, intelligent and eternal, and that in his highest aspect he is identical with Brahman, the Supreme Spirit of the Universe and the ultimate source of all that is good and blissful in this world. It is therefore idle to suppose that any ideal of life unworthy of his noble nature like that of Arthā or Kāmā can give satisfaction to his soul. Man's ideal of life must be one in harmony with his essential nature as a spiritual being. That. says the Vedanta, is the ideal of Moksha set forth in the Vedantic scriptures of India and it is the only ideal which can truly appeal to every human heart and satisfy every reflecting mind. Moksha means deliverance, and, in one aspect, the ideal of the Vedantin is delivarance from the miseries of the Karmic cycle of births and deaths which constitute the essence of Samsaric life in the phenomenal world. Man's natural life is in all its stages, undoubtedly characterised by misery, and his aim in life ought to be, therefore, to get deliverance from the shackles of Samsaric life and secure the life eternal, of the spirit which is his essential nature. But in a higher aspect, the conception of Moksha involves the conception of Self-realisation, which in its highest and ultimate form, includes in itself the realisation of God, the all-inclusive universal Being. In attempting to attain the highest Vedantic ideal of Moksha, man not only evolves the highest possibilities of which his whole nature is capable but also

realises God, the supreme soul of the Universe. Brahman, according to the Vedanta, is the essential substratum and the highest soul in fact, of the whole universe. Man in his essential nature is identical with God, and therefore in realising himself realises also the Supreme who is the substratum of his own soul. God sustains the human soul, and the realisation of the whole man—man, in his entire natur , involves the realisation of God as well. Hence it is that, in the Vedantic writings, Moksha is also termed, Atmabhavapathihi—the attainment of the essential nature of the soul, in other words, self-realisation.

Thus it will be clear that the ideal of Vedantic life is not pleasure or anything else external to man. The Vedanta asserts in unmistakable terms that if a man sets his happiness on anything external to himself *i.e.*, his own soul, he is sure to be disappointed. Man's ideal ought to be his own perfection—perfection of his essential nature as a spiritual being pure and infinite. Man's perfection involves also the realisation of God who forms the essential support of the human soul and identical in nature with it. It is for this reason that the attainment of God is said to be the highest ideal of Vedantic religion and philosophy.

Thus it is evident that the Vedantic ideal of Moksha presupposes that man is a spiritual being essentially different from his physical nature and therefore capable of exercising the infinite faculties of the spirit without any help from external nature. The real man—the human soul—is infinite and perfect and he can therefore shake himself off the trammels of matter in which he is entangled in this world of Samsara and live the eternal life of the Spirit provided he adopts the proper life which will enable him to seek God and find Him. In the Vedantic philosophy, to realise God is to realise the All and that is the highest

form of Self-realisation or perfection of the Self. God is within—in the human soul, and it is not by seeking God in external Nature that one can find Him. Man must seek God within and realise him in his own soul and that is the ultimate conclusion of the Vedanta. Says His Holiness, Swami Ramakrishnananda, in his treatise on "The Universe and man", "I am Separate, and distinct from my body. All desires are localised in my body only and not in me, I survive the destruction of the organism of Mine, and so I am distinct from all these desires. To have desires or wants is to be a beggar. I do not like to be a beggar and I am not one; so my highest duty should be to go away from my senses, from my mind, from my gross, subtle and causal bodies, or from the five sheaths or Koshas, that enshroud me in ignorance. The moment that we go away from these, desires fall off from us, just as the petals drop from the flower when the fruit grows. The soul has no hunger, no want. My true nature is all blissful, infinite and perfect. This is the teaching of the Vedanta or the latter portion of the Vedas. The Vedas stop with the Universe with the innumerable gods that rule over it, and with the eternal struggles of the soul to get happiness here and here alone. But the Vedanta says that nothing exists outside yourself, that the whole Universe is in you. God is inside you. He is the only solution of the otherwise insolvable problem of life and death. It is for Him that the human soul has been panting without knowing it. Imprisoned as we are in the body and the mind and in the maze of the phenomenal world, how can it be possible for us to find God? The real Lord of ourselves is the Infinite one beyond all space, time and causation. All the worlds vanish when a man realises Him. He alone is my goal. He is in me, nearer to me than Myself. My Beloved for whom I have always been

panting, in the outside world, is in me. So let me dive deeper and deeper in my own self to find Him".

Such being the ultimate ideal of the Vedantin his life, in this world is therefore characterised more by Vairagya and to Dhyana than by Karma and attachment to things of sense. Vairagya and Bodha—non-attachment and spiritual knowledge –are the things aimed at in religion and constitute therefore the essential traits of the life of the Vedantin. His ideal is that of a Saint—the realisation of spiritual freedom which he knows he cannot attain, unless he leaves off all taints of selfishness and attachment to things of this world. And this Vairagya leads to a perfect mastery of the lower self without which it is impossible to practise yoga for the realisation of the Spirit. In fact, Vairagya is the first step in the ladder of true religious perfection. Then only come the conquest of the lower self and the practice of Dhyana Yoga which are the means to the attainment of spiritual wisdom and the consequent freedom of the spiritual man. The importance of non-attachment to worldly ideals in spiritual advancement is recognised by all truly religions. Says Thomas a Kemp is inhis 'Imitation of Christ,—"Oh how great will be the confidence of the dying man who is bound by no love to earthly things ! But the soul that is still weak cannot keep the heart so perfectly disengaged from all things ; nor can the animal man understand the freedom of the spiritual man. But if a man wishes to be truly spiritual, he must withdraw from those that are near and from those that are far and beware of himself more than of any other. If you thoroughly overcome yourself, the conquest of all other things will be far more easy. For when a man has overcome himself, since his lower nature will then obey reason and reason

must in all things obey Me, that man is truly a conqueror of himself and lord of the world".

The Vedantin therefore says that Vairagya is the foundation of all spiritual structure and without it, it is impossible that man can progress spiritually. It is Vairagya that leads to Mumukshutwa, desire for emancipation, and the practice of yoga and contemplation which open for man the portals of the Spirit, the real spiritual universe, and take him to eternal sphere of universal spirit.

The practice of yoga in all its aspects and stages gives him more and more of spiritual illumination and assures him of his progress he has attained. It enables him to realise the infinite, the spiritual, and physical capabilities locked up in his inner soul. After he has reached a higher stage in yoga practice, he attains certain knowledge of the spirit and sees clearly who he really is and what is his ultimate goal.

We do not mean to describe in detail the nature of life that the Vedantin is expected to lead in this world. Many varieties or types of Vedantic life are described in the religious writings of the Hindus. Suffice it to say that the essential traits of that life, whatever may be its outward form or in whatever concrete form it may manifest itself, are Vairagya (non-attachment), self-discipline, and self-knowledge acquired by the practice, of contemplation. And the following passage from the Santi Parva of the Mahabharata will give our readers a clear idea of the essental nature of the Vedantic life and its ideals.

"There is no eye like that of spiritual knowledge. There is no penance like the practice of truth. There is no sorrow like attachment. There is no happiness like renunciation. Abstention from sinful acts, steady practice of righteousness, good conduct, the due obseravance of all religious duties—these constitute the highest good. Attach-

ment is an indication of sorrow. The understanding of a person that is attached to worldly things becomes more and more enmeshed in the net of stupefaction. The man who becomes enmeshed in the net of stupefaction attains to sorrow both here and hereafter. One should, by every means in one's power, restrain both desire and wrath if one seeks to achieve what is for one's good. These two arise only for destroying one's good. One should always protect one's penances from wealth, and one's property from pride. One should always protect one's knowledge from honour and dishonour, and one's soul from sin. Compassion is the highest virtue. Forgiveness is the highest might. Knowledge of self is the highest knowledge. There is nothing higher than truth. It is better again to speak what is beneficial to others. I hold that that is true which is fraught with the greatest benefit to all creatures. That man is said to be truly learned and truly possessed of wisdom who abandons every act, who never indulges in hope, who is completely dissociated from all worldly surroundings and who has renounced everything that appertains to this world. The person without being attached thereto enjoys all objects of sense with the aid of the senses that are completely under control, who is possessed of a tranquil soul, who is never moved by joy or sorrow, who is engaged in yoga-meditation, who lives in campanionship with the deities presiding over the senses and dissociated also from them, and who, though indeed with a body, never regards himself as identifiable with it, becomes emancipated and very soon attains to that which is his highest good".

Thus the life of the Vedantin is a life of contemplation based on a purely ethical life whose outward form is determined by the nature of the external environments,

The essence of that life is non-attachment, goodness and spiritual knowledge.

This is what is called the Pravrithi mode of life in the sacred writings of the Hindus. Pravrithi and Nivrithi as two different types of life with two different and opposed ideals. Pravrithi has pleasure or enjoyment for its ideal and the whole of the *Karmakanda* of the *Vedas* is devoted to the means of procuring the lower ideal of pleasure or enjoyment both here and in the world of *Swarga*. But the Upanishads reject the ideal of enjoyment and preach Nivrithi as the highest and only ideal of life capable of securing spiritual emancipation and eternal life. No amount of *Karma*, according to the *Karmakanda* of the *Vedas*, can secure for man spiritual freedom and salvation. Those who have realised the essentially false and perishable nature of all the lowest ideals of pleasure and wealth and pant for the real blissful life of the spirit are expected to seek consolalation in the teachings of the Upanishads which form the basis of the Vedanta philosophy. Truly the ideal set forth in the Vedanta is far higher and nobler than any other hitherto set forth by thinkers for man to follow ; and humanity will not fail to be benefited in more ways than one, if it tries at least to conscientiously follow that ideal as much as it is possible under the existing modern environments. It is true that the Vedantin lays far more stress on the inner then on the outer life. But it is the inner spirit that is blissful and everlasting; the outer is gross and by its very nature perishable or unworthy. The Vedantin cares for the outer life only so long and so far as it is conducive to the life of the spirit which he expects to realise. To be wholly engrossed in the outer physical life, either for his own end or for the sake of humanity which he knows is also perishable, the Vedantin considers

a mistake. The phenomenal world in the opinion of the Vedantin, is a field of probation for the realisation of the inner Spiritual Man and God rather than a place in which he could seek all imaginable means of enjoyment for himself or for others. It is for this reason that Sri Suka preferred the bliss of Atmabodha to the highest greatification that this universe can afford ; and it is for the same reason that Jesus the Christ said that it does not profit a man to lose his own soul even if he should gain the whole world.

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VEDANTA AND INDIAN NATIONALITY.

Much has been written both for and against the nationalism of the Indians in connection with the new spirit which is found to pervade all the transactions of the people of India to-day. Friends of India see in this new nationalistic spirit only a rising to the surface of a natural impulse, kept down hitherto partly by self-control and partly by the force of external circumstances. Others see in this an outburst of a force in a new channel which if properly controlled and directed can be utilized directly for their own benefits and indirectly for those of the people. But some westerns interested in India maintain that India utterly lacks in all those elements which go to make what might be called a nation in the approved European sense of the term; and that the new spirit is only a passing spasm which if not checked in time will tell against the well-being of the people and the stability of the Government. To understand the true nature and significance of the so-called new spirit every genuine patriot of India should first classify the elements of nationality into those that are essential and those that are non-essential and see how far this new spirit has its basis on the essential elements of nationality and whether the Indians lack or ever lacked in any of them. We propose to consider briefly the origin and growth of what is generally known as nationality and in what sense its elements were understood and realised by the Indians in the past and how far their present national spirit is legitimate and justifiable.

Want of a proper word in Sanskrit and the Indian Vernaculars to convey the idea imported by the Western term nationality has been made by some the ground for maintaining that the sentiment of nationality was unknown to ancient Indians. Before the want thus presumed is admitted we would ask them to state the idea intended to be

conveyed by the Western term nationality, whether it is anything natural based on the inherent qualities of men, or whether it is an artificial product of human civilisation. If it is a natural characteristic, it is absurd to say that the ancient Indians were unnatural in their social and political life. If, on the other hand, it is artificial or conventional, it is equally absurd to find fault with the ancient Indians for not having used the same convention as the modern Europeans. In any case it is an error *primafacie* to say that the Indians had no natural life of their own until they came in contact with Western civilisation, and that they omitted to recognise such an important feature of communal life as nationality and to utilise it for the advancement of their social and political well-being.

Besides, the distinction between a natural character and a convention is difficult to understand for an unvedantic mind. What is generally known as a convention or artificial something is nothing but a reproduction of nature, for human intelligence consists only in the imitation of nature. A convention or an artificial thing is merely a symbol in as much as nature itself is a symbol; and no symbol can have a meaning unless it is based on some reality behind. All material existences, human thoughts and institutions are but symbols expressive of the one reality on which all these are superimposed and made to move. The ancient Indians were the first to realise this fact. Could it be possible, then, that a people who were the foremost to recognise in the languages and alphabets of the world so many sound and form symbols of the one grand reality at the back of them all,—could it be possible that such a people failed to recognise in nationality a symbol of the ultimate unity, a convention for spiritual freedom? On the other hand, the history of Indian civilisation and culture should teach us that the consciousness of national self-existence permeated the life and activities of these ancient people. It may even be seen to have been recognised by them as a natural thing incident to the evolution of life.

Their modern social and religious institutions, bear ample evidence to this fact.

Let us turn our attention for a while to Natural history and see whether there is any manifestation answering to nationality in the several orders of natural existences. In the mineral kingdom minerals are seen to grow under peculiar environments. Prospecters take their cue generally from the proximate existence of other minerals of the species and seek for them in specific and contiguous localities. When a mineral of one kind is translated into the region of others, it is found to lose gradually its individual characteristics or to lose its purity. Indian medical science has taken cognisance of this fact of nature in dealing with the treatment of diseases by *Rasas* or minerals.

In the vegetable kingdom plants and trees having particular properties alone grow in particular soils. Those that belong to the same species prefer to grow together. Botanists ascribe this to the facility for the transmission of germinating pollen-particles by insects from plant to plant. Whatever may be the cause, the fact of nature cannot be denied. But when the same law is seen to recur even in the case of a single plant or tree, the cause cannot but be carried deeper to some higher principle of unity in variety. Flowers and fruits which grow on the same stem of a plant or tree (*guchchha*) generally possess the same qualities of colour, smell, etc. There are some species which combine in a single one both the male and the female. Even these grow more abundantly when planted in a grove.

We find the same law repeating itself over and over again in the animal kingdom also. Most of the animals are gregarious in their habits and live in a flock or herd, particular species confined to particular localities. Even carnivorans and such other lower orders whose habits make them prefer to live each for itself flourish only in particular localities. Those that have experience in the breeding of wild animals know that a tiger or lion of one forest cannot be made to agree

easily with a tigress or lioness of a different forest. There is a sort of nationality based on prejudice even among such animals. In the same forest animals of the same species often live in several groups. Members of one group cannot enjoy the privilege of living amicably with their brethren of another group. But when they belong to breeds of different localities, the cause for disagreement is still more acute. When a herd of one forest tries to settle in another forest, there is sure to be a war of extinction not only with its own kindred of the latter place but also with the animals of the other species. Invariably all make a common cause in driving out an interloper. When the foreigner happens to be stronger, they will be allowed to live only after destroying the local ones. Sufference to live is granted only in rare cases where the stranger is able to survive all persecutions and live like a slave by conforming to the ways of the local ones. The same law is applicable to the different races of men also who are only animals of a higher order.

It is, thus, a general law of nature that whether in the mineral kingdom or in the vegetable or animal, all prefer to live together. But the purpose which they attain by such a life varies according to the nature and capacity of beings; it depends on the degree of development which a particular order of beings has reached in the scale of evolution. The elements of communal life, therefore, naturally fall under two heads,—the essential elements which have their source in the basic principle of the whole phenomena of existence, and the incidental elements which relate to the changeable physical environments and the state of development of the physical being. Any change in the physical condition of a being can-therefore, affect only the non-essential or incidental ele, ments of it and the purpose or aspirations of beings based on these as well as the method pursued by them in consonance with their new environments and the purpose or end aimed at. The problem of Indian nationality accordingly reduces itself to this much—not whether the ancient Indians had at

any time anything like the nationality of the European type or whether the modern Indians are fit to be credited with national existence ;—but in what form did nationality manifest itself among the ancient Indians and what was the ideal embodied in it, and in what state does it exist among the people of the present day, whether the old ideal has undergone any change by contact with Western civilisation and ideals and in what way does it differ from the Western ideal. Before entering into the above problems, we will briefly consider what the nature and condition of nationality as conceived by Western civilisation is. For it has become a trite thing to say for some European critics of India that all those elements which go to make a nation are totally wanting in India; and Indian critics also judge everything Indian through European eyes.

Mr. H. A. Webster writing about the history of Europe in the Encyclopedea Brittannica, refers to the nationalism of Europe in the following terms :—" We have seen that nationalism is powerfully at work ; the tendency to give practical application in the political domain to the principle familiarly expressed in the phrase *qui se ressemble assemble*, birds of a feather flock together. The so-called nations of Europe are in painful process of formation,—some in one stage and some in another, but all without exception very imperfectly organised. As a mere vocable the word nation is old enough, but the thought which it now vaguely expresses is a thought that men are but beginning to think. Europe has had its tribes and its kingdoms, its village-communities, its cities, its Achaean leagues, its Hanseatic confederations, its republics, its empires ; it is only developing its nations. Hence in part the difficulty of attaining a satisfactory definition of nationality ; and hence the endless collisions and confusions that arise in the practical application of the principle. If all people of the same blood spoke the same language, held the same religion, and occupied continuous territory, the whole question would be solved. But, as has been seen, this is as far as possible from

being the case in Europe; and neither blood, nor language, nor religion, nor continuity of territory can be accepted as master of the practical arrangement. The principle of nationalism has consequently to work by compromise. It sometimes appears as a restorative and conservative and sometimes as an innovating and creative force; and any attempt to insist that it shall be exclusively this or that is certain to be abortive. Here it is on the side of the weak and the oppressed and seems humane and benign; there on the side of the strong and despotic and seems stern and cruel. In spite of all difficulties and opposition it is making rapid progress and is likely to be a powerful factor in Europe for generations to come,—building up political unities, rehabilitating decadent languages, and calling new literatures into life."

From the above it is evident that the writer himself has no definite idea of the fundamental principle of nationalism which is apparently an Arabian importation. While he lays down its principle as "the flocking together of birds of a feather," for a common political purpose, he is unable to explain of what nature that feather is or will be. According to him neither blood, nor language nor religion nor continuity of territory can form an important factor in the formation of it; and the nations of Europe, though they may call themselves so, are yet in course of the painful process of elaboration. This nationalism after it becomes completely formed and definitely known is likely to be different from the ancient *Achaean League*, *Hanseatic Confederation*, and such other flockings together, which also had a common political purpose in view. He does not know precisely what that vague something is which is building up the nationalism yet in the womb, but yet, he presumes that that something did not exist in the old federations; nor is he able to define positively the nature of the political purpose on which it is to be based. Such a purpose characterised the old federations, monarchies, republics, and village communities, all alike, and characterises modern nationalism also. But it is difficult to define

exactly this purpose either as conservative or as creative, either as humane and benign or as cruel and despotic, either as exclusively politico-social or as exclusively politico-religious, either as positive or as negative, either as absolute or as relative. The only thing that might now be said is that its nature will have to be determined in the case of each nation according to its growth and the stage to which it has risen in the process of its building and the end which it seeks to realise. For taking politics in the sense of a device adopted to promote public welfare, the securing of public welfare under such discordant elements as described above, by means of compromise and with a changeable physical ideal, is almost an impossibility. The whole tantamounts to saying 'whatever the Europeans are that is nationalism.'

So far as we could see there is no difference between the so-called nationalism of modern Europe and their ancient communities, leagues and confederations. The only difference consists in names, possessing the same blood, speaking the same language, holding the same religion, and occupying continuous territory—if any of these are made by one, the sole basis, of the old federations, he cannot be credited with a deep insight into the history of the growth of popular institutions in Europe. However much the modern nations may appear to differ from its old parent institutions, and under whatever new environments it may be found to have grown, the fundamental principle which is building it cannot but be the same throughout. An organization for any common object is certainly an artificial unit. It necessarily presupposes groups of human beings united together by some sort of common characteristic and sentiments to secure a common end. A mere change in the object can never affect the spirit of the organisation. Every living organisation is not only destined to be what is built on the old ones but is always what involves the essence of the old ones. The original impetus always colors the succeeding manifestations. It is doubtless the doctrine of re-incarnation as manifested in the life of political

institutions. When a political organisation has served its purpose and the newly risen environments call for a reversed form of it, the soul of the organisation throws out its effete body and takes up a fresh and suitable one. So long as this soul remains constant, all changes can only affect the body, its medium of manifestation under a different name. Kinship, language, territory and all such attributes belong to this changeable body. These have therefore nothing to do with the soul which is permanent, however much the intensity of its manifestation may vary according to the nature of the forms which modify it. Viewed in this light the history of human organisations, as that of a nation, is as old as the history of ancient tribes and communities. The part played in them by consanguinity and such other common attributes of man might be seen to be only secondary and the end sought to be realised by them dependent more a less on the extent and the manner in which people realised the nature of the soul which contributed to their vitality.

The history of ancient Europe is one of strife between different communities or tribes for self-protection and self-aggrandisement. In quarrels whose result depended on trials of physical strength, that party, which is numerically strong and tenacious invariably comes out successful in the end either by subduing the weaker ones or by altogether destroying them. The new tribe or community that is formed, after the strife is over, naturally ignores all differences of blood and accepts the language, religion, manners and customs of the powerful majority. The Monotheism of the Semetic religion and its offshoots is an instance of the above fact of history. Commonness of blood or language offerred no impediment to such quarrels when the stronger feeling of self-aggrandisement prevailed; nor difference of blood, language &c, stood in the way of ultimate amalgamation. The various small communities which constituted ancient Greece cannot be said to have lived amicably with one another except when they had to make a common cause against a powerful alien. Yet these

little communities were destined to be the forefathers of the political institutions of modern Europe. The growth and development of the Roman Empire will tell a similar tale. In all these it will be seen that, first, self-protection, and, next, self-aggrandisement supplied the motive power. In an Empire which once extended over more than half of Europe, language kinship or religion might not be said to have played any significant part. These ancient institutions had to set aside all other ties and were forced to be benign and good to the weak and despotic and cruel to the strong as circumstances needed. What new problems, then, is the nationalism of modern Europe, yet unformed without a type, without an eternal ideal, without a new message, going to solve? The struggle to humanise the animal in man is not yet over in Europe in spite of the influence of Christianity. Spiritualising the human in man is almost an impossibility and unknown to the race culture of Europe. "Self-interest," says a great thinker, "is but the survival of the animal in us. Humanity only begins for man with self-surrender."

(*To be Continued*).

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EXTRACT

PROTEUS.

BY EDWIN MILLER WHEELOCK.

Some twenty-three centuries ago lived Plato, the great thinker of antiquity. His divine imagination gave him a glimpse of truths which science has groped after for two thousand years. In his "Hymn of the Universe," which is the highest utterance, perhaps, that comes to us from the pre-Christian ages, he designates man as the "Microcosm," or epitome of the universe, thereby anticipating one of the sublimest generalizations of modern science.

Agassiz, the leading naturalist of our day, but re-echoed the thought of Plato, when he said, "Creation expresses the same thought from the earliest ages, onward, to the coming of man whose advent is already foretold in the first appearance of the earliest fishes."

For creation, from the first, has been in continued effort to put forth the human form. Mineral, vegetable and animal forms, nay, atmospheres, planets and suns, are nothing else than so many means and tendencies to man, on differing stages of his transit. He stands on the pyramid of being, linked with all below, as the form to which they all aspire. Man is the head and heart of nature. Creation is the coming and becoming of man. The world is, because he is. The reason of everything it contains is written in the book of human nature. He finds that reason physiologically in his body, and spiritually in his soul.

Man is the presence before whom all limits disappear, the reservoir out of which wholeness and vitality well

from perennial springs. He is the organism that thinks. Upon molecular life which is the mineral, growth life which is the vegetable, and instinctive life which is the animal, is founded a life of life, which is mind. The face of man thus travels through the universe, and love and intelligence look out from things with an infinite variety, according to their capacities. He cannot travel beyond himself, for the, world is still within the compass of his being. The heights of Zion and the abysses of Hell are within him, and he is a pipe that runs with every wine. The living Caryatid is he –the *I am*, who not was, but is in all things. There is a oneness of principle pervading life, which resolves itself into the omniprevalence of man. The wise man recognizes his own species wherever life is seen ; this is true to the very mire. Humanity enfolds everything and is all-embracing. The advent of man is the universe beckoning to the atom to come up among the stars.

> "His eyes dismount to the highest star ;
> He is, in little, all the spheres."

All lower things are mute predictions of man. The sap of the tree foretells his blood, and the hoof of the quadruped prefigures his hand. Prior to all worlds man is the oldest idea in the creation. Nothing was ever moulded into form that was not a prophecy of something to be afterwards unfolded in him. In him unite zoophyte and fish, monad and mammal, and he confesses this in bone and function. The mouse is his fellow creature. The worms are his poor relations: Nothing walks, or creeps, or grows which he has not been in turn. The rock is man stratified ; the plant, man vegetating ; the reptile, man wriggling and squirming ; to-morrow it will fly, walk or swim ; the day after it will wear a neck-tie or a bonnet.

Our Psyche fits on and wears each coat in nature's wardobe, before it assumes the human incarnation. Nature is in the ascensive mood. In her studio, the crystal tends to become an inflorescence. The fine floral activities, when freed from their leafy sheaths, collect to take on animal images and, the animal tends to the human image. The unconscious effort and aspiration of all lower life is to reach the human organism, that is implicated in the germ, and prefigured in the primal atom. Man is thus a universal form from the complex of creation, and the cosmos crosses him by its lines through every nerve.

The human body feeds from, and is fed by, the whole of matter. The plant assimilates the mineral, the animal digests the plant, and all pass into man. Above the lowest nature each thing is eater and meat. In the snake all the organs lie sheathed; no hand, feet, fins or wings. In fish, bird, and beast they are partly loosed and find some play. In man they are all freed, and full of action. The meanest animal does not stand isolated and forlorn. The brutes are kith and kin of those who rule over them. They are the steps of our ascending pathway through nature, and every lower form proffers its torch to light up some obscure chamber in the faculties of man. And the climb of creation is a constant one. Scales are converted into feathers, gills into lungs, fins into hands, matter into force, atoms to thought, dust to brain, sap to soul. The universe runs manward from its source. Humanity, by its principles, extends through the realms of beasts and fishes, herbs and stones, and even through winds and the fluid worlds. Their is no escape anywhere from man. If we fly to the uttermost parts of the earth on the wings of the morning, if we ascend into heaven or make our bed in Hades, still he is there.

Every madrepore and mollusk comes to its meridian through him, and to him, their end, all things continually ascend. He is animated oxygen, breathing granite, living clay. The planet itself has passed into man as bread into his body. There is nothing but is related to us, tree, sea shell, or crystal, the running river or the rustling corn; the roots of all things are in man. "He was prefigured in the crystal and predicted in the plant. Prediction grew into prophecy in the reptile and bird. Prophecy became assurance in the ape. Assurance ripens into fulfilment in man." He is the high water mark of nature's tide. She speaks her latest organic word in him. God willed the whole immensity of his creation into a single point; that point is mankind.

> "Man doth usurp all space,
> Stares thee in rock, bush, river, in the face.
> 'Tis no sea thou seest in the sea,
> 'Tis but a disguised humanity."

Science watches the monad through all his marks, and detects, through all the troops of organized forms, the eternal unity. All feet fit into that footstep, and all things have passed that way.

As man embodies nature, so does he reveal God, as the wave is a revelation of the sea. There is but one Man in cause, that One whom we term God; there is but one form of man, and that man the one mankind, grouped by families of races, throughout all spaces of the one immensity, and all linked in the chain or universal organic relations, without limit or end.

It was said, in the olden time, of the mythic Proteus that, to escape pursuit, he would assume all shapes. "First he became a lion with noble mane, then a dragon, and a leopard and a great bear and then he became liquid water and a lofty leaved tree." By Proteus the ancients symbolized man; for he is not only man; he is all things,—

every part of the universe in turn, as we change our point of view. Though him the very trees are not inanimate, nor the beasts without progress, but they breathe and walk after man down the line of ages, as after Orpheus the days of old.....

And more or less bulk signifies nothing. The earth is but an astral atom. The atom may contain a globe. Infinitesimals are as huge as infinites. The world is wrapped up in the particle. The drop balances the sea. The sand grain is a masterpiece like the sun; the mite is mighty; and the mouse miraculous. The azure vault is but a floating islet of sun-crystals and star-crystals, knit together by the same chemic law that binds the grains of the pebble. In every cobweb there is room for a planet. Through the egg and the orb stream the same laws and the blood-globules in our veins dance to the same tune as asteriod and star...

In nature, the stone can never become a plant, but at a certain period in the planet's evolution, the plant grew out of the stone. Life is an evolution of receipt forms one after another, while each such life is sustained by momentary outpourings from the creative urn. Nature contains the forms and seeds of all life in potency, and brings them forth in orderly time, evolving these forms from protoplasm to man. In this way the primal slime becomes life, becomes fish, bird, mammal, man, phiiosopher, but all this life flows from the divine Life, through every ancestral link, and is God's, not man's really, from end to end. Nature streams perpetually from God ; every atom even of her chaos is penetrated by an adequate mind ; every granule is imped and winged.

Life which is molecular in the mineral, growth in the plant, motion in the animal and consciousness in the man, has grown from more to more. The potiential soul has climbed from worm to seer, through planet haze and lam.

bent globe, through leaf and bud, from chaos to the dawning morrow. This world-energy that moves through all things, this universe-power, this God-force that in us wells up as consciousness, as will, as love, is the same force by which the worlds were made. We and the divine on-working energy of the spheres, are one. The great call toward perfection which vibrates in man's soul, is the same as the impetus with which the entirety of nature swings forward toward completed being. The creation is universe—turned into one, and forever thrilled through and through by the God!

Man is the true Joshua, who bridles the sun and curbs the moon. He has the planet for his pedestal. His brain is a magnet running out threads of relation through every clod and stone, acid and atom. The gases gather to compose his form, and the winds hold him in solution. Said a great teacher, "He knows of ox, mastodon, and plant, because he has just come out of them, and part of egg-shell still adheres. The plowman, the plow and the furrow are all of one stuff."……

Man is the Midgard-serpent in whom ends and beginnings meet, and who hoops the whole world round; and he is not only the rim and circumference of nature, but he is a spiritual world also, and a set of miracles, if he so choses, binding all animalties to his will. Suns and stars, churches and states, are his ordinances, and their solidity is of him. Ages and epochs are his nursuing mothers. He is the only Melchisedec, without beginning or end of days. He always was—in God; but he had to be created; that is, distanced from the Creator in order that he may be a personal existence. So he was wire-drawn through all forms, beginning at the bottom. He must rise from the ranks. He must individualize, by the long climb of evolution, to gain for that Personal Being fixity and place. He

must be separated from the Creator by the whole breadth of the creation, and he veiled in matter. These lower forms are the basements to the Father's House of many mansions, the granite concrete under the temple of man. In itself the Psyche is an unbounded force, seeking perpetual expansion, ready to break out into a chaos of passion and will. It needs restraints to shape it into orderly development, and to endow it, at last, with self-control. The long series of molds or bodies through which it ascends, furnish this curbing power, compressing the action of the soul into specific channels. Man's spirirual destiny is so sublime; his final blending with the Divine so intimate and complete, that he needs all this preliminary experience of mineral, vegetable and animal existence, to give him the alphabet of self-consciousness, and to render him at last *solidaire* with God.

Our humanity has been evolved out of the lower and coarser types of life, and faces still hang out the sign of this experience in the eagle or vulture beak, the bull-dog visage, the swinish or wolfish aspect. They gravitate to animality. The brute peers forth through seeming manhood's face. "As the carnivora disappear from the forests they re-appear in our race. The ape and fox are in the drawing rooms, the lynx and the hyena haunt the courts of law, the wolf commands a regiment, the gorilla is the king." Animals are sentient structures in which the psychic germs, or human seed are moving on the rounds of their long pilgrimage toward the human incarnation. We have trodden in all these rounds before.

The present man has but stepped a little beyond the frontier of impersonal life. He is, as yet, but imperfectly and partially human, carrying much of the lime and slime of animalism on his shoulders.

The Present is rooted in the soil of the Past, and worthier aeons build from ages gone But slowly does the body forget its heredity. We have worked the tiger out of our teeth and nails, but he lingers in our passions, The mind is still toothed and fanged ; the human hand retains the wild beast's claw ; the human heart the beast's heart, with it blending. From the Saurian to Shakespeare is but a step.

Man is the true ark of Noah, in which all the lower natures are housed. He groups all the lesser material forms in his body, while he presages the higher life of the Spiritual in his soul. He is the Jocob's ladder, of many rounds, stretching from lowest earth to sky. He was the aim and dream of nature from the beginning. He was her target ; but she did not hit the white till a million centuries had ripened her skill. Indeed she has not yet evoled the true and permanent type of hnmanity for which she has been striving. In her great worship of the planet she has slowly felt her way ; built and broken many a clay model ; re-sketched and re-written her secret thought ; till after a thousand millenniums man appears, note book in hand, and begins to ask of his origin... ..

This earth of ours' that looks so fresh and sweet, is in fact an old graveyard,—a huge cemetery, one sepulchres where we tread on skulls at every step. Our past burial, strew the world. Its very soil is a concrete of dead organisms. The primeval oceans left a first deposit of their minute forms of life. The rivers tore the hillsides and ran down with their silt. The glacier with its blue plowshare deeply furrowed the landscape, and on the surface thus gained, the skies shed their rains, the ethers lent their thrill, and the mighty ferment of animate naturte began.

Then came the slow, long, unceasing effort to evolve man; for he is a measureless presence, whose roots run out and down to every sweet and bitter thing, from the metal to the gas, from the violet to the vine. His body rolls along with the orb, kneaded together out of her juices and her clay. He is as much harnessed to matter as fish or dog, only with a larger arc. He stands waist deep in matter as in a swamp. He is glued to nature. He is caught, like the bedraggled fly, in the viscid fluidity of things. Both his feet branch down into roots that share the universal life, with the grass and the tree. He finds a bible in each daisy at the door. His heart beats in the slender pulsations of the jelly-fish He has worn in his evolution the whole vesture of life, a vesture woven without seam from top to bottom, streching from pit to pinnacle, from angleworm to angel, from sponge to spirit, from protoplasm to prophet !.....

The tree is an unconscious person. It is an individual, and knows it not. Man is such and knows it. Consciousness is the root of personality. The ideal, which in the lower organism is silent, becomes vocal and says : "I;" that I made religion and founded science ; that I hold cavilization in the one hand, and immortality in the other. The animal is tied hard and fast to his instincts. He cannot turn round in his track and face himself. But man's self detaches itself to look itself in the face. The animal while he knows, does not know that he knows. He does not think back over his own thoughts. He sees, but sees not that he sees. He acts, but does not react. His nature has no returning stroke ; man alone has the faculty that looks before and after. He alone has spontaneity, and lower forms are but the stuttering prophecy of that unmatched perfection. God made man in his own image, and then he made the universe in the image of man.....

Out of the lowliest forms man has come to be something and will come to be much more. He is at the end of a long series of forms, through whose natural gradations he has passed, each stage of which has been towards a higher transformation. Providence was at every point of the long ascending way, and still pushes him on, for he is yet tethered to the soil whence his body came, and much earthly stratification loads the flesh of his heart. In the present stage of evolution we are but human animals who parade as men. Much of the human structure is a legacy from inferior organisms, which, in our next advent, we shall make superfluous.....

The elimination of the body and spirit of the ego, the self life, from the structures of the human constitution, will be the outcome of the next wave of evolution. Altruism then becomes the law of human nature, and evil vanishes as a scroll. This is the coming of the kingdom of God, or the kingdom of Heaven, which Jesus announced and was, and which seemed to Him about to dawn upon the earth at that time; for the divine vision takes no note of time, and a thousand years are to it as one day. This will also be the woman's hour, when the legends of Eve and Pandora are replaced by a healthier scripture. It involves a new growth for the aged earth, a new nature teeming with lovelier and loftier races, and a new Genesis for man. None dream how fair man's coming state will be.—*The Open Court.*

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Notes and Thoughts.

Dr. J. C. Bose maintains that every living organism is a machine responding to stimulus as long as it is alive. He says :—In order to keep the machine at work in all those wonderful and complex ways of which it is capable, from mechanical movement, through throbbing sensation, to spontaneous thought, something more than mere mechanical perfection is necessary. We have seen that the most perfect type of organism when isolated soon ceases its activity. In order, then, to maintain it in spontaneity, or livingness, the inpouring of energy is necessary from without. Every living organism, in order to maintain its life, must stand in constant free communion with all the forces of the universe about it. Is this in truth materialism ? Or is it spirituality ? May it not be that we dispute these terms, because each of us is viewing a single fact from a different stand point ?

* * *

John Burroughes of America says in the Atlantic Monthly :—" Given atomic motion, chemical affinity,—this hunger or love of the elements for one another,—crystallisation, electricity, radium, the raining upon us of solar and siderial influences, the youth of the earth, and the whole universe vibrating with the cosmic creative energy, the beginning of life, the step from the inorganic to the organic, is not so hard to conceive In a dead universe this would be hard, but we have a universe throbbing with cosmic life and passion to begin with."

He very properly points out further.—" One of the hardest lessons we have to learn in this life, and one that

many persons never learn, is to see the divine. the celestial, the pure, in the common, the near-at-hand—to see that heaven lies about us here in this world."

* * *

The following quotation from Dr. Lowell the American astronomer's paper on 'Proofs of Life in Mars' will, we are sure interest our readers:—" We are justified in believing that we have in these strange features, which the telescope reveals to us, witness that life, and life of no mean order, at present inhabits the planet. Not only do the observations we have scanned lead us to the conclusion that Mars at this moment is inhabited, but they land us at the further one, that these denizens are of an or er whose acquaintance was worth the making. Whether we ever shall come to converse with them in any more instant way is a question upon which science at presenet has no data to decide. A sadder interest attaches to such existence, that it is, cosmically speaking, soon to pass away. To our eventual descendants life on Mars will no longer be something to scan and interpret. It will have lapsed beyond the hope of study or recall."

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A fresh interest has been created in Bangalore by the recent visit of Swami Ramakrishnananda and the Sister Devamata, (Miss Glen) late of the New York Vedanta Soceity. On may 26th the Swami delivered a lecture on " The ideals of Life " and the Sister Davamata also spoke on the same occasion. Mr. V. P. Madhava Rao, C. I. E. the Dewan of Mysore who presided, called for a hearty vote of thanks to the lecturer and in the course of his concluding address spoke as follows :—

"It is well known among us that the appearance of Paramahamsa Sri Ramakrishna in the present day, was nothing short of an Avatar. He came into this world to re-establish our ancient religion and restore the spirituality of this ancient land. It was nothing short of a miracle that his chief disciple, the Swami Vivekananda should have been present at the Parliament of Religions and have aroused the interest of the American nation in the Vedanta Religion, and should have been enabled to found a Branch Mission in that great land. Similarly, we see a divine purpose also in such earnest souls as Sister Devamata coming to this land and bringing back to our ancient religion all the freshness of spirit of a young Amarican nation."

The work of the new building to be erected for the Ramakrishna Mission in Bangalore was begun under the Personal direction of the Dewan on May 29th. On May 31st under the presidency of Mr. K. P. Puttana Chetty, the second Councillor in Mysore the Sister Devamata delivered a lecture on "the Ramakrishna Mission in Bangalore." The lecture and meeting were arranged at public request to explain the object of the Institution and to collect subscriptions.

The Sister delivered another lecture on 14th June, under the auspices of the Vedanta Society of Bangalore on. "The Union of East and West."

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WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER XV.

(*Continued from page 304.*)

8. Whatever body the ruler (soul) obtains and from whatever body it passes out, it moves on taking these organs with it, as the wind (moves on taking) the odours from their abodes (the flower, &c.).

Whatever body it obtains and from whatever body it passes out, in regard to these this ruler of the senses moves on gathering all the senses along with their subtle elements as the wind (moves on taking) the odours from their abodes, that is, in the same way as the wind takes the odours along with their fine bodies from their several abodes such as, garland, sandal, musk and similar objects and moves on to other places.

What these organs of sense are, is here mentioned :—

9. Employing the ear, the eye and the touch, taste and smelling and also the *manas*, he enjoys the objects of the senses.

Employing these organs of sense with the mind as the sixth, that is, making them conformable to their several functions, he enjoys sound and other objects of the sense-organs.

10. Him who is endowed with the *gunas*, whether he be going out, or staying, or enjoying, the bewildered perceive not ; (but) they that have the eye of knowledge behold him.

Thus him who is endowed with *gunas*, that is, who is involved in a body that has the shape of man or any such being and constitutes a particular modification of *prakriti*, and which is composed of *sattva* and other *gunas*, whether he be going out from a particular body, or staying in a particular body, or enjoying the sense-objects made of the *gunas*, the bewildered, that is, those that mistake human and such other bodily forms for the *ātman*, never perceive the *ātman* who is different from human and such other bodies which form the modifications of *prakriti* and who is of the sole nature of knowledge. But those that have the eye of knowledge, that is, those that possess the knowledge relating to the discrimination of the body and the *ātman*, behold him as possessing a distinct nature in whatever condition he may be placed.

11. And the *yogins* who strive behold him dwelling in the body ; (but) those of uncultured mind who are wanting in intelligence, though they be striving, behold him not.

The *yogins* by striving in *Karmayoga* (or the practice of work) and such other means attended with seeking

refuge in me, and getting their internal organ of perception (*antahkarana*) purified by them, see with the eye of *yoga* him (the *ātman*), even though he be dwelling in the body (*ātman*), only as distinct from the body and remaining in his own true nature. (But), though striving, those of uncultured mind, that is, those that have abstained from seeking refuge in me and hence are of uncultured mind, and hence wanting in intelligence, that is, devoid of the intelligence which is capable of beholding the *ātman*—these behold him not.

Thus it has been taught that the *ātman* both in the condition of freedom and in the condition of bondage is the manifestation of the Lord's glory—the *ātman* who is the light of knowledge illuminative even of the luminaries which illumine by way of helping the senses through dispelling the darkness that obstructs the bringing together of the senses and the sun, the moon, and fire. To this effect there has been the teaching—"That is my Supreme Light. An eternal part of myself becomes the individual soul (*jiva*) in the world of living beings." [*XV.* 6 and 7.]. It will now be taught that even the light of sun and other luminaries which is species of modification of the non-intelligent thing (*prakriti*) is the manifestation of the Lord's glory :—

12. That light in the sun which illumines the whole world, that in the moon and that in the fire, know that light to be mine.

That light which belongs to these luminaries, the sun and others, and which illuminates the whole world, that light is mine. Know that it has been given to them by me who have been worshipped by each of them.

It is said that the power of sustenance of the earth in her sustaining all beings is also mine :—

13. Pervading the earth I sustain all things by my vital force (*Ojas*) and, becoming the ambrosial moon, (*soma*) I nourish all herbs.

Pervading the earth I sustain all things by my vital force, that is, irresistable power; so alo, becoming the *soma* (moon) full of nectar I nourish all herbs.

14 Becoming the Vaisvānara (the digestive fire) I dwell in the bodies of living beings; and, provided with afferent and efferent vital currents (*prānāpāna*) I digest the four kinds of food.

Becoming the Vaisvānara or the digestive fire and dwelling in the bodies of all living beings I digest the four kinds of food eaten by them in the forms of the chewed, the sucked, the licked and the drunk, being provided with the distinct functions of afferent and efferent vital currents.

Soma and *Vaisvānara* which constitute the manifestations of glory of the supreme Person have been pointed by the equation:—"I, becoming the Soma, becoming the Vaisvānara." But now the reason for equating these as well as the whole collection of beings is given :—

15. I am also seated in the heart of all; from me come memory, knowledge and the faculty of reasoning. I alone am to be known by all the *Vedas*; I am the accomplisher of the end of the Vedas, and also the knower of the *Vedas*.

Of these, Soma and Vaisvānara, and of the whole collection of beings, in the heart, that is, in the place where arises the dawn of knowledge which is at the root of all activity and inactivity, I am firmly seated as the *Atman*, controlling everything by my will. To the same effect is the teaching of the following and other *Sruti* passages :—"He who has entered within, is the ruler of all things that are born and is the *Ātman* of all." [*Taitt.*

Ar. III. 24.] ; " He who dwelling in the earth.....He who dwelling in the self.....internally rules the self." [*Brih. Up.* III. 7. 3 to 22]." Resembling the bud of a lotus, the heart also with its apex facing downwards [*Mr. Nar.*] ; " Then there is the cavity of the heart, the lotus dwelling in the city of the *Brahman*." [*Chh. Up.* VIII. 1. 1.]. To this effect there are the following and other *Smriti* texts also :—" Vishnu who is composed of the universe is the Ruler of the whole universe." [V. P. I. 17. 19.] ; ' The Ruler of all even of the infinitesimal of the infinitesimal." [V. P. I. 17. 20.] ; " The controller (*Yama*), the Presider (*Viva smata*) and the Ruler (Rāja), He who is within your heart ;" [Manu.]. Hence from me alone memory (*Smriti*) arises to all beings. Memory or *Smriti* is the knowledge of a thing formerly experienced received only from the subtle impressions of the experience. Knowledge (*gnāna*) is the ascertainment of a thing arising with the help of the senses, the distinguishing marks, the *Sāstras* and *yoga* or the practice of concentration ; this also comes from me. So also *apohana*. *Apohana* means cessation of knowledge ; but it also means the faculty of reasoning (*ūhana*). *ūhana* or the faculty of reasoning is the *ūha* or inferential knowledge resulting from reasoning. *ūha* or reasoning is the knowledge that supports an authority and arises from the definition of the materials and such other elements of knowledge and relates to the fitness of the authority for application by knowing that such and such an authority is fit to be applied in such and such a way. This reasoning faculty also comes from me. I alone am to be known by all the *Vedas*, even such of them as teach about Agni, Sūrya, Vāyu, Soma, Indra and other *Vedic* deities have me as the Ātman of these on account of their being pervaded by me, in the same way as the individual soul

is known by man and such other words. I am the accomplisher of the end of the *Vedas* (or the *Vedānta*). *Vedānta* means the end, that is, the fruit of Vedic injunction, such as, 'Sacrifice to Indra', 'sacrifice to Varuna', and the like; for, all the Vedas end in fruition. The accomplisher of the end means the accomplisher of the fruit. The meaning is that I alone am the bestower of the fruit mentioned in the *Vedas*. The same has been already taught in the passages beginning from "whichsoever devotee desires to worship whatsoever body with faith." [VII. 21.], and "Therefrom obtains those objects of his desire which are, indeed, apportioned by me." [VII 22.], and "For I am the enjoyer as also the Lord of all sacrifice." [IX. 24]. I am also the knower of the *Vedas*, that is, the knower of the *Vedas* is myself. The purport is that he who teaches the meaning of the *Vedas* otherwise than this is not a knower of the *Vedas*.

Therefore hear from me alone the meaning which forms the essence of the whole of the Vedas :—

16. These two, the destructible and the indestructible are the *purushas* (souls) in this world. The destructible is composed of all living beings; the indestructible is called the eternally unchangeable.

These two, the destructible and the indestructible are known in this world as the *purushas*; of these the *purusha* indicated by the word 'the destructible' (the *Kshara*) consists of all the embodied beings that are associated with non-intelligent *prakriti*, from Brahma down to a clump of grass which are of a destructible nature and are denotable by the word *jiva* or living being. Here by reason of the single conditioning cause in the shape of association with non-intelligent *prakriti*, the use of *purusha* (in the singular) is indicative of collectiveness. The *purusha* indicated by the word 'the

indestructible' (*akshara*) is the freed soul who is eternally unchangeable and is free from the association of non-intelligent *prakriti*, and who exists in his own real nature. But he is called the eternally unchangeable (or the *Kūtastha*) because, owing to the non-existence of association with the non-intelligent *prakriti*, he does not become ever possessed of any kind of bodies as those of Brahma and such other beings which are particular modifications of the non-intelligent *prakriti*. Here also the import of collectiveness is expressed by reason of the single conditioning cause in the form of non-existence of association with the non-intelligent *prakriti*. It is not that, ere this in the beginningless time, there existed only one freed soul. For, it has been taught to this effect that "many, purified by the austerity of knowledge, have attained to my state of Being." [IV. 10], "These are not born even at the time of creation and are not hurt at the time of general dissolution." [XIV. 2.].

17. But different from these is the Highest Person spoken of as the Highest *Ātman* who, having entered the three worlds, supports them and who is the Imperishable and the Ruler.

But the Highest Person is one who is different, that is, a unity separate from these bound and freed *purushas* designated by the words *Kshara* (the destructible) and *akshara* (the indestructible) and declared in all the *Srutis* as the Highest *Ātman* (*Paramātman*). Solely on account of this designation of him as the *Paramātman*, it is indeed understood that the Highest Person is an entity different from the two kinds of *prushas*, the bound and the freed. How? Because having entered the three worlds (*lokas*) He supports them. *Loka* (world) is that which is seen (lokyate). The three kinds of the visible

world are the three worlds mentioned as the non-intelligent *prakriti*, the intelligent souls bound by them, and the freed souls. He who entering into these three worlds which are understandable from the scriptures as their *Ātman* supports them—He constitutes an existence different from those that are to be entered and consequently forms an entity different from these three worlds also. He is so, also because He is the Imperishable and the Ruler (of these worlds). He whose nature is Imperis. able is One who exists as a thing different from the non-intelligent *prakriti* whose nature is characterised by destructibility, from the intelligent soul which acts up to *prakriti* on account of its connection with the latter and from the freed souls which formerly had connection with *prakriti* on account of their fitness for holding such association with the non-intelligent matter. Similarly, He is the Ruler of these three worlds, that is, He is an entity different from these which are the ruled.

18. Because I transcend the destructible and am also Superior to the indestructible, therefore, I am known as the Highest Person, both in the world (of *Smritis*) and in the *Vedas*.

Because by means of the aforesaid characteristic I transcend the destructible and am also, for the aforesaid reasons, superior to the indestructible freed souls, therefore I am known in the world (of *Smritis*) and in the *Vedas* as the Highest Person. The word *Loka* means those that look into the meaning of the Vedas, and hence the *Smritis* are intended by this word. The meaning is that both in the *Smritis* and the *Srutis* (I am known) ;—in the *Srutis* such as, "Having reached the Supreme Light, (the soul) appears in its own form. He (in that state) is the Highest Person." [*Chh. Up.* VIII. 12. 3.] ;

and other passages in the *Smrits* also such as the following and others,—"He (the soul) is indeed the incarnation of a portion of Vishnu, the Highest Person, without beginning, middle and end, and the unborn." [V. P. VI. 17. 33.].

19. He who unbewildered knows me thus as the Highest Person, is the knower of all and worships me, O Bhārata! in all the modes of worship.

He who unbewildered knows me thus, in the aforesaid manner, as the Highest Person, that is, knows me to be of a different kind from the destructible and the indestructible *purushas* on account of my imperishability of nature and the power of entering into, supporting and ruling and such other faculties, is the knower of all, that is, he knows all those which ought to be known as the means of obtaining me and worships me in all the modes of worship whsch are mentioned as the modes of worship that constitute the means of obtaining me. Whatever love is roused in me by all kinds of knowledge relating to me, and whatever love (is produced in me) by all these modes of worship given to me, both these kinds of this love arise produced in me by this knowledge (of me as *Purushottma*).

In conclucion, the knowledge of the state of existence as *Purushottma* is extolled :—

20. Thus this most secret science has been taught by me, O sinless One! By knowing this, O Bharata! one may become a man of understanding and of fulfilled duty.

Thus this science which treats of my state of existence as *Purushottama* and which of all the secrets is the greatest secret, has been taught to you by me knowing you to be sinless, and hence the most fit to receive it. By knowing thus one may become a man of understanding and of

fulfilled duty. The meaning is that whatever understanding is entertainable by a person desirous of obtaining (me), all that becomes acquired by him and that whatever ought to be done by him, all that becomes fulfilled by him. By this stanza it is said that only the knoledge relating to *Purushottama* mentioned later on which has arisen from the *Sastras* that does all this and not that in the form of direct pereception.

Thus ends the Commentary of Bhagavad Rāmānujà on Chapter XV of the Srimad Gita entitled *Purushottma-Yoga.*

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TERMINOLOGY OF YOGA.

BY H. N. SINHA.

(*Continued from page 316.*)

The concluding portion of the story is differently given in the different *Purānas*. According to the *Vishnu-purāna*, when Vishnu appeared before him in the aforesaid manner and told him to ask for a boon, he requested that he should have steadfast *Bhakti*, loving faith in Him always, that his father may be freed from the sin of persecuting His devotee and that he may be reconciled to his father thereafter. Vishnu granted him all these as also *Moksha* in the end. Prahlāda then returned home and prostrated before his father who having lost all anger lovingly embraced him, and smelling the crown of his head said with tears in his eyes, "my beloved boys may you live." Prahlāda is then said to have dutifully served his father for some time. On his father meeting his death from Vishnu in the form of Man-lion whom he offended, Prahlāda became the King of the Daityas whom he ruled justly and righteously till he attained *Nirvana*.

Sri Bhāgavata after giving a long list of persecutions says in the end that in spite of the severe persecutions, Prahlāda continued to avow his faith in Vishnu. His father enraged at this, with sword in his hand addressed his son as follows :—"You silly fool! where lives the Lord of the universe other than myself? As you assert, if he is everywhere, he should be seen in the pillar also. Let him come out I shall chop him off. If not, I shall cut off thy head, let Vishnu protect thee." So saying he gave a slash with his sword to the pillar of the hall. Instantaneously, from that very pillar, as if to prove His devotee's

word about His omni-presence, Vishnu burst out in the form of a Man-lion. In the struggle that then ensured, with no other weapons except his sharp nails, He laid *Hiranyakasipu* on his lap and tore his entrails and killed him. *Brahmapurana* says that when Hinyakasipu in a fit of exasperation asked him "If Vishnu is omnipresent how do I not see him in the pillar of this hall?" Prahlāda struck the pillar with his fist. Vishnu came out half-man and half-lion and tore Hiranyakasipu to pieces. According to another account, Hiranyakasipu himself kicked the pillar to convince his son of the absurdity of his faith and was destroyed by the Man-lion that sprang forth from it. The *Harivamsa* narrates this whole story somewhat differently. It does not give so much prominence to Prahlada except to make him see with his Divine eyes the glory of the Man-lion, who came to the *Sabhā* of Hiranyakasipu in that form being solicited by the Devas and to draw the attention of his father to it.

Before proceeding to explain the Yogic riddle contained in this story we shall find out what facts do some of the important actors in the story symbolise and what psychological phenomena do the main incidents of the story implicate.

Hiranyakasipu has been described by Mr. Narayana Aiyangar as the embodiment of horse-sacrifice, Kasyapa as the sacrificial Purusha, and Diti, his wife, as the sacrificial bounty. The horse or *Pasu* to be immolated is the offspring of Kasyapa and Diti. Both the Devas and Asuras take their origin from this Kasyapa. The Devas being the good and auspicious powers indicative of freedom, happiness and expansion they are the descendants through the mother *Aditi* the unbound and infinite. Asuras being the selfish, flesh-bound and evil-working powers, they have their descent through Diti, the bound, the suppressed of

the true lustre of the self or *ātman*. In the Chand. Up. VIII, 8,7-8, we are told that Indra the king of the Devas and Virochana the king of the Asuras went to Prajapati to get knowledge of the self. Being asked to see their reflection in the water and know it as the self, Virochana misapprehended the body that was reflected to be the Self and returned home highly satisfied. But Indra did not do so and consequently succeeded in the end in knowing the true formless and immortal Self. From the above we learn that an Asura represents the lower and worldly aspect of the earth-bound *jivatman* which identifies itself with bodily pleasures and sorrows. Hiranyakasipu of our story may be taken to stand for such a *jivātman* whose life consists in that of the body. Else how could he have been afraid of death and asked from Brahma the boon of not attaining death from any of the known orders of beings and by any of the familiar kinds of weapons. In spite of this Asuric and sacrificial form, the real and intrinsic nature of this Asura was that of the Supreme Self which he was at some future time destined to realise.

Who then is Prahlada, the infant-sage, and son of Hiranya-Kasipu? The word *Prahlada* literally means one who is delightful and pleasing. He is also spoken of in the *Mahabhārata* as Mandara or one who exhilerates. Though born of Asura parentage, he represents the other spiritual aspect of his father's nature. He is the free and conscious self who has risen beyond the body-idea of death and suffering and realised the supreme self even within him as in every other being outside. He is a sage from his very birth. Questioned by the Daitya mates of his school as to how he got that wonderful knowledge of the supreme and all-pervading Being who protected him so truly from dangers without being taught by anybody,

he is said to have accounted for it in the following way in the *Vishnupurana* :—" When my father was engaged in *Tapas*, the Devas attacked the Daityas, and my mother who was enciente with me was forcibly carried away by Indra. On his way Rishi Narāda happened to see him. He rescued my mother out of Indra's hands and took her to his own hermitage. When out of kindness, this sage imparted to my mother the whole gist of *dharma* and knowledge, she being a female and in a weak state could not retain it long. But I that was in her womb imbibed that knowledge and was born with it." Thus Prahlada is the pure and wise spirit born as the son of Hiranyakasipu. Applying the Vedic law that the son is not in any way different from the father from whom he emanated but is only a manifestation of the father in a new form, the only other form of Hiranyakasipu or the the Samsāric jivātman is that of the free and happy self-conscious self, the *Prāhlada*. So this boy is that other Deva aspect of the Asura Hiranyakasipu whose illusion was before his birth dispelled by the great Nārada or the destroyer of ignorance. A tussle commences between these two opposite natures, the father and son, until by the help of the Supreme Self in the form of Man-lion, the spiritual nature of Prahlada triumphs and the bodily nature of Hiranyakasipu disappears for ever.

The third and the most important character in the story is Man-lion or Narasimha form of God himself which comes from out of the pillar of Hiranyakasipu's hall to the rescue of Prahlāda, his great devotee. This man-lion who destroys the lower idea of self is no other than the supreme, eternal, and immortal spirit who dwells in all as the *Antaryāmin*. When this highest knower shines the phantom of the body is sure to vanish. Hiranyakasipu who thought hat his body was everything that his phy-

sical powers comprehended all the forces of the universe and that, by the force of his tapas, he became all the Devas, &c. was in this way a rank atheist. The moment the ideal self and embodiment of true knowledge flashed on him he succumbed to it. The word man-lion appears more as a riddle. The pillar from which he comes out may be compared to the *Aswattha* tree of *samsara* which is the matrix of physical and sensual life. When the supreme knower and the self comes out of it the apparent and false knowledge embodied in Hiranyakasipu, the unbeliever, is torn to pieces and Prahlāda's faith and devotion is confirmed. In what form does he appear ? Half-man and half lion. Beast is the emblem of sensuality and lower life and man that of knowledge and spirituality, for he is a thinking being like Indra in the Indra-Virochana story. Lion being the highest of beasts, man-lion may be taken to indicate the highest conscious-self that has risen out of the lower and beastly self which still forms a part of it and teaches to the Asuric natures of the type of Prahlāda's father that man or beast is one in the self which is to be looked for in the higher spiritual nature but not in the lower and sensual. His is a strange body which is neither that of the man or that of the beast, but combines in itself the best of both. Man-lion may therefore also be taken in the sense of *Narasārdula* or *Nararshabha* meaning the best of men,—the *Purushottama* of the *Vedas*. He is the indefinite formless being in whom all forms are to be seen ; He is the unbounded and all pervading Internal Ruler known as *Antaryāmin* who sustains all and comprehends all in Himself and consequently he is the best in everything both as the man and as the beast ; He is the essence in all ; He is the greatest and the highest *Purusha* in the world. He comes out of the pillar which, according

to Hiranyakasipu's body, idea, is dead and inactive matter where no power can exist which is not his own and can stand against his all subduing life and vigour. When this hidden and all-absorbing power of spirit comes before him, his superficial power of the flesh dwindles away and is destroyed.

When these three characters are well understood, the minor details of the story may be taken to illustrate the true character of the soul which is not affected by any of the injuries to which the body is susceptible. Compare the teaching of the *Bhagavadgita*:

"I say to thee weapons reach not the life;
Flame burns it not, waters cannot overwhelm,
Nor dry winds wither it. Impenetrable,
Unentered, unassailed, unharmed, untouched,
Immortal, all-arriving, stable, sure,
Invisible, ineffable, by word
And thought uncompassed, ever all itself,
Thus is the Soul declared!"

The teachers that Hiranyakasipu employs to educate his son in singing the glories of his own lower nature are the senses. The arts which he employs to righten the child into obedience are the lower physical powers or *siddhis*. All these cannot daunt the soul-power, but on the other hand themselves get baffled. Prahlāda who always appeals to the all-penetrating and invincible *Antaryamin*, instinctively sees this formless and conditionless being in different forms and conditions under different circumstances and rises equal to the occasion and waxes thereby in devotion and strength. He sees Him as the almighty Being outside him who is ever ready to give protection to his *Bhaktas* whenever they think of Him and to punish those that offend even the least of His creatures. He next sees Him as the omnipresent and

all-embracing *Antaryāmin* who works in and through all and can be seen by a *Bhakta* even in his own heart, characterising even the tiniest atom with His infinite greatness and mercy, glory and valor. Finally he sees the same almighty and all-merciful Being as nothing different from his own infinitesimal self, nay, as identical with it and who can be perceived by a true knower, a genuine *Bhakta* and an unselfish worker whenever he wishes to do so, whenever he wills to act as He. The two selves of Prahlāda, in himself and in his father, was a source of hindraece to his continuous and perpetual enjoyment of this Blissful Self in all and rest. So the Supreme Being, when appealed to by Prahlāda springs out of the heart or pillar of the hall of the universe, though Himself unembodied yet with a wonderful material body combining within itself the two selves whose duplicity so long as it existed never gave rest to his devotee,—that characterised by beastliness and that by manliness. From that moment, Prahlāda and his father become reconciled or become One ; the surviving Prahlāda becomes the wise and righteous ruler of the Dānavas ; for the father is made to disappear in the son who sprang out of him.

Thus may be seen the *Vedantic* undertone of the well-known story of the Man-lion Avatar of Vishnu. Similarly the stories of the other incarnations may also be explained: In understanding, so we have not to forget the fact that these stories have a Vedic origin and as such have also sacrificial and phenomenal vein of thought running deep down all others. Narrowing the application of the poetry contained in all these stories to the microcosmic sphere of human body and life, we shall find that they give scope to psychological interpretation as well. The whole story may be viewed as indicating the life and aim of a *Yogin*.

Kasyapa may be interpreted as the essence of the manifesting *Purusha* and Diti, his wife, as the materialising energy of *Prakriti*. Hiranyakasipu, the offspring of these two is the selfish individual, and bodily active self who hides, under the clothing of physical activities, the gold of pure Self. In the ancient Hindu physiology of the cerebro-spinal system, the individualising and egotistic nerve centre of activity in the brain, has centres both above it in the higher region of the brain and below it in the spinal column The energy concentrated in this centre may be sent upward and made to give rise to higher and spiritual Consciousness or may be radiated downward and made to manifest itself as the sensual and physical activities of the body. Hiranya Kasipu, the vitality of the egotistic centre instead of thinking and knowing that some superior force has descended from above into him and does and controls all his lower activities, thinks that his power alone pervades the whole universe, that is, his body, and acts through them as the gods of the senses, as the Pranas of the Rishis and as the seasons of the mind; he alone is everything as he is and nothing beyond. But a ray from him, a particle of his *retas* escapes upwarad and is born as his pious and spiritual offspring *Prahlada* the delightful, blissful and real knower. So, while the main source of vital force is being spent in sensual, physical and other forms of lower activities, a budding ray in the form of Prahlāda begins to grow on the spiritual plane and oppose or upset the source from which it escaped.

Hiranyakasipu may be said to have had a latent otherside which had means to show itself through his wife *Kirti*. Though Prahlada's mother is mentioned as Kayadhu in *Taitt Brah.* I 5. 9 and following it in the *Bhagavata Purāna* also, she is elsewhere referred to as Kirti. In the Rāmāyana Sundarakānda, Kirti's name is mentioned by

Rāvana as the wife of Hiranyakasipu. It is customary to personify the qualities of a being as a female just as in the Vedas, the characteristic objects of sacrifice are females. Accordingly *Kirti* may represent Hiranyakasipu's fame or internal spiritual qualities from which he has fallen. Had he been intrinsically bad, he could not have pleased Brahma or Siva by his great *Tapas* and obtained from him all his powers. Besides, while he was doing *Tapas*, Indra, becoming jealous of him, schemes to deter him from fulfilling his object. He attacks Hiranyakasipu's kingdom probably with a view to entice him away from *Tapas*. As he failed to do so he preferred to carry away his Kirti or fame which will lead to his ruin. But Narada, the embodiment of *Brahmagnāna*, saw that Hirayakasipu's spiritual *kirti* was already fruitful in preparing the way for his future by carrying in her womb Prahlada, the blissful self. So he rescues her from Indra and through her makes *Brahmopadesa* to the would-be-born child. Prahlada therefore represents this higher nature of Hiranyakasipu or in other words, the manifestation of Hiranyakasipu's sensual and physical energy, though in a small scale through a higher, intellectual and spiritual centre. According to the Padma-Purāna, Prahlāda was a Brahmana in his previous birth, and when born as son of Hirayakasipu, he still retained his ardent devotion to Vishnu.

Though Prahlada represents the heavenward directed life or the delightful soul, still he is born of *Asura* parents and as such continues in him Asuric nature or downward tendencies which are found to be transmitted to his descendents. In the Vedas the same person is also spoken of as Prahrada, which may either be taken to mean the same as Prahlada, or may be derived from *Hrad* to roar or thunder and taken to mean the roarer or thunderer.—The thundering cloud which succeeds the lightning. This

Prahrada is said to have fought Indra in one of the Deva-Danava battles on the side of the Asuras. The entire *Deva-Danava* battles may be said to have a psychological significance as well. The *Danavas* may devote the spinal energies which are active in the lower bodily sphere and the *Devas* the cerebral energies which are engaged in the intellectual and higher pursuits in the heavenly sphere of the brain. Though these two kinds of beings are identical in essence being descended from the same father, their spheres of action are different and they are opposed to each other in their interests. Each of these races try to possesses the supreme heaven and sovereignity over the three worlds—the spiritual, intellectual and physical, but always the Devas succeed. This shows that the *Asuric* powers however strong they may prove should become *Daivic* before they can claim control and rulership over all. The physical energies should be converted first into mental power before they can attain the state of Purushatva. The word Deva is from Div to shine The *Devas* are those that shine as *Prajna* in the cerebral heaven The *Danavas* are those that have cut themselves down from their *Cousins*. They are so named on account of their being the descendants of *Danu* one of the daughters of Daksha given in marriage to Kasyapa. Or they may be treated as the descendants of *Danu*, a monster son of Sri who was cursed by Indra and killed by Rama and Lakshmana. On account of his form of a headless trunk he was called *Danu-Kabandha*. In Reg Veda X. 120. 1, Indra is said to have destroyed seven Danus. Hence taking *Danu* to signify physiologically the spinal card or the headless trunk, a Dānu may stand for a spinal centre and the Dānavass are the currents emanating from them. Until a *Dānava* attains physical equality and identity of interest with the *Devas* in the same way as *Kumāra*,

the son of Rudra did, the Dānava is inferier to a Deva on account of the *Vasana* or impressions of Asuric nature still clinging to him. There is a geographical aptitude in the phisiological classification of the two races as occupying the head and the trunk. In the *Vedas*, the topmost regions of the Mount Meru, which in phisiology symbolises the cerebrospinal axes of the body, are described to be the habitations of Devas. The lower regions of the plains are the abode of the *Danavas* yet these two races are the two branches from the same stock. So long as they were one and lived in amity in the same place they were equal and had equal rights. In the Vedas the *Asuras* stand for forces also and are used synonymous with the Devas. Later on as they separated from each other, and took to different kinds of life in different regions, they became distinct and began to view their interests as inimical. Prahlada, though he cherished within himself the gladdenning and pure self, was inferior to Indra who may be taken to signify the unbounded and Infinite self tending upward through the *Brahmarandra.* For the line of Prahlada may not be said have ended with himself but he was forced to leave behind him Prahladiyas who were natural foes of the *Devas*. The Prahlāda-centre of the brain may therefore be said to have still higher centres in the brain, though itself is superior to any of the Dānava-centres whose dominion was under the control of his father. Prahlada is therefore the *Deva*-spirit with a Dānava-body in the same way as Visvarupa son of Svashtri in the *Vedas* who was killed by Indra is, as indicated by his name, a Deva-body with a Dānava-spirit.

(*To be Continued*).

BHAGAVATAM.

By Swami Ramakrishnananda.

"That is real *dharma* which enables a man to realize salvation." What is *dharma* and what is salvation? *Dharma* teaches us that this is not the only life that we shall have. It is only one of similar lives we have had and shall have. Therefore we should live this life so as to make the next life more desirable and exalted. By following all the instructions of the Vedas we shall be able to make ourselves happy here and shall also gain *Deva-loka* hereafter, where we can enjoy all pleasures without any shadow of misery. But we know that man cannot stay for ever in heaven; because since life in this world does not last forever, he cannot do enough good work here to ensure life in heaven eternally. Therefore he cannot remain in heaven for ever. When his good Karma is exhausted, he must come down again to do more good work. So there is a constant going up and coming down. It is like the turning of a wheel or chakra, and for that reason it is called "Samsara-chakra," or the wheel of birth and death.

Like a slave, man must work here and, for this, he gets a little pay by a time in heaven. Some may say, better this little than nothing, man desires to be happy, so he must obey the Vedas since there is no other means. Many think that by *dharma* we shall get all those things which the soul wants. What does the soul want? At present, it wants sensual pleasures because man's soul and body are now one. The Vedas teach that the soul has eternally a body. These desires of the soul are called *artha* and now, *Vyāsa* says that the soul must want something that is not *artha*. It should seek that which will take him away from all desire.

If you think that you need all these things to make you happy, you commit a blunder. This is not your true character. Your true character is ever-full,—full as regards life, full as regards knowledge, full as regards bliss and you are by nature *sat, chit,* and *anandam.* You are eternally existent, eternally blissful, eternally all-knowing. But the body would make you believe that these wants are yours, and that you must work eternally to satisfy them. This idea however will never give man true life, true knowledge or true happiness and so the Bhagavatam tells you that *dharma* which generally leads men to *artha,* should be made to lead you to knowledge, that you are eternal, that you are not one who must go from one body to another or who must evolve from a lower to a higher body. This may be true of your mind but not of you. Your mind may have to pass from body to body, but you do not evolve. Evolution is never true of the soul. Your soul does not go from lower to higher states. All these ideas will seem to you puerile when you know your true nature. Therefore *dharma* must be made to lead you to know your true nature. Hence the Bhagavatam says, Do not care to follow the Vedas because they will merely lead you from the frying pan into the fire. They will lead you from *karma* to *karma,* for activity can only breed activity ; so true *dharma* should teach you to give up all *karma*

The man who has no fear of death will never have to eat or drink. The wise man will never care to go and sit at the feet of a teacher to learn ; for he has wisdom within himself In the same way, a man who does not desire life or happiness will not seek anything. The man who thinks that he needs bread and butter, must drudge to get it. He who wishes to know something must go to a teacher. He who desires happiness must work for heaven.

But the more you dive deep into your true self and ask whether you want to be a drudge or to be free, the more you know that you do not wish to be a slave and so you give up all *karma*, and no longer care for anything of this universe.

The pleasures that tie a man to heaven or are as much a bondage as the pleasures of the world which bind him. If *dharma* confines a man to ignorance, then it is better to give up all *dharma*. *Dharma*, it is true, brings to man the greatest happiness to be found in this world. But this liberation from slavery, this joy of emancipation from all bondage, *Dharma* cannot give. Only God can give you that. For this reason, Sri Krishna says to Arjuna on the field of Kurukshetra, "Give up all *dharma* and take refuge only at my feet, and I will save you from all troubles, be not dejected."

True *Dharma* should lead a man to God, not to heaven. This God or Truth has several names, but he is one without a second. *Gnana* teaches you that Truth is one without a second, and that Truth is called Brahman, or the biggest, Paramâtman, Lord of all souls, Bhagavan, Preserver of all in the universe.

So when you know that you are one with that Truth then no separation remains between lover and beloved. Just as a river in quest of her beloved ocean passes through fields and beside the trees and bushes and falls into the ocean; when there is a mingling of the two, no separation remains between river and ocean; similarly, when the devotee joins God, the self of the devote merges into God, and the Self of God into the devotee.

Dharma should make us go in that direction, and to that place where the limited portion of the mind or the mind itself cannot go. So you see how *dharma* should be made

to make you search after true Heaven, or pleasure that has no end, or God. Your nature tells you to such after happiness. But what kind of happiness do you want? *Dharma* makes you happy now and after; but it has no power to give you perennial, unbroken happiness, if it teaches you only to follow the Vedas. Nevertheless it can also give you perennial bli s, if it teaches you to go to God. If it teaches you to merge yourself in God, then it is true *dharma*. Just as bullocks which are tied to an oil press may walk for many miles in the day and are still in the same room; even so a man may go on walking through life after life, but he will remain always in the same place unless he realizes what he is.

Dharma, as I said before, should be made to take man to God, should give him intense love for the Lord, should teach him that perennial bliss will be found only beyond all spheres, that heaven is not outside, but is inside the man. Why should we think that heaven is outside man? We can only hear from the Srutis of the place called heaven. We must only have to believe in its existence, because direct perception of such a place is impossible. But belief is always in the mind, and if heaven is a matter of belief it must be in the mind, but mind is inside man, so heaven must be inside man. If this is the case, then even in this life we may go to heaven. If *Dharma* should teach us this great lesson, we shall know all heavens described in the Vedas. If you follow all the injunctions given in the Vedas without caring for the results or without thoughts of celestial enjoyment or earthy happiness; if you work thus without attachment, (for man is so circumscribed that he must work) then this will gradually detach him from all worlds. The world above or the world below will have no attraction for him. This attraction arises from attachment to matter, and that

attachment arises from ignorance. When man knows that he is eternally happy by nature, then he will no longer care for these little pleasures of the world, these little loves of the world. When he knows this, he will give up this plaything of the universe, he will no longer care for the tinsel and toys of this world. We have forgotten our true self and so begin each day as if we are just beginning to live; but when we give up this love of earthy life and know what we are, then we lose all attachment for the things of this world.

Another characteristic of the soul is that it does not like to be worried, it does not like all these troubles and anxieties; and the only way to escape from them is to know your eternal infinite nature, that you are above this body, above this mind, above this universe. When you realize this, you know what you are. When you bring yourself down to this body, lower than which nothing can be imagined, then you forget your true nature. Instead of knowing that you are not in the body, the body is in you; you are not in the world, the world is in you, you forget and think you are finite, living in the world and in a body. On account of a long-contracted bad habit you believe that you are Mr. so and so, a poor householder with a family to care for and many duties to fulfil. In order to break this bad habit you must go away from this body, you must go away from this mind, you must go away from this world.

If I tie myself to this body, it will tie me to the world. Two ropes passing through the eyes tie me to all beautiful forms; two ropes passing through the ears tie me to sweet sounds, a rope passing through the tongue ties me to sweet tastes. So through the nine gates of the body go ropes which anchor me to the world by nine anchors. Therefore if I wish to free

myself from the world, I must have to go beyond the body. The next thing is the mind. It is not a very easy thing to go away from the body. To do this a man must seek a solitary place. He must have health. If he can take himself even a little away from the body, still he will be thrown back. Where will he be thrown back? He will be thrown back into the inner world of mind. Here the struggle is more terrible. But when he can go beyond body and mind, he knows what fearlessness is, what peace is, what bliss is. Then he sees how the body and mind were misleading him. Yet he realizes that it was his own fault, because he did not know how to direct them. But now he plays with the body, plays with the mind, without being affected by them.

We are the spirit and as such each is a God. We are merely living in this body. These bodies are the vehicles in which the soul rides. Every God in India has a *vahanam* or vehicle, and when a man makes his body and mind his *vahanam*, then he becames a living God in this body. The body and mind are the animal side of man, the soul is the spirit side of man. When you come out riding on your body and mind as God does on his *vahanam*, then the true festival begins for you; and that festival will last not for ten days like this or that temple festival, but for eternity. These *vahanams* of mind and body are made of innumerable animal natures—which in pratical religion are represented as the *vahanams* of the different gods. Each deity has his especial animal as *vahanam*, all these you will find existing in your own body and mind, and your soul rides them. When you are angry and ferocious, your *vahanam* is the lion. When you feel like crossing over the whole universe, the eagle is your *vahanam*. When you can control each of these *vahanams* you become a true god. When you can control all these animal natures

within yourself, this will carry you to the abode of the highest bliss.

This is the lesson of all religious festivals. You must bring God out of the shrine of the heart and make him ride the animal nature. When you can do that, at that moment you are able to go everywhere, and wherever you go there is nothing but perpetual festivity for you, nothing but eternal bliss for you, and not only will you make yourself happy, but you will make thousands of others happy. You remember that when Buddha was able to ride his *vahanam* of body and mind, he brought happiness to nearly all India. So with all those who have brought God out of the temple of the heart to ride the *vahanam* of mind and body. They have brought light to all the world and become the saviours of mankind.

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SALVATION, O SALVATION!

Just now a controversy is raging between some missionary critics of Hinduism and a few Indian gentlemen with pretentions to culture. We would fain avoid entering such controversies were it not for the fact that both parties appear to have lost sight of a few important truths. We certainly respect the consuming fire of missionary zeal and the self-sacrificing and philanthropic efforts of Christian Missionaries during the last half century. It is not more than fifty years ago that the various Protestant Churches began to vie with one another in their propagandistic work and their feeling is well brought out in the famous missionary hymn :—

Shall we whose souls are delighted
With wisdom from on high.
Shall we to men benighted
The lamp of life deny ?
Salvation, O Salvation.
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name.

If the ideal of the Churches was only to carry the name of the Messiah to distant lands we must say that they have largely succeeded but if it is more than that we must pause before answering. We cannot say that they have brought salvation to the heathen converts. We hope to make our meaning clear later on. It must, however, be here pointed out that in spite of fifty years of active evangelistic work the ratio remains the same, five hundred millions in Christendom to one thousand millions in "healthendom." Here is a Christian writer's explanation of this result.

"The missionaries encounter inevitable prejudice against outsiders, 'carpetbaggers,' who undertake to upset deeply rooted institutions in countries where they are strangers. Hostility to European civilisation, justified frequently by high-handed political and military interference is also against them. Their habits of life constitute another bar to their progress—for example, their flesh eating in countries where such food is abhorred. Oftentimes, too, when, through schools by which to a great extent they seek to propagate Christianity, they teach their pupils our language, they only open up to them the vast agnostic and sceptical literature of the Christendom of this time." "The scepticism of Christendom is propagated even faster than its belief and is destroying faith not merely in Christianity but in all religion also." "How can you ask us to give up our own religion and substitute yours," the Hindu or Mahommedan may well ask "when even in Christendom itself the Divine authority for your religion is denied by your scholars?" We wish here to refer to the Newest view of Christ put forward by the late Professor Pfleiderer, himself a Luthern. It is well known that, till the Reformation, Christianity had two important notes, authority and supernaturalism, the former vouching for the latter. Luther himself dealt a fatal blow at authority, and higher criticism is trying to do the same with supernaturalism. "Professor Pfleiderer depicts Christ for us as a Jewish peasant, the Son of Joseph the Carpenter and Mary, and deems that the earliest historical incident in His career is His baptism. That the preaching of repentance and of the approaching advent of the Kingdom of God by St. John Baptist had deeply impressed Him is evident from the fact that after the imprisonment of the Saint He Himself delivered the message, "Repent, for the Kingdom

of Heaven is at hand." But though the message sounded the same, the spirit in which it was delivered was different. Christ was no mere preacher of penance. His preaching was the immediate outcome of His own heart, strong in faith and glowing with love. It was a glad message of deliverance to the weary and heavy-laden, to the captive and oppressed. It was the revival of the best spirit of the prophets, the spirit of Hosea, of Jeremiah, of of the younger Isaiah: and it was addressed specially to the poor, the suffering and the sinful, who were dear above all others to His compassionate soul.' The Professor is of opinion that from a historical point of view we may be sure that Christ was not conscious of any superhuman origin or existence. He says—Christ entered upon the career of a prophet, like the Baptist before him; He laboured as teacher and Healer among His fellow countrymen, like others before and with Him; His power over sick souls and bodies, however wonderful it seemed, was no unconditioned almighty power. It was conditioned by the faith of the sick, as clearly appears from St. Mark, vi, 5. In like manner, his prophetic knowledge was not unlimited. The hour of the advent of the promised day of salvation the Son Knoweth not, but only the Father. He declines the attribution of ethical perfection: 'Why callest thou Me good? No one is good but God alone.' He prays to God, His Father, as He taught His deciples to pray. He claimed to be the Son of God only in the same sense in which all good men are, and recognised those who do the Divine will His brothers and His sisters.'

"Professor Pfleiderer thinks, then, that the genuine human self-consciousness of Christ may unhesitatingly be asserted, on the authority of the older evangelists as a sure historical fact.....At the beginning of His ministry He made no claim to the Messianic dignity, but

that, as time went on, and His conviction of His prophetic mission grew stronger, He gradually entertained and asserted His Messiahship, in a sense differing from that in which the Pharisees took the word.....And the Professor regards His last journey to Jerusalem as undertaken not to let Himself be slain there, or to keep there the Paschal feast with his disciples, but to triumph over the Jewish heirarchy, and to actualise the prophetic idea of the Kingdom of God—the Almighty and triumph-working God, in whom he believed and who, He was confident, would send to His help more than twelve legions of angels, if He should need them. The twelve legions of angels were not sent. Hence, as Professor Pfleiderer thinks, His bitter cry on the cross, 'My God, my God, why hast thou forsaken me?' The Professor continues, in words which, at all events, we must account wise and pious: 'Nothing can reconcile us to the overwhelming tragedy of such a personal departure from the world but the thought that it was the unavoidable means decreed by Providence for the uprising of a higher life.'

Critics of the type of Winckler in Gernany and Cheyne in England have made havoc of Bible narratives and see in them nothing but Solar Myths. The educated Indian does not fail to note these criticisms and his faith in the Bible, "Gods Missionary" is well-nigh shaken. The Orient has a much truer instinct in matters religious and sees the wide gulf that separates Christian ideal from Christian life. He reads books like Mr. Stead's "*If Christ came to Chicago?*" and reflects on the account of immorality that prevails in Chri-tian countries. He has imbibed almost with his mother's milk that spirit of unworldliness—being in the world and not of it—which is the onjy road to Salvation. Of the genuineness and intensity of his spiritual longing Mr. Mill not maptly says:

"To find people who believe their religion as a person believes that fire will burn his hand when thurst into it, we must seek them in those Oriental Countries where Europeans do not yet predominate, or in the European world when it was still universally Catholic.....There was in those days an absolute and unquestioning completeness of belief, never since general in Europe." How can the Orient, then, consent to receive his spiritual aliment at the hands of the so-called Christian ? When every Christian he meets with, be he a civilian, merchant or missionary—is worshipping the Almighty Dollar, and hankering after the pleasures of the sense, despite Christ's preaching of complete renunciation and resignation to the Divine will. To see the divorce of Christian practice from Christian theory we need but remember a few of Christ's sayings : "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of God ;" "Sell all thou hast and follow me ;" "Take no thought for the morrow ;" "No man can serve two masters (God and Mammon) ;" Blessed are ye poor, for yours is the Kingdom of God. Blessed are ye that hunger now, for ye shall be filled. But woe unto you that are rich for ye have received your consolation. Woe unto you that are full, for ye shall hunger. "The Kingdom of God is within you." The Orient believes that Christ spoke literal truth when he said that as much faith as a mustered seed" could move mountains. The Orient sees with regret that the Occident fails to recognise the true difference between intellectuality and spirituality, between assenting to religious truths and their practical realisation and that Christendom has for centuries now failed to produce saints of the old type. He feels an honest pride in thinking that he understands Christ's teaching much better and that Christ's ideal, to which Christendom renders lip-

homage is at bottom one with the time-honoured Hindu ideal, an ideal capable now as ever of uplifting, sustaining, purifying the heavy-laden, weary, thirsting souls that turn their eyes to it. Who on earth would revere him who while professing to "lose all" "grasps all"? Who on earth would reject him if only he came Christ-like?

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NOTES ON "THE ACTS."

By TH.

The narrative begins with a reference to the Messianic belief, which is intended, no doubt, to be its leading idea, "Lord, dost thou at this time restore the kingdom to Israel?" We are told that at the time of Christ the belief was commonly prevalent among the Jewish people of the coming of a great deliverer who was to re-establish the national power and restore it to its ancient legendary glories. This belief was no doubt the expression of the popular conception of the time foreshadowed by their great prophets and seers in such descriptions as those contained in Micah IV, Isaiah IV and subsequent Chapters and numerous other passages, a far-distant millennial period still looked forward to by the Jews and other oriental nations. But the idea in the next verse is a different one: "Ye shall receive power when the Holy spirit is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judèa and Samaria, and unto the uttermost part of the Earth." The sense of this we take to be, that the members were to endeavour to perfect themselves ("Ye shall receive power when the Holy spirit is come upon you") so that they may become practical witnesses of the truth of Jesus's teachings and be able to spread those teachings as widely as possible. That is, the thought changes from the idea of a person as a special object to that of a method and a message. It is necessary to bear this idea in mind in the study of the New Testament.

2. The chapters immediately following purport to give us accounts of the sayings and doings of the most prominent men, Peter, John, Philip and Stephen. In the

address of Peter given in chapter II we must note that Jesus is referred to as a *man* approved of God...by mighty works &c.; also that Peter's subject is the "resurrection," that is, return of the soul. For he quotes David's meditations on the soul (25-28) and states, rightly, that David here "spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption." His address in the next chapter (III) is also on the same subject. We read, "His Christ should suffer!" "the Christ who hath been appointed for you, whom the heaven must receive until the times of restoration of all things": of "seasons of refreshing from the presence of the Lord": also Moses's allusion (Deut: XVIII, 13-15) to nations that practise augury and hearken unto diviners but as for the Jews, "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethern, like unto me;" and lastly, he speaks of the means by which man is made whole—viz in the name of "the Christ" "And in none other is there salvation &c" (IV, 12). These last two expressions are explained as referring to the cure of an impotent man. But what follows is significant. We read that the high priest and others "could say nothing"; they could find nothing how they might punish them, because of the people. That Peter did not preach Jesus, as is made out in the text, is clear, because if he had the Jews who were bigoted monotheists would never have let him go. The priests, &c., no doubt, could only allege that Peter explained their scriptures in a novel way, which they believed he had learnt from Jesus, (13), but they were afraid to touch him on account of the people, who could not see that there was anything wrong in such teaching.

3. At this time the members seem to have formed a strict religious brotherhood, having "all things common"

and having no concern with the world or with worldly affairs. It has been suggested that this was due to their belief in the speedy "ending of the world," when they would be "caught up" (alive) "in the clouds" &c, as referred to in the Epistles to the Thessalonians.

It is not necessary to further notice the story of Ananias and Sapphira, which appears to have found its place here to accentuate the enormity of not giving everything to the Church, than to remark that it appears not to have struck the writer that there can be no fraud where the gifts are supposed to be purely voluntary. And since, "while it remained it was thine own and after it was sold was it not in thy power," Where was the guilt?

4. The speech of Stephen in Chapter VII is plainly an exposition in the spirit of the new teachings of some of the mystical national legends which had come to be acknowledged as part of their history, viz., the call of Abraham out of a strange land to a new one; the promise to his *seed* after him *when he had no child* (and was too old to expect one in the natural course of things as we read elsewhere); of Joseph sold as a slave and the subsequent salvation of his family and race thereby; the captivity again of his family and race thereby; the captivity again of his people and their deliverance through Moses, Moses who was called by the illumination of the bush and learned with awe of the ever existing God of his fathers, the God of Abraham, and of Isaac and of Jacob; the reference to the prophet to be raised among the brethren, like Moses, and whom they were to hear; the figure of the tabernacle in the wilderness, which Joshua misunderstanding, was led to carry about a tent of cloth, while David under the same misapprehension wished to build a house for God, and Solomon in the same belief actually did so, "Howbeit the dwelling of the Most High

is not made with hands" (see with reference to this idea of a dwelling without hands, Daniel II, 45. 2 Cor: V, 1; Heb: IX. 11 in which the meaning is more clear). But they have always resisted the Holy spirit, they who have received these *teachings of the divine nature of man* ("the law unto ordinances of angels," v. 53, as it is vaguely expressed in the text).

5. In the story of the Ethiopean Eunuch (Chap. VIII) we should note that the Eunuch asked whether the prophet spoke of *himself* in the quotation from Isaiah, v. 32 and 33, showing that the ideas found therein were understood to be applicable to man. But, of course, in the text it is made out to be otherwise.

6. In Chap. IX we have the "conversion" of Saul. The principal point to be noticed here in that connection is that Saul is stated to have been with the disciples at Damascus certain days and from thence proceeded to Jerusalem.

7. We seem next (Chap. X—XII) to enter on a new phase in the history of the Faith, viz, the admission into it of gentiles or non-Jews, and we must note that the change is apologetically introduced. By his miraculous conversion Saul is "a chosen vessel unto me, to bear my name before the gentiles &c." (IX, 15). Then Peter's conversion to the new idea is also brought about by miraculous intervention (X, 17—35) Peter is further miraculously instructed on the matter of food (X, 13—16) in opposition to the strict code of his people on this subject. The persecutions at Jerusalem have scattered the brotherhood the most prominent of whom now gradually disappear from the narrative; James and probably also Peter have been put to death. So important changes follow; the faith is now being preached largely to gentiles (XI, 19, 20); Saul of Tarsus becomes a prominent figure; Antioch

grows into a new centre of the faith; and finally, the simple message of the Gospel has given way to the "doctrines" of a *Christian Church* established in that city (XI, 26) and based on the Messianic idea of exclusive justification (righteousness) through belief; the law of Moses being now considered altogether abolished and ineffectual (XIII, 39).

8. Disputes now naturally arose. The stricter Jews insisted on all converts being made to conform to Jewish rites and observances (Chap. XV). Others while leaving the Jewish Members to retain their customs (XV, 21) were for not putting a grievous yoke on the necks of non-Jews, There were apparently other matters of difference also, probably in connection with the doctrinal teachings now being introduced, for we read in Chap. XV, 38 of a contention, terminating in a breach, between Paul and Barnabas over John Mark who withdrew from Paul "and went not with them to the work." Some pure teachings of the Gospel of Jesus however still remain, as we see from Peter's noble words, "of a truth I perceive that God is no respecter of person: but in every nation he that feareth him and worketh righteousness is acceptable to him" (X, 34-36).

9. Chapters XIII to XVI contain the doing of Saul. He seems to be closely connected with the later teachings those of the *Christian Church*, viz, justification through belief and repudiation of the law of Moses already referred to, if we may judge from XIII, 39 and XVI, 31 and the statements of his attitude towards the Jews that we find in Chapter IX, viz, that he "confounded the Jews"; "and he spoke and disputed against the Grecian Jews"—that is, he denounced Judaism.

10. These points in the Biography of Saul of Tarsus, who has been confounded with Paul, are of importance,

because in Chapter XVII and onward we come upon the true Paul, Paul of Damascus, a man of an altogether different intellectual character from Saul of Tarsus, and who will be found to be worthy of the great name which history has accorded to him. Paul was evidently a man of philosophic mind, for we read of him that he reasoned in the synagogues and was successful in persuading both Jews and Greeks. This is very different from the methods of Saul of Tarsus who "confounded the Jews" and "disputed" against them which is clearly theology against philosophy. We read Chap. XVII, 2, that Paul "For three sabbath days reasoned with them from the scriptures." His speech at Athens (XVII, 22-31) too is philosophical in tone and quite in the spirit of the Gospel, without any taint of theological dogma, "He made of one every nation of men to dwell on all the face of the Earth." He pointed out that men will be "judged" by *righteousness*, to be attained through the inner man, the man "ordained," and through his being raised from the dead that is, through rebirths. Other verses are to the same effect. "He reasoned in the synagogne every sabbath, and persuaded Jews and Greeks" (XVIII, 4); "He himself entered into the synagogue and reasoned with the Jews" (19). See also XIX verses 8-10: "he reasoned of righteousness and self-control and the judgment to come" (XXIV, 25).

11. A further distinguishing feature is that Paul like Peter made the "resurrection of the dead" (not of Jesus) the central subject of his discourses, (XVII, 18, 31; XXIII, 6; XXIV, 15, 21; XXVI, 8; 23).

12. Again, Paul never gave up the customs and practices of his national faith nor did he believe that the Law of Moses was done away with and made ineffectual by the preaching of the Gospel. (See XVIII, 18; 21 26;

XXIV, 12-18; XXV, 8; XXVIII, 17). The statements in these verses cannot surely apply to a man who having given up the Jewish faith and embraced the Christian at once began "confounding" and "disputing" with his late co-religionists. Paul believed that "the Law is spiritual"! that it was a tutor to bring the Jews to a knowledge of "the Christ" (See Epistles to Romans and Galatians).

13. The records have almost inextricably confused the two men together. But this is only in the general nature of the Scriptures we are considering. There is enough however to enable the discriminating mind to distinguish the one from the other, Paul of Damascus from Saul of Tarsus. We are able to do so also from what we have of their biographies. In chapter IX which tells us of the miraculous conversion of Saul we read that he was at Jerusalem "when many days were fulfilled" (23-26). In the Epistle to the Galatians we are told of Paul and that when he was "called," "neither went I up to Jerusalem to them that were apostles before me: but I went away into Arabia! and again I returned unto Damascus. Then after three years I went up to Jerusalem" (Gal: I, 17, 18). It is probable that we have in these two prominent characters the traditional leaders of the two different schools of teaching, Paul, of the Gospel and Saul, of the Messianic belief (See I Cor; I, 11, 12). Perhaps they even came in contact. From chapter XVIII (Acts) it appears that while Paul was at Corinth Saul also came there (v 5), "Paul" (Saul) "was constrained by the ward" (that is according to his point of view or doctrines?) "testifying to the Jews that Jesus was the Christ," This teaching of course roused the opposition of the Jews and Saul left them indignantly to carry his teachings to Gentiles. Paul, however, as we read in the previous verse, persuaded or

sought to persuade the Jews and the Greeks. We may get further light on the subject of the difference between the two kinds of teaching referred to in the First Epistle to the Corinthians Chap. I The writer there protests that while Jews ask for proofs (signs) and Greeks look for philosophy (wisdom) "we preach a crucified Messiah" a doctrine which is "a stumbling block to Jews, and to Gentiles unphilo-sophical" But he adds, by them who know (the "called"), both Jews and Greeks, "the Christ" is understood to signify "the power of God and the wisdom of God" (v 22-24), that is, in man. For, "we speak wisdom however among them that are fullgrown, not the wisdom of this age, but we speak God's wisdom in a mystery. For unto us God revealed it through the spirit" (II, 6, 7, 10), and it can only be known through the inmost "spirit of the man" (v 11), that is, it cannot come to him from an outside source. See also II Corinthians V, 16 in this connection.

14. Thus, as we suggested at the outset, two distinct ideas run systematically through these scriptures; and the devout mind may study and understand them in one or the other sense indicated, for "Every inspired scripture is profitable for teaching and for discipline which is in righteousness."

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Notes and Thoughts.

"It is not too much to say that the mind of the West, with all its undoubted impulses towards the progress of humanity, has never exhibited such an intense amount of intellectual force as is to be found in the religious speculations of India...These have been the cradle of all Western speculations; and wheresoever the European mind has risen into heights of philosophy, it has done so because the Brahman has been the pioneer. There is no intellectual problem in the West which had not its earliest discussion in the East; and there is no modern solution of that problem which will not be found anticipated in the East."—*Dr. Matheson.*

* * *

"The forms of dreamland are gigantic, those of action are small and dwarfed. To the minds imprisoned in things, belong success, fame, profit; a great deal no doubt; but they know nothing of the pleasures of liberty or the joy of penetrating the infinite. However I do not mean to put one class before another; for every man is happy according to his nature. History is made by combatants and specialists; only it is perhaps not a bad thing that in the midst of the devouring activities of the western world, there should be a few *Brahmanising* souls."—*Amil.*

* * *

"The religion of Chirst is peace and good-will,—the religion of Christendom is war and ill-will."—(*Landor*).

* * *

"Myself within the heart smaller than a corn of rice, smaller than a mustard seed, smaller than the kernel of a

canary seed myself within the heart greater than the earth, greater than the sky, greater than heaven. Lo! He who beholds all beings in this Self and Self in all beings, he never turns away from it. When to a man who understands, the Self has become all things, what sorrow, what trouble can there be to him who has once beheld that unity? He, the Self, encircles all, bright, incorporeal, scatheless, pure, untouched by evil, a seer, wise, omnipresent, self-existent, he disposed all things, rightly for eternal years. He therefore who knows this, after having become quiet, subdued, satisfied, patient and collected, sees Self in Self, sees all in Self. Evil does not overcome him, he overcomes all evil. Free from evil, free from stain, free from doubt, he becomes True Brahman. The wise, who meditating on this Self, recognises the Ancient who dwells for ever in the Abyss as God—he indeed leaves joy and sorrow far behind; having reached the subtle being, he rejoices because he has obtained the cause of rejoicing." "Such words as these (from the Upanishads), says Mrs. Steele, "live for ever, a veritable Light in the Darkness of many philosophies."

* * *

All beings desire life, seek to energise, thirst for fuller and ampler existence. Man as a whole in himself, gathers these goods only from the absolute Good which is God in the soul; this is man's true blessedness and is to be sought for its own sake; not for any advantage which it will bring. Blessedness is not the reward of virtue, but virtue itself. It is nothing else but the tranquillity of mind which springs from the intuitive knowledge of God.—*Spinoza.*

* * *

Poor is our sacrifice whose souls
Are lighted from above;
We offer what we cannot keep,
What we have ceased to love.—*Cardinal Newman.*

One Tewekkul Beg was admitted into one of the dervish orders, by Molla Shah, a Saint and poet who died in 1661-62 at Lahore, where his shrine was reared by Princess Fatima, daughter of Shah-Jihan. Beg's first spiritual experiences will, we are sure, be of interest to our readers. Beg himself says that he was asked to concentrate his mental faculties during the whole night upon his own heart. "Towards day break a little light and brightness came into my heart, but I could distinguish neither form nor colour. Tewekkul Beg continues—'The Master made me sit in front of him, while my senses were, so to speak, inebriated, and ordered me to reproduce within me his appearance. Then, having blind—folded me, he bade me concentrate all my mental faculties upon my heart. I obeyed, and in an instant, by the Divine favour and the spiritual assistance of the Sheykh, my heart was opened I saw then within me something like a cup turned upside down : and this object, having been, turned up again, a feeling of illimitable happiness filled my whole being. I said to the Master, 'This cell, where I am sitting before you—I see a faithful reproduction of it within, me, and it seems as if another Tewekkel Beg were seated before another Molla Shah,' He answered, 'It is well ; the first vision that presents itself to they view is the figure of the Master,'.....He next bade me uncover my eyes, which I did, and I then saw him, by the material organ of vision, seated in front of me. Again he made me bandage, and I perceived him by my spiritual vision, seated in front of me just the same. Full of wonder, I cried out, 'O my Master, whether I look with my bodily eyes or my spiritual vision, it is always you that I see ? Meanwhile I saw advance towards me a dazzling figure, and upon my telling the Master of it, he bade me ask the apparition its name. In my heart I put it that question and that figure answered me by the voice of the heart, 'My name is Abd Alkadir Gilani (A great Mohammedan Saint). I heard this answer by my spiritual ear. The Master then addvised me to pray the Saint to give me his spiritual help and succour. I

made this petition; and the apparition said to me, 'I had already granted thee my spiritual assistance; hence it is that the knots of thy heart have been loosed.' Mollah Shah then said, '.....The spiritual world has been shown to thee in all its beauty: remain there seated, effacing thyself completely in the marvels of this unknown world.' I obeyed strictly the direction of my Master, and, day by day, the spiritual world became more and more unveiled before me. The following verses revealed themselves at that moment to my heart whence they passed unbidden to my lips:—

That this corruptible frame was other than water and dust,

I knew not; the powers of the heart and the soul and the body I knew not.

Woe is me! that so much of my life without Thee has for ever fled from me

Thou wert I; but dark was my heart: I knew not the secret transcendent.

The Master said (on hearing the verses) to his disciples:—Tewekkal Beg has heard from my mouth the words of the doctrine of the union with God. His inner eye is opened; the sphere of colour and images is shown to him, and at last thy sphere where all colour is effaced has been revealed to him. Whoever, after having passed through these phases of the union with God has obtained the Absolute Reality, shall no more be led astray, whether by his own doubts, or by those which sceptics may suggest to him.'

——o——

Vedanta Work.

BENARES

The Ramakrishna Home of Service entered upon the 8th year of its existence with the year 1908. It has now been under the direct guidance of the Ramakrishna Mission for little over five years and as will be noticed from the yearly reports its sphere of activity and usefulness has more than trebled since the day of the generous public of "Siva's own City" first honoured us by entrusting it into our hands. Hard days have these been for us of toil and trial, of bright hopes and dark despairs; and now that the child is about to outgrow its breeches, it is proper that its guardian and patrons should feel proud of its promising looks and do the needful to secure for it a sturdy and vigourous manhood. For those who are yet ignorant of the noble object of the association and its method of carrying out the same, we beg to state the following :—

It is an association which fits in with the new civil conditions that have come upon our society to carry help and relief—irrespective of sex, caste, creed and colour—to those whom the time-honoured charitable institutions, the chattras of Benares have failed to reach.

The methods adopted with a view to secure this object have been :—(a) To find out neglected sufferers lying in utter helplessness in the streets, lanes and at the bathing ghats and render all possible assistance by giving them shelter, clothing, medical treatment, nursing and diet as long as they continue to be ill.

(b) To find out such sufferers and help them by sending them to the Government hospitals, if willing, or by providing medical treatment, diet, and nursing (when the sufferers have a shelter of their own) with special attention to their feelings and prejudices and providing for

them a decent cremation if they happen to die without means at the Home of the association (c). To find out old, infirm and disabled persons and purdanashin ladies who have seen better days but are now reduced t extreme poverty and send them weekly doles of rice and a few pices.

Insignificant as the work will appear to some when thus stated on paper they will be none the less astonished as the result obtained by the faithful carrying out of the object by a few determined men during the short time of the association's existence from July 1900 to June 1907, more than 6000 people have already been relieved and we hope this is enough to enlist the sympathy and co-operation of the public especially when they know that some of these persons were suffering from Tuberculosis, Small-pox, Cholera and Dropsy besides Pneumonia with fever which is quite an common complaint and that out of this grand total 5, 813 persons have been cured of their illness. The association moreover has been able to help in cremating the bodies of 123 persons in these 7 years.

Reader; need we say any more of the utitlity of the work to get your co-operation and helping this good cause? Think also that all this work has been carried out in a little rented house by begging doles of rice from door to door and raising small subscriptions from the public.

The few whose hearts were touched upon personal inspection of the working of the Home Luxa on the eastern outskirts of the city at a cost of Rs. 6000 and all that is needed for the present to place the work on a sure footing is a suitable building with different wards for different diseases, for the housing of the patients and of the workers. The foundation stone of the hospital building is laid on the 16th April last, the ceremony being duly

performed by the Venerable President of the Mission who came over from the Math at Belur to Benares for the purpose, in the presence of the members of the Home and the local gentry in strict conformity with the Hindu Shastras. A kind-hearted gentlemen of Calcutta has come forward to build for the Home a ward of six patients and has promised to help the Home with the cost of its maintenance. A sum of Rs. 25,000 is necessary to carry out this noble project of which the workers have been able to raise a sum of Rs. 6000 by appeal to the charitable public and careful husbanding of resources.

We now fervently appeal to the generous public to come forward with their kind help and co-operate with us in making the project an accomplished fact. Surely it is not too much to expect that out of the three hundred millions whom India calls her own, five thousand hearts will be moved to pay the insignificant sum of Rs. 5 each towards the erection of the building. And you, who by the grace of the Lord of the Universe have been blessed with power and plenty, may we not look to you for suitable donations to build the special wards? A small fraction only of what you spend in other less important things will help to do the same and raise you nearer to Him, whose glory is shining through you.

With prayers for the relief of suffering humanity and for the Lord's blessings on you all, we remain,

Ever yours in the Lord,
SARADANANDA,
Secretary, Ramakrishna Mission.

N. B.—All contributions should be paid to the Asst. Secretary, Ramakrishna Home of Service, Ramapura, Benares City; or to the President Ramakrishna Mission (The Math, Belur, Howrah). They will be duly acknowledged with thanks.

Obituary.

P. V. Ramachandra Row, a distinguished graduate of the Madras University and the Secretary of the Vadanta Society of Sree Ramakrishna Paramahamsa Mission, Puducotah State, breathed his last on the 12th May night, at the age of 41 He is well connected, being the 2nd son of the late Mr. A. Venkata Row, the retired Dewan Peishkar of Puducotah State and a grandson of the late Raja Sir T. Madava Row, K.C.S.I. He was serving the Mysore State for upwards of 7 years as the Head Clerk of Salts and Abkari Office. After the demise of his beloved wife, the eldest daughter of Mr. C. Ramachandra Row, B.L., High Court Vakil of Madras, he was made to enter in Puducottah State Service, his own motherland, as Professor of Geography for High School classes of H. H. The Raja's College. He was doing full justice to his profession and has earned a good reputation as one of the best Professors of the College He devoted the latter part of his life in the study of Vedanta Philosophies of India He, with the aid of his best friend Mr. Chidambara Aiyar, B.A., established a Vedanta Society of Sree Ramakrishna Mission in Puducotah State.

He was delivering incessantly a series of good and typical lectures on Vedanta Philosophy and on Puranas which thrilled the whole of Puducotah State and has earned a good name, as the greatest Orator of the State. His clear expositions and handlings of subjects, both of Vedanta and Utterance is simply admirable and noteworthy which prevented many young minds from the influence of Christian Missionaries during his tenure of Secretaryship. Swamis Ramakrishnananda and Abhedananda were invited to make the society substantial and solid.

He was exhibiting to the last the least sense of personality and ideal renunciation and was ever ready to assist the sick and the needy and has been rendering physical and pecuniary helps. His love towards school boys and children was unbounded, and he was assisting them with school fees, &c. Though he lived in a wealthy environment he was leading the life of an ideal bachelor, after the demise of his wife at his age of 34 and also had a life of sacrifice. He was one of the best followers of Sree Ramakrishna Paramahamsa and took a great delight in the songs of *Thayumanavar* and *Pattanathupillai*. At all hours of the day he was singing the songs of the above two spiritual men and he was the second active Nucleus of the Vedanta Society. On the 10th May he was attacked finally with diarhoea and subsequently with fever which made him restless on the 12th noon. He boldly assured his friends and brothers that he will kick up his tabernacle of flesh on the very night at 12 p.m and requested his hearty and beloved friend Mr. Chidambara Aiyer to sing by his deathbed the song of *Thayumanavar* &c., till his final departure from this mundane world. Mr. Row, continuously and unceasingly sang the spiritual songs along with his friend and finally kicked up his bucket by uttering the grand and soul redeeming sacred mantra of Narayana.

Thus he played his part in the vast theatre of this world very successfully and has left behind him a large gap difficult to be filled up.

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Rig-veda, I. 164-46.

Vol. XIII.] SEPTEMBER, 1908. [No. 9.

The Bhagavad Gita.

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER XVI.

In the last three chapters were described, the real nature of *prakriti* and *purusha* taken separately and in conjunction ; attachment to the *gunas* and the absence of it which are the respective causes of their conjunction and separation ; the Character of *prakriti* and *purusha* as constituting the manifestive glory of the Lord in all their modes of existence ; the real nature of the Lord as the Highest Person (*Purushottama*) on account of the state of existence of the Lord who is endowed with the manifestations of glory as an Entity other than the non-intelligent thing (*prakriti*) and the intelligent thing (individual souls) in both the conditions of bondage and freedom—(an entity other than these) which constitute

the manifestations of glory of the Lord, through His imperishability of nature, power of pervading and sustaining and Lord ship (over everything)

After this, for the purpose of confirming the teachings previously given and in order to teach the necessity for obedience to the *Sāstras*, the classification of created beings into the *Devas* (or the gods) and the *Asuras* (or the demons) who are (respectively) obedient and otherwise to the injunctions of the *Sāstras*, is taught:—

Sri Bhagavan said:—

1. Fearlessness, purity of mind, firm devotion to the knowledge of the Self, giving gifts, restraint of the mind, performance of sacrifices, study of the scriptures, austerity and uprightness,

2. Non-injury, truth, freedom from anger, renunciation, restraint of the senses, abstenance from slandering, compassion for all beings, absence of desire for sense-enjoyments, gentleness, modesty, absence of fickleness,

3 Strength of character, forgiveness, fortitude, purity, absence of maliciousness, absence of wrongful pride,—these pertain to him who is born for the divine accomplishment.

Fear is the feeling of uneasiness arising from the perception of the cause for pain in the form of either losing a desired object, or attaining an undesired one; being devoid of this is fearlessness (*abbaya*). Purity of mind (*Sattva-suddhi*) is the state in which *sattva* or the *antahkarana* (the internal organ of perception) is from the influence of *rajas* and *tamas*. Firm devotion to *gnānayoga*, or the knowledge of the Self, is devotion to the descrimination of the real nature of the *ātman* as free from the

contact of *prakriti*. Giving gifts (*Dāna*) is the giving of justly acquired property to deserving persons. Restraint of the mind (*dama*) is the constant practice of restraining the mind from going out to sense-objects. Performance of sacrifices (*Yagna*) is the observance of great sacrifices and such other rites without attachment to fruits in the form of worshipping the Lord. Study of the scriptures (*Svādhyāya*) is devotion to the study of the *Vedas* with the knowledge that the whole of the *Vedas* teach of the Lord with all His glory and of the method of worshipping Him. Austerity (*tapas*) is the performance of *Krichhra* (mortifications), *Chāndrāyana*, fasting on the twelfth day of the lunar fortnight and such other penances which give fitness for doing works that would propitiate the Lord Uprightness (*ārjavarm*) is the quality of having the functions of the mind, speech and body and action as pointing to one thing in dealing with others.

Non-injury (*ahimsa*) is obtaining from doing injury to others. Truth (*Satyam*) speaking words beneficial to beings by the expression of things as they were actually perceived. Freedom from anger (*akrodha*) is being devoid of the emotioual excitement of the mind whose result is injury to others. Renunciation (*tyāga*) is the giving up of possessions which are opposed to the good of the *ātman*. Restraint of the senses (*Sānti*) is the incessant practice of restraining the senses from adiction to sense-objects. Abstinance from slandering (*apaisuna*) is not uttering words which would cause harm to others. Compassion (*daya*) to beings is being unable to bear the sufferings of all beings. Absence of desire for sense-enjoyment (*alolupatva*) has the alternative reading *alalutva*. Its meaning is the quality of being without desire for sense-enjoyments. Gentleness (mārdava) is the state of

being not hārsh, that is, the state of being fit for association wirh virtuous people. Modesty (*Hri*) is the feeling of shame in doing unworthy acts. Absence of fickleness (*achapalam*) is the quality of being undisturbed in the presence of covetable objects.

Strength of Character (*tejas*) is the quality of not being put down by bad people. Forgiveness (*kshama*) is that, even while sufferring on account of others, of remaining undisturbed in mind towards them on that score. Fortitude (*dhriti*) is holding fast to what is right and forms one's duty even in great difficulty. Purity (*Sancha*) is the Sāstraic fitness of the external and the internal organs of perception for doing what is proper. Absence of maliciousness (*adroha*) is not being troublesome to others, that is, abstaining from causiug obstruction to the free action of others. Wrongful pride (*natimānita*) is being devoid of *atimanita* or pride; *atimānita* being pride in a wrong place. These qualities pertain to him who is born for the Daivic or diviue accomplishment. The accomplishment which belongs to a *Deva* or god is *Daivic* or divine. The gods are those that act in obedience to the commands of the Lord; the accomplishment which belongs to such beings is also in conformity to the will of the Lord. The meaning is that these pertain to him who is born for this accomplishment, that is, who is born to win over these, who is born for accomplishing these.

4. Ostentation, vanity, false pride anger and insolence, as well as ignorance, (pertain) to him who is born, O Pratha! for the *Āsuric* (demoniac) accomplishment.

Ostentation (*dambha*) is the pursuit of *dharma* for proclaiming (to the world) one's righteousness. Vanity (*darpa*) is the joy arising from the enjoyment of sense-objects which makes one lose judgment as to what ought

to be done and what ought not to be done. False pride (*abhimāna*) is the pride inconsistent with one's own education and social position. Anger (*Krodha*) is the emotional change of mind causing injury to others. Insolence (*pārushya*) is the temper which would irritate the virtuous. Ignorance (*agnāna*) is not being able to discriminate between the high and the low principles and what ought not to be done. These characteristics belong to one who is born for the demoniac accomplishment. The Asuras are those that act in violation of the Lorp's commands.

5. The accomplishment of the gods is intended to bring about deliverance, that of the demons bondage. Grieve not, son of Pandu? You are born for the daivic accomplishment.

The accomplishment of the gods which consists in conforming to my will, brings about freedom from bondage. The meaning is that it gradually leads to the attaining of me. The accomplishment of *Asuras* which consists in transgressing my will tends to bondage. The meaning is that it leads to the attaining of downfall.

To Arjuna who became very much frightened on hearing this on account of his not knowing definitely his own nature the Lord spoke thus. Do not grieve. You are, indeed, born for the Divine accomplishment, O Pandava! The purport is that you are, indeed, the son of Pāndu who is the foremost among the virtuous.

6. The creation of beings in this world is of two kinds—that of the *Devas* and that of the *Asuras*. That of the *Devas* has been described in extenso; hear (now) from Me, O son of Pritha, that touching the *Asuras*.

In this world of action the creation of the beings which perform work (*karma*) is of two kinds—that of the Devas and that of the Asuras. Creation means origin. The meaning is

that by the force of previous *karma* in the form of good and bad deeds, beings take birth into these classes at the time of creation alone for the purpose of acting in conformity to the will of Lord and contrary to it. Of these the creation of the gods has been described *in extenso*. For the performance of whatever course of action the gods, who always act in obedience to my commands, take birth, that manner of action in the form of *karmayoga*, *gnânayoga* and *bhaktiyoga* has been described to you *in extenso*. For whatever course of conduct is the birth of the Asuras, hear from me that course of conduct.

7. Neither action nor inaction do Asuric men know; no purity, no pious conduct either, no truth are found in them.

Pravritti or action is the religious conduct or *dharma* which is the means of accomplishing prosperity; and *nivritti* (inaction) is the religious conduct or *dharma* which is the means of accomplishing *moksha* or freedom, —these the men of Asuric nature do not know, that is, do not understand. Purity (*saucha*), is the fitness for performing *Vedic karma* which is evident from the *Sâstras*. This both externally and internally, is not to be found in the *Asuras*. Nor religious conduct either, that is, religious observances, such as the morning and evening prayers and others by which the aforesaid, external and internal purity arises,—even this religious conduct is not to be found in them. To this effect it has been said as follows:—"He who omits to offer the morning and evening prayer is ever impure and is unfit for all religious works." [*Dakshasmriti*]. In the same way truth is not to be found in them, that is, knowing things as they really exist and speaking what is conducive to the good of beings, are not to be found in them.

Moreover :—

8. They say, "the universe is unreal without foundation, without a Ruler : if not born of mutual union, what else is it having lust for its motive force ?

They say that the universe is unreal, that, is they do not say that the universe is of the nature of the *Brahman* because it is the work of the *Brahman* who is devoted by the word *satya* (reality). So also they do not say that it is founded in the *Brahman*, for (according to them) the earth which is supported by the Brahman, Ananta or the eternal Serpent, supports all the worlds (of beings) as taught in the passage—"This earth borne on the head by that great serpent, (Ananta) supports the series of worlds peopled by the gods along with the demons and men" They say that is ruled by me who am eternal will, and who am the Supreme *Brahman* and the Lord of all. It has been taught thus :—"I am the source of all things ; from me the whole universe proceeds." [X. 8.]. And they say thus: if not born of mutual union what else is it ? Men, beasts and all such beings in this world are known to be born of the mutual union of women and men ; what else which is not produced in this way is to be found ? The meaning is that nothing whatever is found. Therefore the whole of this universe has lust for its motive force.

9. Holding this view, these with soul lost sight of, mean of understanding, cruel in deeds, and wanting in purity of purpose, are born for the destruction of the world.

Holding this view, that is, adopting this view, these with soul lost sight of, that is, with soul unseem as distinct from the body, mean of understanding, that is, not skilled in understanding that the soul is obtainable as

distinct from the body on account of its constituting the knower in the body which like pat and such other object forms the objet to be known, cruel in deeds, that is, causing injury to all,—these are born for the destruction of the world. [Wanting in purity of purpose means attributing blemish even to those who have no cennection with themselves:—*Tātparyachandrika*.].

(*To be continued.*)

TERMINOLOGY OF YOGA.

BY H. N. SINHA.

(*Continued from page 367.*)

The *Kaush. Brah. Up.* describes, the two manifestaticns of *Brahman*, *Prāna* and *Prajna*, as the two classes of gods, and teaches their absorption into the *Brahman* both from the sacrificial and phenomenal point of view of the ancient legends and from their physiological references to the body. It first begins with the *Paryankavidyā Prānāgnihotra Vidya* or the science of the worship of *Prāna* and its couch of the body, and then goes to the *Pratardanavidyā* or the science of the worship of this *Prāna* as *Prajna*, who is the *Indra* dwelling in the heavenly region of the mind or the upper body. *Pratardana* is the valorous son of Divodasa, king of Kāsi, who came by means of fighting and strength to the beloved abode of Indra and received from him the *Brahmavidya* which is named after his own name. Kāsi may probably mean the wind-eating body which is represented by the spinal system. Its king *Divodasa* represents the passive and slumbering, fire or light of activity therein. His son or the active form of him is *Pratardana*. This word is from *Tri* to

cleave or pierce, and hence it may be interpreted to mean 'One who has pierced and fought his way to the region of Indra.' These two *Vidyas* teach how to control the *Prānas* of the body and absorb them into the mind and the mind into the Supreme *Prāna* and *Prajna* who is the *Brahman*. It is the sacrifice of the gods to the Highest God (*Daiva Parimara*) spoken of in the Upanishads.

In II. 13. this *Daiva Parimara* or dying around of the gods is psysiologically described thus. "This *Brahman* shines forth indeed when one speaks with speech and it dies when one does not speak. His splendour goes to the eye alone, the *Prāna* (the moving force) to the *prāna*. This *Brahman* shines forth indeed when one sees with the eye, and it dies when one does not see. Its splendour goes to the ear alone, the *Prāna* to *prāna*. This *Brahman* shines forth indeed when one hears with the ear, and it dies when one does not hear. Its splendour goes to the mind alone, the *Prāna* to *prāna* This *Brahman* shines forth indeed when one thinks with the mind, and it dies when one does not think. Its splendour goes to *Prāna* alone and the *Prāna* to *prāna*. Thus all these deities (the senses, &c,) having entered *Prāna* alone, though dead, do not vanish; and out of very *Prāna* they rise again. And if two mountains, the Southern and the Northern were to move forward trying to crush him who knows this, they would not crush him. But those who hate him and those whom he hates, they die around him." Then it goes on to state that this *Prāna Prajnanātman* or the conscious self which goes to the heaven of the gods and enjoys the immortality which those gods enjoy. And finally states the traditional teaching that the father enters the son when he departs from his body.

In the succeeding *Vidyā* Indra says to Pratardana "Know me only; that is what I deem most beneficial for

man, that he should know me. I slew the three—headed son of Tvashtri; I delivered the *Yatis* (with face hung downwards to the wolves; transgressing many boundaries or centres (*sandhas*) I killed the people of Prahlāda in heaven, the people of Puloma in the intermediate region of the sky, the people of Kālakanja on earth. And not one hair of me was harmed then" Below Indra explains to Pratardana that he is the *Prāna* who is the self, the *Prajnānātman*, conscious Self, who is to be meditated upon as life and immortality. In the end he explains *Prāna* as the blessed, imperishable and immortal Self of *Prajna* who does not increase by a good action nor decrease by a bad action. This self of *Prāna* and *Prajna* controls all the actions of beings, makes him whom he wishes to lead up from the worlds below do a good deed and him whom he wishes to lead down do a bad deed, he is the Ruler and Conqueror of the world and is Indra's Self.

The heroic deeds quoted above as having been performed by *Indra* are given in the Rigveda V. 34—4. Maxmuller in a footnote in his translation of the *Upanishads* says "Weber. Indiche studien I 410-418, has tried to discover an original physical meaning in the heroicdeeds ascribed to Indra. A curious remark is made by the commentator, who says that the skulls of the *Arunamukhas* were turned into the thorns of the desert (*Karira*) which remains to this day—a very common phase in popular tradition." Whether there is any basis in the Vedas for a physical interpretation or not, the nature of the Upanishad shows that there is a clear physiological meaning to the passage. Else, Indra could not have spoken it in a context where he teaches Pratardana that the self of *Prana* and *Prajana* is himself in every human body. Mr. Nārāyana Aiyangar identifies

the three-headed Visvarūpa, the son of Tvashta with *soma* sacrifice and Indra killing Visvarūpa with his drinking the *soma* juice. According to the *Taitt. Samhiata* II. 5., the Visvarūpa of all forms, and the son of Tvashta was the priest of the Devas. And yet from his being a sister's son to the Asuras had partiality to the Asuras. His three heads are described as Somapāna, soma-drinking, *Sūrapana* or *Sura*-drinking, and, *Annāpāana* or food-eating. Indra is said to have cut off his heads on account of his declaring outwardly the shares of oblations to the Devas and inwardly wishing them for the *Asuras*. The three heads may be taken physiologically to represent the cerebral-centre known as the *Trikuta* or Trigemina. The vital energies collected there ought, properly speaking, to be sent up to augment the knowing power of the mind. But instead of that if they are utilised for sensual enjoyment, they become enemies of the self. For, apparently though the centre is situated in the heavenly region of the brain, by its functions in the lower *Asuric* regions of the body it becomes the enemy of the *Purusha* above who is the Indra. As the nerves connected with this centre control the tongue and the other deglutory organs of the month and drain the energies stored in that three peaked centre, the three heads seem to have been described in the *Vedas* as pointed above. Soma standing for the *Ida* or sensory centre, one head is Soma-drinking *Sura* which may derived the shining solar rays, representing the *Pingalā* centre, the other head is described as the *Surā*-drinking : *Anna* is that which is eaten ; the third head therefore represents that peak in the centre which sends nerves to the tongue and other organs of eating in the mouth. Indra or the highest Centre of Self-consciousness, in order that it may become strong and thriving, in order that it may drink the envigorating *Soma* or the

spinal-juice kills the *Asuric* Visvarūpa, the son of *Tvashtri* who is the Creator or producer of vitality, alias Visvakarman, in other words, he absorbs Visvarupa's energies to himself and makes him lifeless.

The other deeds of Indra, may similarly be referred to other centres of the spinal column. Crossing many *Sandhas*, which may be taken to mean, centres or joins, Indra kills the Yatis known as *Avamukhas* or *Arunmukhas*. The *Yatis* are those who have controlled and collected themselves; as such they may be interpreted as storage centres. They are *Avanmukhas* for the reason though they are located in the Cerebral heaven or the Medulla oblangata at the top of the spine they radiate their rays downward to the lower regions of the body. So also *Puloma* may be literally taken to mean that which has gathered within itself, and hence a Centre. The Paulomis who were killed in the Antariksha by *Indra* may be the currents connected with the middle centres on the spine. Prahlāda, the gladdener or the roarer, may either signify the *Chatushpathi* centre of eyes and ears or represent the *Anāhata* centre of the heart, and the *Prahlādiyas* who are stated to have been killed by Indra are perhaps the currents issuing from the above centre Kālakanja literally means black-haired. As these are killed in earth, they may possibly refer to the lowest centre of sinful activities or, taking *Kalakanja* to mean the lotus of the black or samsāric serpent, it may signify the Mūladhāra or the abode of black flamed fire. All these digressions are to show that *Prahlada* the son of Hiranyakasipu, though he is spiritually conscious is only an Asura or the offspring of the bodily self and is distinguishable from Indra or the Supreme Self of the *Pratardana-vidyā*.

Narasimha is the *Narendra* or *Purushottama* who is the all-pervading *Antaryāmin* and yet is the unattached

and free self. The hall of Hiranyakasipu represents the body and the central pillar the cerebro-spinal column. Hiranyakasipu thinks, that the lower self of the body, which supplies the vitality to the differents parts of the body, which manifests itself as the senses and the *pranās* in their lower centres, is the ruler and controller of the whole body of the universe. *Prahlāda*, the ray from his real inner spirit, which radiates beyond and knows the truth, sees the all pervading principle to be higher than Hiranyakasipu, to be not only in every part of the body (*Vishnu*) but beyond it in Heaven. "Without Him even the straw does not move." The energies of the senses and the body are larger and mightier in proportion and try to put down the budding ray of *Prahlāda* and smother it, because it disputes their power and position. This divine ray, though small, is able to withstand all the lower dispersing powers from the fact of its having its foundation in the prime source of all powers. The doctrine of the *Yogin* is that when one small ray of vital current escapes from any of the lower bodily Centres of the Spinal Column into the hidden *Sushumna* channel in the middle, it will not only cause a great commotion against the other currents or the Daitya Centres and drag so many others in its wake, but will not rest till it has reached the Brahman at the head of all, seen him and realised him within itself. Hence, the *Sushumna* is called the *Brahmanādi* or the path to Supreme Bliss. And the Self that is bent towards the Supreme knowledge and bliss is Prahlāda, the son of Asura Hiranyakasipu.

A regular struggle ensues between Prahlāda, the knower of the Self or the Spiritual Current and Hiranyakasipu the bodily active and vigorous and the enemy of Spiritual force. The teachers are the seductive sense

Centres who try to wean Prahlāda to the side of Hiranyakasipu. But the child, who has received instructions from Nārada, the apostle of *Brahmajnāna*, or, as Pantanjali says, from the Teacher of teachers, the Supreme *Purusha* Himself, turns a deaf ear to them all and keeps floating in the knowledge emanating from within himself. The weapons of torture, the destructive and poisonous animals may be considered to be the lower currents of physical and *Samsāric* activities and the fire which cannot burn the infant sage to be the vital energy stored in the *Mūlādhāra*. In all these trials he thinks of the all protecting Supreme Self and is able to ward off the destructive forces of the body. In the end he is immersed in water with a huge load of Mountains heaped upon him. Water being the energy presided over by Vishnu himself, he meditates on Vishnu intensely till he becomes the Omnipotent Vishnu Himself and comes out as Prahlāda, the devoted Votary of Vishnu. Hiranyakasipu gets enraged at the lurking power which has baffled all the forces of destruction that he has been able to command. He wishes to confront that power and try the collected powers of the body in himself against that opposing power. He says to his son, "Where is that all-pervading and all-powerful enemy who, you say, protects you? Is he to be found in this hall of mine, in this pillar? If I do not see him, I will cut off your head." Hiranyakasipu was the lord of the hall and the pillar that supported the hall was the repository of the energies. He therefore, wished to see whether that hidden enemy was lurking even in his very stronghold of power and annoying him and supporting his son to oppose his father. When the son said that the Vishnu who was everywhere, was even in that pillar, Hiranyakasipu cut it with his sword. Out came from the pillar the Supreme Self half-Nara half-lion.

He is half-Nara, the governor and carrier of the bodily enery, and half-Simha, the destroyer and obsorber of the physical and sensual currents, a white and shining lion with flowing manes of spirituality and wisdom. He is the soma-juice squeezed out of the tree of spinal *Asvattha* to the glorification of Indra, the Self, and the annihilation of Hiranyakasipu, the incarnation of the sinful powers of the body. The moment he comes out, by his unarmed forces, Hiranyakasipu is shattered to pieces and caused to disappear in his son the divine Prahlāda, and the wise and righteous ruler of the Asura Kingdom.

What is said in this: Every man who wishes to realise God, to attain the hyper-conscious state of the mind in which he gets the beatific vision of the Supreme Self should give up selfishness and the false apprehension of the body for the self and he should be ready to sacrifice, every kind of attachment and pleasure for the sake of the Self in all. In the Yogic sense such a self-sacrifice consists in the suppression and dissolution of the Prānās and sense-currents in the Mūlādhāra centre at the foot of the spinal-cord and in regenerating from it the *Brāhmic* current of *Kundalini* and rousing it upward through the fine and hidden channel of *Sushumna*. A well-controlled mind is a mighty instrument for achieving this. At times the sensual currents become so strong and intractable and grow a Hiranyakasipu. Even if a single good and heavenward directed ray from this Hiranyakasipu were to enter the womb of *Sushumna* and grow a Prahlāda he is sure to evoke the mighty power of the mind in the form of a Narasimha and subdue and drag the Āsuric nature with him to heaven Can there be a shadow of doubt for a person realising and coming face to face with the all-pervading Self, if all the powers of the body wasted in sinful acts and selfish enjoyments are conserved in the mind and

the intensified consciousness projected on the spiritual plane of existence ? This will be the highest Soma offering to the God Indra, the Supreme and auspicious blending of Sun and Moon in the Orion asterism, the churning of the Mandara of the cerebro-spinal column to produce the nectar of immortality, the attaining by Kumāra, the commandership of the Deva-host, the submersion of the individual Self in the highest Self, the pouring down of the Idā and Pingala currents of the nerve centres into the Sushmnā-channel so as to rouse the dorment *Kundalini* to reach the *Sahasrāric* Sun at the Crown of the head and the accomplishment of the highest *Purushārtha* of freedom, immortality and bliss.

Our object at the outset was to set forth the Yogic interpretation of not only a few of the well-known Vedic legends, but also to explain some of the important Maitrāvaruna and Visvedeva hymns of the Vedas as having a psychological and physiological significance along with many oshers. But as we have already fast exceeded the limit which we at first thought of devoting to this chapter, we shall reserve the detailed explanation of this side of the Vedas to some future occasion.

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THE VEDANTIN'S LIFE.

There are two aspects in the life of a Vedāntin which should be carefully distinguished from each other. One is the inner life of contemplation and yoga by which the mind is gradually trained to realise the spirit and the spiritual order of nature. The other is the outer ethical life both in its individual and social aspects. The former is a purely personal life. According to the philosophy of the Vedānta, the realisation of Ātman—the Spiritual Self is the highest destiny which each man has to work out for himself. Spiritual realisation is his essential task in life, and if he fails to secure it he has lost the object of his mission in this world. The Vedāntin is therefore concerned with the outer life only in so far as it is conducive to the life of the spirit which is his supreme ideal. Hence the law of life, for the Vedāntin, is so to act as to make the realisation of the Spiritual personality possible both in himself and others ? He takes to ethical life because he knows that it is the only basis of spiritual life and without it, the higher life of the spirit is impossible. As Mr. James Allen says "He who aspires for higher life in its completion—who would perceive with unveiled vision the true order of things and the meaning of life, let him abandon all the wrong conditions of the heart and persevere unceasingly in the practice of good. If he suffers or doubts or is unhappy, let him search within until he finds the cause, and having found it let him cast it away. Let him so guard and purify his heart, that, every day, less of evil and more of good shall issue therefrom. So will he daily become stronger, nobler and wiser; so will his blessedness increase and the light of truth, growing ever brighter and brighter within him, will dispel all gloom and illuminate his pathway."

It must be remembered that the ethical life even in its social aspect is a personal life only. It is wrong to suppose that the individual has no ideal apart from the social.

As the Vedāntins say, the ideal of life, pertains, only to the individual and that, in its highest spiritual aspect, the ideal for the society is only to prepare a congenial sphere for the development of the spiritual life in every individual. Says Professor James Seth,—"The life of virtue, even on its social side, is still a personal, not an impersonal life. This is apt to be overlooked, owing to the illusion of the term social and the antithesis, so commonly emphasised between the individual and the social life. The individual and the social are only two aspects of the one undivided life of virtue, and their unity is discovered with their reduction to the common principle of personality. The social life is, equally with the individual life personal, and the personal life is necessarily at once individual and social. We must not be misled by the phrase social life, as if society had a life of its own apart from its individual members,—Society is the organisation of individual and it is they who live, not it. Apart from its individual members society would be a mere abstraction; but we are too apt here as elsewhere, to hypostatise abstractions. In reality, society is not an organism, but the ethical organisation of individuals. Obviously, we must not isolate the organisation or the relation, from the beings organised or related; this would be a new case of the old Scholastic Realism of the substantiation of the universal. Moral reality; like all finite reality is, in the last analysis, individual but while the life of virtue is always individual, it is not merely individual; to be personal, it must be social. If in one sense each lives a separate life, yet in another sense 'no man liveth unto himself.' A common personality is to be realised in each,

and in infinite ways the life of each, is bound up with that of all. Only the individual may never lose himself in the life of others. As a person, he is an end in himself, and has an infinite worth. He has a destiny to be wrought out for himself; the destiny of Society is the destiny of individual members. The progress of the race is after all, the progress of the individual. The ethical end is personal, first and last." If the ethical end is personal, as the Professor says, much more so should be the spiritual ideal. From the point of view of religion man is essentially a spiritual being and his ultimate end in life is a purely spiritual one—emancipation from the limitations of the physical individuality. If this be the highest object of man in life, it could not but be purely personal and one that each man has to achieve for himself by leading the proper life. The life required for its realisation is called the higher life of Yoga in the Vedānta, which each man must cultivate for himself. The object of the higher life *viz.*, the life of spiritual contemplation and Yoga is the attainment of the highest self in man. Its foundation is in Vairagya—indifference to all worldly ideals. In the present state, the mind is forcibly drawn from the contemplation of the spirit to the things of this world and the satisfaction of our desires. The object of Yoga training is to harmonise all the faculties of the mind so as to keep it in a state conducive to spiritual enlightenment. As the poet says :—

Make pure thy heart and thou wilt make thy life
Rich, sweet and beautiful, unmarred by strife,
Guard well thy mind, and noble, strong and free,
Nothing shall harm, disturb or conquer thee
For all thy foes are in thy heart or mind,
There also thy salvation thou wilt found.

But the process is a difficult one. It requires years of training and concentration of mind to produce the desired

harmony. The activity of the mind that manifests itself through the senses must be withdrawn into the mind; the mind is to be merged in the Buddhi (the understanding) and all the powers of Buddhi should be withdrawn into the ego (Jiva) and all the powers of the soul should be merged at last in the Paramātman or the supreme soul, the universal principle which sustains the whole world. The realisation of Paramātman is, according to Hindu philsosophy, the ultimate end of man. The attainment of the supreme soul is the highest knowledge and the highest freedom. It secures for man the bliss of omniscience and immorality in spirit. Thus the highest spiritual ideal is the recognition of the universal spirit face to face in the mind of man and the consequent attainment of spiritual freedom and immortality. It is for this that the inner life of constant meditation according to the rules of Yoga is found necessary. Hence it is that the life of the Vedāntin is characterised more by thought and meditation than by activity in the outer world of the senses. His concern with the outer world is only so far as to secure for others the same spiritual enlightenment which he tries to secure for himself. His duty is only to teach and preach the highest truths of religion and try as far as it lies in his power to make society a congenial sphere, not for the gratification of human appetites but for the realisation of the spiritual in man. This is the highest duty of the Vedāntin so far as it concerns him as a member of society.

The other aspect of his life is purely ethical. It is essentially characterised by self-restraint concerning himself and benevolence with respect to other men. Without self-restraint it is impossible to keep the mind in a state of tranquillity. Mind ought to be kept serene and unruffled for purposes of meditation and Yoga. Desires must be controlled, and the lower appetitive nature must be kept

in check so as to keep the mind free for the meditations of the spirit. Self-restraint is the basis of virtuous life. It leads to peace of mind and true judgment. It leads to self-conquest, the main object of Yoga practice and is the source of wisdom, enlightenment and profound peace. Self-restraint, universal benevolence and meditation are thus the essential traits of the model life of the Vedāntin. The importance of self-restraint as an essential requisite both for happiness here and salvation hereafter is well-known to every religious man. Says Bhishmā in the Mahābarata,—"In all the modes of life, the practice of self-restraint is distinguished above all virtues. The fruits of self-restaint are much greater than those obtainable in all the modes of life. I shall now mention the indications of these persons who prize self-restraint highly. They are nobility, calmness of disposition, contentment, faith, forgiveness, simplicity, absence of garrulity, humility, reverence for superiors, benevolence, compassion for all creatures, abstention from talk upon kings and men in authority, and from all false and useless discourses, and from applause and censure of others. The self-restrained man becomes desirious of emancipation and quietly bearing present joy and griefs is never exhilarated or depressed by future ones. Destitute of vindictiveness and all kinds of guile and unmoved by praise or blame, such a man is well-behaved, has good manners, is pure of soul, has firmness and fortitude, and is a complete master of his mind. Receiving honors in this world, such a man in after life goes to heaven."

Thus it will be seen that apart from his universal kindness and benevolence the Vedāntin has nothing to do with other men in the world who follow their own lower ideals in life. His ideal is spiritual and no body can help him to realise his ideal unless indirectly. All his efforts are

directed towards his own soul. He has to restrain his senses, subjugate his mind and train himself to understand and realise the spiritual verities in his own soul. He knows that mere reading or speculation cannot solve all spiritual problems. The higher life is not a matter of reading or speculation or adoption of any particular theory in metaphysical thought. It is a higher living in thought, word and deed. The Vedāntin knows that nothing but Swānubhava (Institution) can enable him to set at rest all doubts and perplexities of his mind with regard to metaphysical problems. The Scriptures declare that "The knots of the heart are cut off, all doubts are dissolved only when the Spirit is realised in the human soul." Therefore, he seeks to realise God in himself *i. e.*, in his own soul by methods known only to the philosophers and teachers of ancient India.

Spiritual enlightenment is the goal of the Vedāntin and we have given the important aspects of the Vedāntic life. But these traits manifest themselves in different ways in concrete life. The essential types of Vedāntic life are set forth in the religious books of the Vedānta, under different names as Karma Yoga, Jnāna Yoga, and Bhakti Yoga. If these different forms of life are carefully analysed it will be seen that, all of them, have the same essential characteristics, namely, self-restraint, benevolence, and practice of Yoga in some form or other. It is said that all these different modes of life lead to the same goal, namely, enlightenment and emancipation. Whatever it may be, it is obvious that the Vedāntic life is more contemplative than active, more spiritual than worldly, and more rational than impulsive and we have no doubt, that a life so full of faith and spitituality would, if it becomes more popular, conduce to the greater welfare and happiness of humanity.

VEDANTA AND INDIAN NATIONALITY.

By A. K. Roy.

(*Continued from page 343.*)

India has an altogether different tale to tell. The genius of the Indo-Aryans had always been for supramundane or spiritual things. Their disposition was not to remain contented merely with what was visible on the surface. They longed to dive deep into the innermost depths of things and find that changeless essence which unified the manifold superficial differences of form and blended them into a harmonious whole. They could derive nothing from the ever changing physical resemblances or similarities; they set no store on worldly enjoyments and power. That self which is matter-bound, transient and ephemeral had no charm for them; it was not worthy of care and aggrandisement; yet it was a thing to be checked and controlled, to be purified and made serviceable in order to reach through it that which is beyond and within the self. To them, all life, all modes of beings, had a meaning only as parts of the one Supreme and Universal Life, as manifestations of one universal existence. An individual had as much right to his individual existence in that vast ocean of the phenomenal manifestation of life as a community or nation of individuals had. The ideal of their nationalism either in its social or in its political aspect, had therefore, never been the protection or glorification of its individual self but the control and subjugation of this self with a view to the ultimate realisation of the Supreme Self whose manifestations all are; the control of the sensual and intellectual man with a view to evolve out of him the ethical and

spiritual man, the god-man. In this sense a nation which is an aggregate of individuals, symbolised to them the Virat or the Universal Being with references to its component individuals in the same way as an individual symbolised the God incarnate. If to become a god on earth is the ideal of every individual, the ideal of a nation is to become the Virat and provide a soil congenial to the growth and development of such individuals. A people whose cohesive forces are the diverse manifestations of Divine love and all of whose activities are focussed towards a spiritual end, with a benign and merciful government exercising self-control in all its dealings, embodying the national Dharma and helping the people to realise their ultimate spiritual goal, cannot but make the ideal of their nation a veritable *Virat*, their individuals so many man-gods and their King the *Svarat*.

Such an ideal may appear Utopian to those that are given up to Western ways of thinking. So long as flesh is heir to, malice, jealousy, hatred and such other low-feelings and prejudices it is not possible for the high spiritual ideal to take root in a nation. The Vedanta never teaches that all these will die at any time in the life of a nation. But it only points out a way of looking at them which would make them lose much of the venom that is injurious to spirituality. When these are viewed as only the lower manifestations of the One Supreme love, they get sublimated and become the negative means for the highest end. The spiritual science of the Indians which permeated every act and thonght, every sentiment, every institution of theirs never sought to deny evil. According to it, so long as there is good, there should also be evil. But the ideal which is to be realised is what is beyond both good and evil and yet manifests itself through these. The means at our disposal cannot but be a mixture of

good and evil. And unless the means participate of the nature of the end, unless it gets modified by the end, it can never become the means for the end. The Vedanta never purposes to correct the world; it only takes the world as it is, and points out the ultimate end to which all these should be directed. Viewed from the point of view of the end every thing assumes an aspect different from what it actually seems t have. A glance at the ordinance of Manu would show that even the criminal laws laid down therein never lose sight of the spiritual end to be attained through the laws. Hatred and such other evil passions are according to the Vedanta only the forms which love assumes when directed towards objects which stand between our love and the object of love.

Nationalism, in the light in which it was understood by the Ancient Aryans, composed, therefore, of two factors—the lower or non-essential factor included all those common attributes, such as, kinship, language, customs and manners which gave the people a sort of physical uniformity, and all such lower thoughts, sentiments, motives and passions as also physical characteristics requiring to be taken out from within and directed towards something without. The essential factor is that which underlies all these differences and dissimilarities and supplies to them the hidden character of unity, the power of love and the force to cement, and furnishes an aim for all the lower passions, the direction of least resistance and that which gives the nation the ideal of *Virat*, leading up to *Svarat* or the Supreme Being of infinite knowledge, bliss and freedom, and which embellishes the life of the nation with the beauty and poetry arising from the richness and variety of apparent differences. The Chandogya and Brihādâranyaka Upanishads teach that the love of a person for, father, mother, wife, children,

&c, for everything in the world is due to the presence of the Universal Self in everything. Srimad Bhagavata points out the full significance of this teaching by saying that all lower emotions and passions of beings are but the manifestations of one and the same divine love under different circumstances.

The ancient Aryans, like every other people while developing their national institutions on the basis of a permanent element underlying the facts of nature, did not lose sight of the apparent differences which they were intended to serve in the economy of nature. Unity in variety is the devine law which they saw in everything. This is what made their nationalism unique and consistent in the history of world's civilisation, what made them in the past a humanising and spiritualising force, and what made them the teachers of religion and the givers of ideals to the whole world. A study of the history of the origin and growth of their national institutions, whether social, political, or religious, will make clear the character of nationalism as evolved by them.

Like all other races the ancient Aryans had also their tribes and communities which traced their origin to common ancestors and the enjoyment of common rights and privileges. But unlike others they claimed their descent from Rishis or Seers of truth who were dwellers in the forest and to whose meditative power we owe all that we possess in the shape of religion and spiritual, and other lower sciences. They were divided into *Gotras* or clans, each *Gotra* being characterised by its specific gods and rites to worship them. When the exigencies of time and circumstances led them to the formation of higher and larger social and political circles, like the semitic tribes, the strongest of their tribes did not seek to destroy or subdue the weakler ones; but on the contrary, all of them

united together to form a wider circle and lived amicably with one another on a footing of equality enjoying common rights and privileges. This larger synthesis of theirs gave them a common Pantheon in which each of their tribal gods enjoyed equal honors with others. Such a thing is found only in the history of these ancient Indo-Aryans whose genius enabled them to see in the several gods of the allied tribes only the different manifestations of one and the same Supreme Being. *Ekam, sat, viprāh bahudā vadanti:* "That which exists is one and the sages call it variously"—such was the conclusion which the Vedic seers arrived at a time beyond the memory of history. The above method of expansion and unification by a process of mutual identification through looking at the common basis of things amidst their diversity of appearence, may be seen te have characterised every step in the history of these people. Modern researches have shown that, every ancient civilisation, Egyptian, Babylonean, and Assyrean, has on it the stamp of the ancient Indio-Aryan genius.

It is needless to state how different is the history of the Aryan colonisation of India from that of the colonisations by the so-called civilised nations of modern Europe. The ancient Aryans wherever they emigrated and settled didn't exterminate the early people of the land. They took care not to interfere with the old and tried institutions of the land, but absorbed and assimilated these into their own holding up this ideal of theirs before the eyes of the people! they identified themself thoroughly with the people of the land in everything and by the touch of their spiritual civilisation ennobled everything and placed everything on a permanent basis Wherever they went, they went to fulfil but not to destroy. The modern vernaculars of India clearly show that there are many

words in them which have origin in Sanskrit roots. Thus the ancient language of the Aryans identified itself with the Vernaculars of India, absorbed and assimilated them into itself so completely that to-day Sanskrit forms the basis of all the Vernaculars and Sanskrit literature the mother of all Vernacular literatures. Ignorance of this unique feature of Aryan civilisation has lead some of our modern philologists to indulge in all sorts of wild conjectures as to the occurrence of the most elementary words of the Vernaculars in the Sankrit language.

The least assimilable part of a people is the history of their origin. Even here, the later Sastras have recognised Sudra Rishis to whom the different communities of the last born caste trace their origin, not to speak of the newly created Kshatriya and Vaisya of modern India. With common language, common customs and manners common traditions and even a common religion, all the Indians of to-day are Aryans irrespective of their caste and vocation in life; all are the descendants of the ancient Rishis, the mind-born sons of Brahma; all plough with the same plough with which Manu ploughed. If there is any division to-day in India which has a real living force, it is the old Vedic classification of the peaple into Devas and Asuras. The Devas are the worshippers of Vedic gods and the followers of Vedic religion. The Asuras are the enemies of the Devas who do not follow the Vedic religion but who are the worshippers of the human body and selfish worldly enjoyments. This distinction into Devas and Asuras is fully explained in the thirteenth Chapter of the Bhagavad-Gita.

Turning to the religion of modern India it is Vedantic in every one of its aspects. Even the grotesque rites of the aborigines have been sanctified by the Vedas. The female goddesses of the matriarchal tribes, of the land

have assumed the role of the wives of Vedic gods and have enriched the Vedic conception of the motherhood of God. In the wake of Aryan expansion and settlement in the Gangetic valley and portions south of the Vindhiya Range, there arose new Sakhas of the Vedas (*Sukla Yajus*) and new commentaries in the shape of Puranas and Tantras which reviewed all that was precious and dear to the hearts of the people of the land in the light of the Vedas and justified the indegenous older worships on their having a common basis with the Vedic worship. All this was done so peacefully in an unoffending and sympathetic way, that to-day the *Ista devata* worship, or the freedom of worship is the approved religion of the land and even image worship is lent a form of Vedic sacrifice, and the doctrines of eternity and reincarnation of the soul are the common properties of all cults including those of the atheists. The self-same process of transformation and progress might be said to have characterised the growth and development of the social and political institutions of the Indo-Aryans.

The perfection to which the village community system of India was developed is well known to students of ancient history. The village communities of ancient India have a good deal in common with the clans of the early Aryans. These well-organised, self-sufficient bodies were made to constitute the units of a higher central organisation or what may be called a central Government. In the sense in which a nation represented the highest social, political, educational and religious organisation of its people with a singleness of purpose a village community represented the smallest units of the national life of India. Many of our modern critics while admitting the autonomous character of our ancient village communities and the perfection they reached, find it difficult to credit the

ancient Indian with anything like an organised central government which would entitle them to the claim of a nation. To such we say that they have no right to guage a system of Government like that of the ancient Indians with the everchanging standards of Modern European conception, or with the shattered remnants piled on its ruins. It only proves the incapacity of the critics to understand the superior genius of the ancient Indians and the manner in which these ancients solved the problem of national self-Government. One of the established doctrines of the ancient Indians is that laws which govern the whole universe, govern also every part of it ; each particle, each atom, in its life and movement is only a reproduction, a symbol of the whole. It is in the light of this doctrine that we have to seek for their solution of a central government Their units of village communities were only the models of their organisation of the central government. The autonomy of their central government was nothing different from that of their village communities; it is simply a village community on a magnified scale with bigger organisation for each of its several functions. It mattered them very little whether the head of their Government was a single person assisted by a council of elders or an assembly of the representatives of the people. It was sufficient that the central figure represented a principle. Thus did the ancient Indians successfully solve their problem of central Government, as well as their problem of international Government.

Like other countries India had also to pass through the vicissitudes of monarchy, oligarchy and democracy ; but in all this, the central purpose was firmly adhered to. At the time of the Mahabharata, India was known to have been divided into a number of principalities having at the head of each a *Sāmanta* or feudatory chief. But all these

owed their common allegiance to a *Samrat* or *Sārvabhauma*, the emperor of whole India. This *Samrat* was not an absolute monarch claiming his title either by hereditory right or by the force of his might. He only represented a principle, the *Sanatana Dharma* of the Indians, and held his position by the common consent of the people. The homage which the *Sāmantas* paid to their *Samrat* was the honor which the former showed to their *Sānātana dharma* and the allegiance which they owed to it. When any of them swerved from the path of this *dharma* he was punished and deprived of his principality. This was the meaning of the ancient Indian Government. For the purposes of the Indian people as a whole, it mattered very little whether a few of their autonomous village units fell under this principality or that. Their central government had never the fear of change from every new distribution of villages. To ensure the stability of the whole which was governed by the same laws, religion, customs and manners, owed allegiance to the same principle of sovereignty, it was enough if all submerged their superficial differences and human weaknesses in stronger and deeper love for the end towards which they are all bound by making a common cause against the enemy of their *Sanātanadharma*—the be-all and end-all of their existence, their king and national representative. This sentiment, the religion, literature and Government of the Indians, took care to instil into the people. It has entered into the very marrow of their bones, permeated every tissue of their body and modified their very mode of life. It constitutes their religion, their national self-consciousness, the self-control and yoga of life which they were taught to practise from their cradle.

To a Western mind it may look rather strange that our earthly actions should have a divine purpose. This is

the special feature which has made Indian civilisation unique in the history of the world. "A nation may penetrate the sky, fathom the depth of oceans and conquer the elements, yet that is not civilisation. He who has subdued the senses and conquerred his self, has attained the highest civilisation," said a great thinker once. All our worldly acts and thoughts have always an echo of spiritual significance to a Vedantic mind like that of the Indians. It is no doubt difficult to keep sight of this in the midst of our worldly troubles and enjoyments. But by force of mental training (*abhyāsa*), constant living amidst congenial surroundings and association with the great, it is possible to remember and feel for it. This is what is meant by *yoga*, or the practical method of realising the ideal, which constitutes the spiritualising force of Indian Civilisation. We are always accustomed to identify ourselves with our bodies and earthly activities, and our worldly efforts with selfish enjoyments. The moment we are able to rise above and see the divine power in all our activities our organisations and institutes assume a different aspect. They become the symbols of the Divine. The false objects which were once associated with physical pleasure and power, become the means here for the attainment of the highest Dharma. In this sense nationality and individual freedom are only the stepping stones for the realisation of the highest Freedom, the *Svarat* of the *Vedas*. The identification of means with the end is the secret of *Karmayoga* or the *Yoga* of worldly life and activity. Accordingly all our acts, our duties, whether social, political or religious, should be done unselfishly, without attachment to the fruit thereof and with a view to realise the God within everything.

Referring to the practical way of realising God in the nation, Swami Vivekananda said,—what Indian wants

to-day is for every one to take home as many of the poor and destitute Indians as possible, and to clothe them, to feed them and worship them as so many hungry *Nārayans*. "Worship your race, this alone is the God that is awake; everywhere his hands; everywhere his feet; everywhere his ears; he covers everything. What vain gods will you go after and yet cannot worship the god that we see all around us—the *Virat*." This is the most practical way of demonstrating the principle that to an Indian his nation represents his God on the social side. This is the main spring of the proverbial hospitality of the Indians, embodied in the Vedic command "May you see God in your guest." Similarly on the political side the worship of one's national institutions and laws by the cheerful discharge of one's duties is the worship of the *Svarat* or Supreme Freedom. When the king or the head of the national Government represents one's national *Dharma*, the institutions and laws of the state become so many materials for the King to worship the God in the nation with. Obedience on the part of the people to the laws of their Government, and just and equitable exercise of the same as representative of the aspirations of the people, both constitute the worship of the God in the nation. Just as each individual potentially represents his nation on the *vyashti* side, the king also as standing for the strength and voice of the people, represents the nation on the *samashti* side. Ancient history would show that the care of a true king was more to find out a worthy successor who would represent the national *dharma* and be unanimously approved by the people, than to bequeath his throne as personal property to his heir apparent. D. C. Boulger referring to the most revered Chinese Emperor Yao who may be said to have ruled about the period of the Mahabharata says:—"He was diligent, enlightened

and polished and prudent, and if his words reflected his actions he must have been most solicitous of the welfare of people. He is specially remarkable for his anxiety to discover the best man to succeed him in the Government, and during the last 28 years of his reign he associated the minister Chun with him for that purpose. On his death he left the crown to him, and Chun, after some hesitation, accepted the charge."....." These rulers seem to have passed their leisure from practical work in framing moral axioms, and in carrying out a model scheme of government based on the purest ethics." Similar instances are not wanting in the Mahabharata. In short to an Indian, whether prince or peasant, life is worship and society the means to adore God.

Those that deny nationality to the Indians have also said that patriotism is a thing unknown to them. The Indian ideal of patriotism is, indeed, too high a conception to be judged by our modern critics. It is something far nobler than what led Samuel Johnson to define it as "The last refuge of a scoundrel." It is the *Bhakti-yoga* of *Vedanta* or the realisation by love of the *Virat* in the nation. It is the sublime passion for one's own country, its people and Government, in which every one feels his littleness before the glory of his nation and gets submerged and lost in it. This love for the sublime and beautiful may be said to have three aspects—physical, intellectual and spiritual. In its physical aspect it signified that intense love and joy for the nation which one has for the fleeting pleasures of the senses culminating in various kinds of services. It may be said to involve what is generally known as geographical and ethnical consciousness of the race. Intellectual patriotism is the passion arising from the descrimination of the permanent and universal in the ideal of the nation which makes one perceive

sameness in a variety of dissimilar things. It is the love for the soul of the nation which makes one realise the nation within one's own self. It is the triumph of the reflective element over the practical, the contemplative devotion resulting in the sacrifice of petty prejudices and passions of the real world in that grand love for the ideal. It may be said to constitute all those passions which compose the historic consciousness of the race. Spiritual patriotism, so to say, is the unconscious love of the sublime and infinite in the nation, spirit vibrating with the spirit and the consequent feeling of oneness in spirit and the dissolution of oneself by a complete self-surrender to the supreme national will. It is love for love's sake (*Kevala-bhakti*) with no other end in view. It is an intellectual worship of the Virat, the nation, in every act, speech and thought. Every man lives for his nation and sees nothing but the God in his nation in everything, even in the very vices of the people ; his nation is both the end and the mean . This aspect of patriotism may be said to embody all that come under what may be called the ethical and religious consciousness of the race. True patriotism knows no fear ; for fear is born of the body and human weakness and ignorance. It knows no hatred, because it sees in hatred and such other lower passions the manifestation of the transcendental love and it sees its nation in everything. It also knows no bargaining, because it seeks no other reward or benefit in return ; it is the highest end in itself. When one sees the *Atman* in everything, works for and worships the Atman and loves the Atman in everything, and in short, when one feels that he is simply an instrument in the hands of the Supreme Atman, how can he accept reward, for, it is not his ? The material ideals of the West have led men to understand by the term patriotism, the love for one's mother country. But

the Oriental conception is something grander and more comprehensive. In this sense, it is *Pitribhakti*, or the love for the Father of the Universe, manifested with reference to each one as the *Virat*, of his nation. It includes the love for all such things as may be comprehended under the term *Pitri*. Starting from oneself, it involves love for one's father and mother, love for one's family, love for one's ancestors or manes, love for one's country people and king, love for one's religion and, in fact, love for everything for which one's life is obliged. It is the complete surrender of one's self to the nation by living, moving and having one's being in the nation.

(*To be Continued*).

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The Time To Speak.

Quite recently, in London, a Hindu of vast pretension and of, perhaps, equally vast presumption, underwent a criminal charge and sentence. This charge, in no wise connected with religion, with philosophy, or with policy, was based upon nothing more nor less than wilful impropriety of conduct.

It is not for us, here and now, to express any opinion concerning the culprit's scholarship in Sanscrit, his prominence or notoriety in the spiritual arena of India, or his possession of occult powers. Our purpose is, rather, to point out that his lamentable failure and consequent degradation should not be allowed to deter sincere souls, fired with all that is best in the wisdom of the Vedas from supporting their position at the present juncture.

We understand fully the pain and the sorrow with which this pitiful chapter has been perused by Indians and by Britons alike.

We understand, too, something of the shame which some of the former felt, or imagined themselves justified in feeling, while the case was under consideration and when the verdict was pronounced.

We understand how some of these, the more sensitive among them, shrank from appearing in public places and conveyances.

They saw, or thought they saw, signs of disfavour on every hand

Passengers by train or omnibus regarded them, or so they imagined, askance.

They suffered, as though themselves disfigured in some measure, however slight, by the lash of the law that had laid him low.

Nor was this sensation in any wise unreasonable.

This "saint" had hurled himself from his pedestal; or pedestal which he had erected to a height that proved dangerous, disastrous.

Attributing to himself divine honours, he had shown himself less than manly. He alleged "I can do all things," and he did, some, badly. In his unwise wisdom he neglected the holy limitation prescribed by Paul of Tarsus who said, "All things are possible for me, but all things are not expedient."

Unless the divine in a man makes for the betterment of his humanity, his divinity partakes of the Satanic order. Unrighteousness undermines the fabric he endeavours to raise. The last phase of that man is worse than the first.

Naturally, then, his attempt and his failure supplied food for conversation and for condemnation.

It is always easy to condemn Persons, and there are many of them, who watch for failures, allude to his with a sneer that tries to include good work as well as evil. Sarcastic tongues wag merrily at the prostration of a prophet.

Possessors of these tongues forget or ignore the fact that only sterling metal is counterfeited and, in their vehement readiness to fall upon the fallen, they contrive, when they can, to aim venturesome arrows in any direction which may strike anywhere.

They would imply; they have implied; that Indian philosophy is discredited by its teachers, because one teacher, wandered from the way. They might, as sapiently, imply that Christian ethics are incorrect because, here and there, a priest of the anglican communion has been untrue to his principles, or a keeper of the non-conformist conscience become a scandal to his congregation. These talkers and troublers have to be reckoned with—

though they are infinitelyless important than they would have us to suppose—and one tackles them best by boldness and attack.

Now then, at this moment, is the time for ardent students and adepts in Indian religious learning to assert the faith that is in them. To stand aside, at such a moment, were to adopt an attitude of cowardice.

Scandal should be slain and a full-fronted avowal of truth.

That wise philosophy which has come down to us from the orient through the ages, has nothing to lose being well known, bravely affirmed, heartily lined in the face of all the world.

A dignified, gracious presentment of the true Vedantic position cannot fail to win the admiration of men who think ; of men who, above all, are desirous of acquiring the most exalted of the deepest—reaching form of faith.

Set the standard of the Vedas where it may be beheld, remarked upon, and, in the end, reverenced as it deserves. Men must needs love the highest—when they see it."

ERIC HAMMOND.

[In giving publicity to the extract and the letter from Mr. Eric Hammond we are stricken with sorrow at the collapse of the Mahatma. Swami Vivekananda once told us—'Beware of cheats. Every genuine coin has its counterfeit. Don't believe in every Sannyasin you meet with because you have come across some good specimens.' Once only did we meet Agamya Guru and many of us felt considerably disappointed to note his consuming vanity, disgusting presumptiousness and irascible temper. We didn't want to judge of a man at one sitting especially when he had certificates from eminent Westerns. None

the less we are very sorry indeed at the dirt he has thrown on the wonderful Sannyasin life of India. Our Western friends must not place faith in every Ochre robed Sadhu that goes from here. There are *Sadhus* and *Sadhus*—*Edr. Brahmavadin.*]

EXTRACT

MAHATMA SENT TO PRISON.

SANCTITY USED AS A CLOAK FOR SIN.

"West is West."

Agamya Guru, who describes himself as a Mahatma, or "Holy Man of the East," was sentenced, at the Marylebone Police Court yesterday, to four months' hard labour for assaulting young women typists at his house in Goldhurst-terrace. Hampstead.

His appearance when he surrendered his bail startled prisoners, policemen, and solicitors alike. Graceful robes of varied hues fell from his broad shoulders, and a turban of pale green intensified the strangeness of his dress. There were two charges, on each of which Agamya Guru was declared "Guilty." The first was one of assaulting Miss Suzanne Allaveue, a seventeen-years-old French girl, who called on him in response to an advertisement for a typist.

The second charge, which was of a similar character, was made by Miss Maud Mary Andrews, who also applied for a typist and shorthand writer.

Miss Allaveue gave evidence at the last hearing, when she stated that Agamya Guru put his hands on her shoulders and tried to kiss her.

The story told by Miss Andrews was even more remarkable. When shee called at the house in Goldhurst-terrace she was shown into a room by a young woman, who then locked the door behind her.

NOT WORK, BUT WORSHIP.

"Soon afterwards Agamya Guru came into the room," she said "He walked around the back of the chair on which I was sitting, and then stood in front of me and put his hand on me. I pushed his hand away, and rose from the chair.

"'What shorthand and typewriting is there to do?' I inquired. Agamya Guru answered: 'There is no work to do here. All you have to do is to worship me all day long, and be happy with the other five disciples in the house. I love them all very much indeed, and shall love you the same.

"I said. I must go," she continued, "but he replied, 'Oh, no, you must remain. There is a room here, and you will be very happy all day long.' I still stated that I must go, and he asked me to come back on Saturday at one o'clock, declaring, 'There is another girl coming her as well—a bright young girl.'

"I said some one was waiting for me and that I must go. I heard a bell ring, and some one unlocked the door. I ran towards the door, and Agamya Guru ran after me and caught me with both hands over my shoulders, holding my blouse in his right hand.

"He pulled me towards him but I struggled away from him, ran to the door which I also opened.

BLASPHEMY.

Religion was mentioned, Miss Andrews admitted. Agamya Guru inquired if she believed in Christ, and

blasphemously declared, "There never was a Christ. I am God."

"I was afraid of him," she stated, in reply to the magistrate, Mr. Plowden.

Mr. Plowden inquired if Agamya Guru was "a genuine Indian," adding, "I cannot help noticing the marked difference between the colour of his hands and face."

Detective-Inspector Wallace said he believed the man was from India, and Agamya Guru interposed that he "came from the whole of India, and was born in Cashmere."

"Wherever I go the people receive and worship me," he asserted proudly.

Mr. Travers Humphreys, who defended, said Agamya Guru was a great Sanskrit scholar, and was the chief of class of priests of the order to which he belonged.

"By long years of study he has arrived at a period when, according to his belief, he is in communion with the eternal spirit that pervades the universe, and when he can say that, he is as much a god as the eternal spirit," counsel stated. He is above even the rules of caste in India."

Agamya Guru made a statement on his own behalf. He declared he was sixty-seven years of age, and stated that he proved his character by his age.

THE HEART TRICK.

"I only want justice and the truth," he said. "My life has been a life of truth. I came to England in 1903, and later I went to America, where, before some doctors, I caused my heart to stop beating. Then I came to England again, and I had an interview with Professor Max Muller.

"My work in England is finished," he added.

Detective-Inspector Wallace said he found that Agamya Guru had been in England about two years. He had apartments first in Margaret-street, and then at South Audley-street.

"These apartments were taken by disciples," he stated. "The landlord said he was very pleased to get the man out of his house, because of the noise, and of ladies visiting there at week-ends. I have received a large number of complaints."

The magistrate, interposing, remarked that he had also received complaints.

Mr. Plowden, in addressing Agamya Guru, said he hoped the latter was not under the impression that the gravity of a common assault in this country depended upon the degree of violence used, or upon the actual injury inflicted.

"When, as in this case, the complainants are young girls, the gross indignities to which you have subjected them are far more offensive than if some blow had been inflicted with force," he stated. "There is too much reason to think, from what I have heard during the last few moments and from letters that have reached me, that these young girls are not the only victims who have suffered treatment of this kind at your hands.

NO EXCUSE IN ENGLAND.

"I do not want to say anything about your position. I am bound to remember that East is East and West is West. I have borne that in mind ever since you took your place in the dock, but whatever excuse there may be for your conduct in the East, here in the West it will have to be met with Western justice.

"In England the honour of our women is the most sacred possession of which Englishmen can boast, and

the law is most jealous of protecting them from the slightest indignity, and in inflicting punishment.

"With the knowledge of women's nature you have tempted your wretched disciples to sin under the cloak of religion, and under the belief that you are vested with a peculiar sanctity, which made their sin very comfortable for them. I believe that for some years past you have been acting in this fashion, using your religious profession to carry out these disgusting practices.

"You will have to go to prison for two months, with hard labour, on each of the two charges."

Agamya Guru seemed astonished at the sentence, but left the dock without speaking.

MAHATMA'S PHILOSOPHY.

When Agamya Guru paid his first visit to this country, in 1903, had the glamour of the East on him. He was the "Tiger Mahatma," the man to whom wealth was a thing of naught, the man whose only object was to bring the truth to Western seekers.

Duchesses sat at his feet, countesses thronged his temple (a West End lodging), Oxford received him, and even so astute an Indian scholar as the late Professor Max Muller said of him that he was a first-rate Sanskritist, a man of remarkable intelligence, and "the only real saint who has come to English-speaking lands."

He went to Cambridge, and impressed Mr. F. W. Myers, who was the head of the Psychical Research Society, with his trick of simulating death, and then he went to New York, where he was credited with prophesying the death of a prominent man three days before it occurred, and acquired much reputation and a number of disciples.

There was one little fly in the ointment. He fell foul of Mrs. Annie Besant, the chief of the British Theosophists, and her disciples were unkind enough to say that he was merely a trickster.

He cast the dust of the Western world off his feet, and returned to India, but he came back again to London, and still again.

During his third visit, in 1906, when he set up his tent in Margaret-street, Cavendish-square, he announced his intention of establishing the "Parliament of Truth."

"I would teach your societies, which are full of lies, the truth, "he said." I want the zeal of men, and peace among and whole world.

"What are your political leaders, teachers, and governors who chatter to the whole earth doing? India—my country—is robbed by ill-governance and officialdom. My people are half-starving, and they can no longer live on the land, which has been stripped stark naked by the greedy and ignorant ones.

"Where are your social reformers? Do they not feel ashamed when they see India and your Colonies?

"The old men of your learned circles eat and waste time. It does not satisfy me. Are they content to see this landgrabbing? How can I seek for their welfare when all are accused in the Supreme Court of Divinity?

"Already I have seen sixty-two years, and I have known and realised much. It is better far to die than to tell what is untrue, whoever compels.

"If none wish to learn I will depart hence, and the unknown things which I have brought from the Source of All Sources I will take back with me.

"Your people may be very rich with a material presperty but these riches are valueless unless used for

the good of others. Otherwise these selfish, greedy ones are a burden to the earth.

"Without my teaching they cannot be happy with these riches. If they do not strive for the things which give happiness how can I call them wise? I will not.

"I want to improve the souls of those who came, but I cannot do this if they have not the gift of intellect.

"If they will satisfy me they are earnest I will prosper them with diamonds of thought and truth."

Agamya Guru is not returning to India at present. He has a cell in which he can reflect, during the intervals of hard labour, on the effete methods of Western civilisation.

[We were wondering if the verdict could be fair and just until we got the letter we have published above. We are surprised at the unwarranted slur which the magistrate has tried to cast on Indian Society by his statement, 'Whatever, excuse there may be for your conduct in the East,' &c. Many of India's sufferings at the present day are due in a great measure to the jealousy with which her men guarded the honour of women.—*Edr. Brahmavadin.*]

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Notes and Thoughts.

Seeks thy spirit to be gifted.
With a deathless life ?
Let it seek to be uplifted.
O'er earth's storm and strife.

Spurn its joys—its ties dissever ;
Hopes and fears divest ;
Thus aspire to live for ever—
Be foreever blest !

Faith and doubt leave far behind thee ;
Cease to love or hate ;
Let not Time's illusions blind thee,
Then shalt time outdate.

Merge thine individual being
In the Eternal's love ;
All this sensuous nature fleeing.
For pure bliss above.

Earth receives the seed and guards it,
Trustfully it dies,
Then, what teeming life rewards it,
For self-sacrifice !

With green leaf and clustering blossom
Clad, and golden fruit,
See it from earth's cheerless bosom,
Ever sunward shoot ;

Thus, when self abased, man's spirit,
From each earthly tie.
Rises disenthralled, t'inherit,
Immortality.—*Jelal.*

Every man fulfils his part in the work of the universe. The few who do it not blindly are called wise.

—*Helen Woljeska.*

* * *

Our lives make a moral tradition for our individual selves as the life of mankind at large makes a moral tradition for the race ; and to have once acted nobly seems a reason why we should always be noble.—*George Eliot.*

* * *

The great crime of our industrial and commercial civilisation is that it gives us a taste for the things which may be bought with money, and makes us neglect the purest and truest joys which are always within our reach.

—*Paul Sabatier.*

* * *

Life, misfortune, abandonment, poverty, are the fields of battle which have their heroes, who—observe heroes—are sometimes grander than those who win renown.

—*Victor Hugo.*

* * *

We, who from our very natures should be masters of all conditions, by virtue of our ignorance are mastered by almost numberless conditions of every description.

—*R. W. Trine.*

* * *

Faith and trust in the love and goodness underlying. the universe seem to me the most vital and helpful of things; these are able to remove a mass of terror and unreasoning suspicion—quite natural to a being rising to concsiousness in an immense universe, in which it is helpless, and of which it feels ignorant.—*Sir Oliver Lodge.*

* * *

"There are two things which I abhor, the learned in his infidelities, and the fool in his devotions."—*Mahommed.*

"In religion as in friendship, they who profess most are ever the least sincere".—*Sheridan.*

* * *

"To what excesses do men rush for the sake of religion, of whose truth they are so little persuaded, and to whose precepts they pay so little regard!"—*Bruyce.*

* * *

कपिं खरं वा न हि वच्मि मानवं
स्वान्तं हि धत्ते मुकुरं सुनिर्मलम् ॥
(कविनेमिः)

I no man call an ape or ass.
His own conscience holds the glass.—*Gay.*

* * *

A remarkably sensational declaration was made by Sir Oliver Lodge that the Psychical Researchers had got into communication with some of the leading members of the Society who had passed away from this sublunary sphere. Truth is always stranger than fiction and the following extract from one of the messages will be interesting to our readers :—

The day has passed when mankind will seek salvation by means of the varied dogmas of warring churches--deep calls unto deep—the human craves unceasingly for final union with its Creator—the Source of Life—from which the Souls of men first had birth. But creeds have had their day except for infant races, who will find in them their first nourishment, and then, in turn developing, will cast them aside. But as long as your earth lasts, so long will the cry of Abba, Father, demand an answer..... Your Gospel to mankind--' Life is no idle dream but a solemn reality, it is all thou has to front Eternity with.

Regarding the immortality of the soul the other world message is given as follows:—'Yes—nothing created is ever lost matter disintegrated—becomes transmuted into different forces—the soul survives all change, and preserves inviolate its own separate individuality, an everlasting Ego, of infinite capacity for union with the Spirit of all things, becoming more perfect by greater extension and diversity of sympathies, until no part of it remains unblended with its complement.

IN MEMORIAM: SWAMI VIMALANANDA.

To the wordling, "The monotonous cry of the auctioneer Death, 'Going! going! gone!' is always reverberating in his ears, yet it passes unheeded until it it touches one of his own beloved ones." But the picture of human life, leaving behind one the shadows of earth, and beholding more clearly the mysteries of Divine Truth has always been dear to Sannyasins.

It will come as a painful shock to his numerous friends to hear, that the peaceful and happy residence of of our beloved brother, Swami Vimalananda, at the Advaita Ashrama, was terminated by his passing away at the age of thirty-six, on the 24th of July, after an illness of six months due to consumption and fever.

Swami Vimalananda was a disciple of Swami Vivekananda, having taken Sannyas from him in 1897. He had been preparing for it, by leading a strict Brahmacharya life at home for more than six years. During those years he not only practised assiduously to live up to the higher ideals of a spiritual life himself, but was a centre of attraction to many of his comrades, who looked

up to him as a dearly beloved friend and sympathetic helper. Many and sweet were the evenings on which they congregated together after college hours, from various parts of Calcutta, and dwelt on spirituality, divine love, wisdom, practically realistic of the higher ideals of life, with such a religious fervour and devotion, that no one knew how the time had fled away, till they would be awakened to find that it was well nigh midnight! Sometimes they would meet in some lonely country-garden belonging to one of the party, and pass long, long hours, and even days, in devotion and meditation, heightened by a singleness of purpose and a sameness of ideals. Such was the discipline which Vimalananda went through before he joined the Math. Of his companions, two had preceded him thither and three followed him within a short time, all of whom being illumined by the holy fire of their great Guru, Swami Vivekananda, are now among the most active and valued workers of the Ramakrishna Mission.

After passing two or three years in loving discipline under the constant touch of the inspiring personality of his Guru, Vimalananda was one of those deputed by Swami Vivekananda, to help in the work of the Advaita Ashrama, where he creditably discharged the position of the Joint-Editorship of the Prabuddha Bharata. Though his health was always indifferent, he would not spare himself from any duty which lay near his hand, and he served his brothers and ministered to their needs with a love and devotion bordering on worship. This was a trait of his noble character which never left him till the end.

In 1901 he stayed with Swami Swarupananda at Allahabad and delivered two public lectures which created an interest in Vedanta among the citizens there, who

came forward with an offer to him of maintaining a centre if the Swami would consent to take charge of it. But his health prevented him from taking advantage of it. Those who heard him speak there, and in Madras and Bangalore, were struck with his eloquence in the English language, his masterly grasp of his subjects, his sincerity and force of conviction, his brotherly sympathy, and the loving-kindness, which beamed from his intellectual face. And these characteristics have always gone deep into the hearts of many of those who sought him for spiritual instruction, and which endeared him to all.

Vimalananda was a trustee of the Advaita Ashram. He left Mayavati for the Belur Math in 1903, and later went to Madras and Bangalore for the benefit of his health. But when he found that a worker was needed to replace a brother in charge of the Bangalore centre, who was in failing health, he at once volunteered and worked strenuously there for some months, holding classes in different parts of the city, helping any one with instruction and trying to make them live up to the higher ideals of the Vedanta in practical life, as he had himself realised them from his Master and Sri Ramakrishna. His health gave way and he was compelled to return to Madras for a rest. It was there that he heard of the passing away of Swami Swarupananda, and he at once hastened to the Math to see if he could be of any help to the Himalayan Ashrama.

Coming up to Mayavati sixteen months ago, he found much refreshment for soul, as well as for body, among the solitude of the Himalayas, and the grandeur and sublimity of the snows served as a bracing tonic to him. No longer could he be prevented from plunging himself again into intellectual work, which was always marked in his case by a subtleness of comprehension

combined with an emotional, easy-flowing, happy expression of high ideals and thoughts. By the premature death of such a noble soul, broken off in the height of promise, the brothers of the Advaita Ashrama naturally miss his sweet company and feel the poorer for his loss.

From his childhood he had been a sufferer, but he felt that pain might be a factor in the victory of will—a needful element in its emancipation from the tyranny of circumstance. He realised full well that his pure Self had no connection with the body, and that his lifelong suffering engendered by the changes of the physical body was but a passing phase foreign to the Atman. He combined a gentleness and conciliatoriness of manner with high character and noble aims, and an earnest and genuine anxiety to make a good use of his knowledge of the Vedanta, which he desired should subserve some really useful end.

Born in an old orthodox and pious Brahman family of Bengal, he inherited the strong sturdy spirit of conservatism, which was blended with the ever expanding outlook on life and things which he imbibed from his Guru. His one endeavour, in which he succeeded considerably, was to fully represent in his life the new type of the Sannyasin, launched into existence by the genius of the Swami Vivekananda,—the type so pre-eminently needed to the requirements of the modern era, especially in the future evolution of spiritual India,—the type which should simultaneously combine in one, and bring about in their fullest development, a happy reconciliation of the four old paths of Yoga,—and at the same time keeping in touch with the latest world of thought.

Vimalananda's end was as peaceful as his life had been, and he lay as one, resting from life's fretful fever, in the lap of the Blissful Mother, calm and absorbed in

meditation as it were, with unspeakable beauty beaming from his face, as one who had at last conquered Death and entered into Life everlasting. May his soul rest in peace!

His remains were covered with wreaths and flowers by loving hands, and carried down to the junction of the two streams flowing below the Asrama. Charming and beautiful was the spot and soul-touching was the scene, as his brother-Swamis arranged the funeral pyre and solemnly chanted Mantrams from the Vedas, which vibrated the most sensitive of the heart's fibres. All present, in some silent subtle manner, became merged into one aspiration for the blissfulness of the lately freed soul.—*Prabuddha Bharata.*

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THE COMMENTARY OF SRI RAMANUJA.

CHAPTER XVI.

(*Continued from page 406.*)

10. Dwelling in insatiable desire, wedded to ill-gotten possessions through bewilderment and given up to profane vows, they act filled with ostentation, pride and lust.

Dwelling in insatiable desire, that is, hankering after objects which are hard to obtain through bewilderment (*moha*) or ignorance, wedding themselves to ill-gotten possessions; that is, possessing objects unlawfully obtained and given up to profane vows, that is, devoted to religious vows not prescribed by the *Sastras*,—these, filled with ostentation (*dambha*), pride (*māna*) and lust (*mada*) act.

11. Giving themselves up to unlimited cares lasting to the end of the world, holding sensual enjoyment as their highest end, and convinced that this is all.

12. Bound by hundreds of the bands of hope, devoted to lust and wrath, they long for the hoarding of wealth by unjust means for the gratification of their sensual desires.

They who are about to die to day or tomorrow giving themselves up to cares in regard to the objects to be accomplished (by them)—cares which are unlimited, that is, indeterminable, which would last up to the end of the world, that is, which would last up to the time of the inordinary, general dissolution of the universe: in the same manner, holding sensual enjoyments as their highest end, that is, continuing to think that sensual gratifications are the only, objects of human existence (*purusharthas*); and convinced that this is all, that is, with the conviction arisen in them to the effect that there is no object of human existence greater than this;

Bound by hundreds of the bands of hope, that is, by hundreds of the bands known as hope; devoted to lust and wrath, that is, absorbed solely in sensual desire and passion; they long for wealth hoarded by unjust means for the gratification of their sensual desires.

13. "This has been gained by me to-day; this desire I shall (hereafter) obtain. This wealth is now mine; and this also shall again become mine.

This, that is, wife, son and every other thing, has been gained by me, that is, solely by my ability and not by my good luck or any such thing; and this desire I myself shall obtain and not with good fortune or any other means. This wealth is obtained by me solely by my ability, and this also shall again become mine solely by my ability.

14. "This foe has been slain by me, and I shall slay others also. I am the Lord; I am the enjoyer; I (in myself) am the divine, the powerful and the happy.

This foe has been slain by me who am powerful. Other foes also, I who am valiant and brave, shall slay. What can be effected by means of the unseen cause of virtue or vice invented by the dull-witted and the weak? Similarly I am the Lord, that is, I am the master of my own self and am also the ruler of others. I am the enjoyer, that is, by my own self I am the enjoyer and not by fate or any other unseen cause. I am of my own accord (intrinsically) perfect and not from any other unseen cause. So also by my own self I am powerful and by my own self happy.

15. "I am wealthy and of noble birth, what other man is like to me? I will sacrifice, I will give gifts, I will be happy,"—thus they think bewildered by ignorance.

I by myself am wealthy and of noble birth, that is, and am born of noble family. In this world who else is there like to me with all greatness obtained by one's own ability? I myself will sacrifice, I will make gifts and I will be happy,—thus bewildered by ignorance, that is, bewildered by the false notion that it is possible for themselves to offer sacrifices, gifts and such other things, without depending upon the grace of the Lord, they think.

16. Tossed to and for by a fickle mind, shut in by the mesh of bewilderment, entirely given over to sensual enjoyments, they fall into a foul hell.

Presuming that it is possible for themselves to do everything without the help of the unseen cause of virtue or vice, the Lord and such other causes, and tossed to and fro by a fickle mind by thinking—"Thus we will do;

and this we will do, and that other we will do."—and thus shut in by the mesh of bewilderment, excessively fond of sensual enjoyments, they, dying in the middle, fall into a foul hell.

17. Self-sufficient, inert, filled with the intoxication of wealth and pride, they perform sacrifices by means of sacrifices offered only in name, with a view to fame and not in accord with ordinance.

Holding themselves fit for anything. that is, they themselves holding their own selves in high esteem ; inert that is, thinking that they are perfect in every way, not doing anything ; and how ? filled with the intoxication arising from wealth and the pride of learning and good birth, they perform sacrifices whose use is only nominal because they are offered by persons who care only for fame. That too they perform with a view to fame, that is, for the purpose of proclaiming their fame as the performers of sacrifices, and not in accord with the Vedic injunctions therefor.

It is said that these offer sacrifices, endowed, besides, with the following qualities :—

18. Taking refuge in egotism, strength, self-conceit, will and wrath, these envious men hate me in their own as well as in others' bodies.

Taking refuge in egotism which consists in their thinking. "Without the help of another, I alone do everything "; likewise in strength which is characterised by their thinking. " For doing all things my strength alone is adequate," and hence also in self-conceit which lies in thinking. " There is none whatsoever like to me," will which consists in thinking, "everything is accomplished merely by means of the will of mine who am of the above nature ; and wrath which consists in their feeling "Whoever do me evil, all these I will slay" ;—thus

taking refuge in these and becoming envious of me who am the Supreme Person established in their own bodies as well as in the bodies of others and cause all beings to act, they hate me. The meaning is that by false reasoning showing faults in the fact of my existence and being unable to bear me, taking refuge in egotism and such other feelings they perform all the religious rites, sacrifices and such others.

19. These haters (of me), cruel, basest of men, and sinful, I unceasingly hurl into circuits of mundane life, (even there) only into demoniac wombs.

These that hate me thus—these men, cruel basest of men, and sinful, I unceasingly hurl into the circuits of mundane life (*Samsāras*), that is, in recurring series of lives consisting of birth, old age and death, and even there only in demoniac wombs, that is, I hurl them only into births which are averse to being favourably disposed towards me. The meaning is that I alone yoke them to the cruel dispositions of mind which are the cause of their activities agreeable to the attainment of their several births.

20. Falling into demoniac wombs, becoming bewildered in birth after birth, and without attaining me at all, O son of Kunti, they go thence to the lowest state.

Attaining births which are opposed to being favourably disposed towards me and becoming bewildered again and again in birth after birth and having perverted knowledge of me, these, without attaining me at all, that is, without ever attaining the knowledge that the Lord, Vasudeva exists as the Ruler of all, go thence, that is, from that birth, only to the lowest state.

That this demoniac nature is the chief cause of the ruin of the soul is (here) taught :—

21. Desire, wrath and greed, these are the triple gate of hell that is destructive of the *ātman*; therefore forsake these three.

These three which constitute the gate of this hell in the shape of demoniac nature which is destructive of the *ātman*, are known as desire, wrath and greed. The nature of these has been already commented upon. Gate means the path or the cause leading to. Therefore forsake these three, that is, because they are the cause leading to a hideous hill, therefore abandon far behind these three called desire, wrath and greed.

22. Freed from these three gates of darkness, O Son of Kunti, a man acts towards the salvation of the *ātman*; and thence goes to the supreme goal.

Freed from these, three gates of darkness, that is desire, wrath and greed which are productive of false knowledge regarding one, a man acts towards the salvation of the *ātman*, that is, having obtained knowledge regarding me endeavour to do things by being favourably disposed towards me. Thence he goes to the Supreme goal which is myself.

The neglecting of the *Sastras* is the chief cause of this hell, is here taught :—

23. He who abandoning the ordinance of the Scriptures pursues the course of (his own) will attain not perfection, nor happiness, nor the supreme goal.

Sastra means the *Vedas* or the scriptures; *Vidhi* (ordinance) means the injunction. He who abandoning my injunctions known as the *Vedas* pursues the course of (his own) will, that is, follows the path which is in accordance with the dictates of his own will does not obtain perfection, that is, does not obtain any fulfilment whatever belonging to the other world; and does not obtain any kind of happiness, nor the Supreme goal. The

meaning (of the last) is, how is it possible for him to obtain the Supreme goal.

24. Therefore the scripture is your authority in determining what ought to be done and what not. Knowing the work laid down in the scriptural injunction you shall perform it.

Therefore in determining what ought to be done and what not, that is, in deciding what ought to be followed and what ought not to be followed, the *Sastras* alone is your authority. Whatever work do the *Vedas* supplemented by the *Dharmasastras* (moral Codes), the *Itihasa*, the *Puranas* and such other relgious books, teach as constituting an act propitiative of the Supreme truth called the Supreme Person and as forming the means of attaining him, that is what is laid down in the injunctions of the *Sastras*. Knowing this *Karma* (work) exactly without more or less, you shall perform it, that is, you shall follow it alone.

Thus ends the Commentary of Bhagavad Rāmānuja on Chapter XVI of the *Srimadgita* entitled the Yoga of the classification of the accomplishments of the Devas and the Asuras.

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By A. K. Roy.

(*Continued from page 434.*)

Swami Vivekananda in one of his Madras lecture-after pointing out that men of strong will and faith in themselves who stand on man-making religion and education are what are wanted and that the salvation of India will be found in taking up the truths of the Upanishads and living up to them, refers to his ideal of patriotism in the following terms :—"They talk of patriotism. I believe in patriotism. I also have my own ideal of patriotism. Three things are necessary for great achievements. First feel from the heart. What is in the intellect ? Reason ? It goes a few steps and there it stops. But through the heart comes in separation. Love opens the most impossible gates ; love is the gate to all the secrets of the universe. Feel, therefore, my would-be-reformers, would-be-patriots. Do you feel ? Do you feel that millions and millions of the descendants of gods and of sages have become next door neighbours to brutes ? Do you feel that millions are starving to-day, and millions have been starving for ages ? Do you feel that ignorance has come over the land as a dark cloud ? Does it make you restless ? Does it make you sleepless ? Has it gone into your blood, coursing through your veins, becoming consonant with your heart beats ? Has it made you almost mad, are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, all about your fame, your wives, your children, your property, even your own bodies ? Have you done that ? That is the first step to become a patriot, the first step."

"You may feel then, but have you found any way out, some practical solution, instead of spending your energies in frothy talk; some help, instead of condemnation, some sweet words to soothe their miseries, to bring them out of this living death? Yet that is not all. Have you got the will to do against mountain-high obstructions? If the whole world stands against you sword in hand, would you dare still do what you think is right? If your children are against you, and your wife, if all your money goes, your name dies away, your wealth vanishes, would you still stick to it? Would you still pursue it and go on steadily towards your own goal; as the great King Bhartrihari says—"Let the sages blame or let them praise; let the goddess of fortune come or let her go wherever she likes; let death come to-day, or let it come in hundreds of years; he indeed is the steady man who does not move one inch from the way of truth." Have you got that? If you have these three things each one of you will work miracles; you need not write in the newspapers; you need not go about lecturing. Your very face will shine. If you live in a cave your thoughts will permeate even through the stone walls, go vibrating all over the world for hundreds of years, may be, until it will catch hold of some brain, and work out there. Such is the power of thought, of sincerity, and of purity of purpose."

"This national ship, my countrymen, my friends, my children—this national ship has been ferrying millions and millions of souls across the waters of life. For scores of shining centuries it has been plying across this water, and scores of millions of souls have been taken to the other shore, to blessedness, through its agency. But to-day, perhaps through your own fault this boat has taken a leak, perhaps it has become a little damaged—would you curse it? Is it fit that you stand up and pronounce male-

diction upon its head, one that has done more work than any other thing in the world? If there are holes in this national ship, this society of ours, we are its children; let us go there and stop the holes. If we cannot, let us gladly do it with our hearts' blood or die. We will make a plug of our brains and put them into the ship, but condemn it, never. Say not one harsh word against this society. I love it for its past greatness. I love you all because you are the children of gods, you are the children of the glorious forefathers. All blessings be on you? Curse you! Never." This is the patriotism of a man whose life was the embodiment of the highest principles of religion.

There is one other sentiment in Sanskrit which is associated with *Bhakti* or patriotism but is not fully differentiated by the Westerns. This is what is conveyed by the word *Sraddha* or faith. *Sraddhā* has been defined in the Vedas as the divine yearning of the heart. A strong and vehement desire to achieve something can proceed only from a firm faith in that thing. Firm faith in the potentiality and the possibilities of one's nation is very essential for a patriot. But such a faith presupposes belief in one's self, his power and strength of will to achieve the ideal. It is the cream, as it were, of the method of realisation by *gnāna* or knowledge, in which the nation is not studied externally as something outside oneself but is treated as something within one's own self and is meditated upon until one becomes absorbed into the serene joy of contemplation and realises the whole nation, its culture, potency and possibility within one's self. To be capable of intense love for one's country, people and institutions and religion, one should, therefore, have immense faith or *Sraddha* in oneself. For what is faith? It is reason made transcendental. Like every other thing human, reason has two sides. On the lower side it assumes the

shape of prejudice, and on the higher side it gets transformed into faith. What is prejudice with the vulgar is faith with the knowing. Reason in its lower aspect is apt to be negative and destructive. Then it is the attitude of ironical contemplation without action corroding and destroying everything ; it is an enemy of moral energy, of faith and of all spiritual force. But when it takes the form of Supreme faith, it is constructive and affirmative and is an efficient spiritualising force. We all live by faith and will ; and our national spirit and national tradition are but webs woven out of innumerable beliefs which are admitted without formal proof or discusssion. To act, we must believe, to believe we should make up our minds and affirm. Faith is, therefore, something higher than vulgar prejudice ; it is the certitude of the soul.

The Bhagavad Gita lays strees on the necessity of faith in every form of realisation. "The faith of every person is in accord with his internal organs of perception (*antahkarana*,) O Bharata ! This person is the product of faith; whatever faith a person is made of, such an one alone he is." Here it is clearly stated that every person is a modification of his faith. In regard to whatever object he possesses faith, he becomes the attainer of that object. If he believes in the greatness and spiritual power of his nation and its future possibilities, if he has faith in his own self, in his strength and capabilities, he is sure to achieve the ideal of Virat of his nation and freedom of action. "He who possesses faith (in this knowledge of self), who is devoted to it and has sub-dued his senses, obtains this knowledge. When he has obtained this knowledge, he reaches without delay the supreme repose." [III. 37.]. "Better than even the Yogins, better than all others, he who endowed with faith worships me with the inmost recess of his mind (*antāratman*) given to me

he is considered by me the most devout." [VI. 47.]. "Which-so-ever devotee desires to worship what-so-ever body (of mine) with faith, I make that (very) faith of his uninterrupted in every case." From the above it will be seen that whatever may be the form in which one worships God, whether as the nation or as any other embodiment and whatever may be the method of worship whether by means of *Karma*, or *Gnāna* or *Bhakti*, *Sraddha* is essential for the attainment of the end. The glory of *Sraddha* is sung in the Rigveda in more than one place. In X. 151, this Faith is described as the Rishi born of the family of Kāma (desire) and referred to as follows :—

"By Faith is Agni kindled, through Faith is oblation offered up.

We celebrate with praises Faith upon the height of happiness.

Bless thou the man who gives, O Faith ; Faith, bless the man who fain would give.

Bless thou the liberal worshippers : bless thou the word that I have said.

Even as the deities showed their Faith against the potent Asuras.

So make this uttered wish of mine true for the liberal worshippers.

Guarded by Vayu, gods and men who sacrifice draw near to Faith.

Man winneth Faith by yearnings of the heart, and opulence by Faith.

Faith is early morning, Faith at noonday will we invocate.

Faith at the setting of the sun. O Faith, endow us with belief."

To the Indians the Bhagavad Gita constitutes the Ethics of Vedanta. It has clearly laid down that all ways

lead to the same goal, that all forms of life are but means to true life. Social life, political life, religious life and every other made of life is destined to lead to the same goal of *Mukti* so long as that life is characterised by *Sraddha*, *tapas* or *brahmacharya* and self-surrender. The Rigveda teaches the common ideal of all modes of life as follows :—

"For some is Soma purified, some sit by sacrificial oil :

To those for whom the heart flows forth, even to those let him depart.

The invincible through Fervour (*Tapas*), those whom Fervour hath advanced to heaven.

Who showed great Fervour in their lives,—even to those let him depart.

The heroes who contend in war and boldly cast their lives away.

Or who guerdon thousandfold,—even to those let him depart.

Yea, the first followers of Law, Law's pure and holy strengtheners.

The Fathers, Yama ! Fervour-moved,—even to those let him depart.

Skilled in a thousand ways and means, the sages who protect the Sun.

The Rishis, Yama ! Fervour—moved—even to those let him depart."

"Come to the man as his heart desireth." [Rig Veda V. 71.]

The Gita lays down that, "Whosoever resort to me in what-so-ever manner, I serve them in that same manner. All men follow my course of conduct in every way" [IV. 11]. The Commentator in expounding this passage says, "Whosoever desirous of finding refuge in me in whatsoever manner, in any way wished for by them, I

show myself (to them in that manner)". In short, all men who wish to follow me enjoy with the help of their own eyes and other organs of perception, every disposition of mine, even though it be beyond the range of speech and thought of the *Yogins*, in every manner desired by them ānd then follow me." According to the above teaching, to a person who desires to realise God as the nation, God appears as the nation, the *Virat* and directs his activities and receives him through that national life of his. It is the same as saying that the method and means of the eternal religion of the Vedas are not the exclusive means of religious men for realising their ideal of God but are the means for attaining all kinds of ideals, even worldly ones, through any manner of life.

In this sense the *Sādhana-chatushtaya* or the fourfold means of *Vedānta* are also the means for attaining one's ideal of nation and national Freedom. The first is the discrimination between the soul and the not-soul. From the standpoint of the nation this would mean the discernment of the permanent basic element or the soul of the nation as distinguished from its apparent dissimilarities of form. Next is the non-attachment to the enjoyment of fruition in this world or the other. Each member should do the duties that have fallen to his lot, should live his life without any desire for self-aggrandisement in this world or happiness in some other world. The life of renunciation, self-sacrifice and Self-surrender could never mean to a Vedantin loss or annihilation, but implies the attainment of a higher life, a larger self-hood in the ideal, an expansion, a change from the life of limitation to that of freedom. Then come the possession of tranquility and such other qualities. Tranquillity is cessation from all such acts and thoughts as would be detrimental to the realisation of the ideal. Self-control is control over the senses and mind so

as to prevent them from being led away by false gods. Abstinance is withholding oneself from all such acts as would disperse one's energies and prevent uninterrupted devotion to the ideal. Forbearance is the patient bearing of the evils that are incidental to life. *Sraddha* has already been explained. Concentration is the gathering in of one's energies and using them for the realisation of the ideal. Lastly comes *Mumukshutva* or intense desire for freedom. The attainment of freedom should be the one dominent note in all of one's actions and thoughts. Freedom can never come to a person unless he intensely yearns for it, and tries to realise in himself that higher freedom of the ideal on which he is dependent. Such is the nation-ideal of the religious Indians and such are the methods and means of attaining that ideal.

The problem of nationality was thus purely an ethical and religious one with the ancient Indians. The solution arrived at by their sages long before anything like civilisation was known to Europe, has stood the vicissitudes of time, inspite of many short-comings amongst the people that practised it in their lives, and may be said to be a solution for the whole of humanity. Judging from the genius of the Western people and the circumstances which led to the development of their social and political institutions, it is doubtful whether they would ever solve the problem at all successfully. The past history of the rise and fall of western nationalities bear ample testimony to the fact that the impulse which gave birth to their several institutions could not have been a lasting one. Old nations fall giving rise to new ones in their place which only received vitality from the old and effete ones and grew manured by the ashes of their dead bones. Like cause cannot but

produce like effect. Unless there comes a radical change in the method and purpose of national life there is very little chance of their permanency and of their avoiding the fate of their predecessors.

But the nationalism of the Indians was of spontaneous growth brought into existence by the practical application of the fundamental doctrines of their eternal religion. Their nation symbolised to them the Virat or God in the form of the people. Their several acts of love, self-sacrifice, and self-control, and fearlessness, dispositions, were the rituals to worship that God with and realise the nation within each one. It was not a mere theoretical ideal because a theoretical ideal could not produce the actuality of a nation. It was a practical religion. The several acts of the people helped them to realise the ideal by making each man and woman a living nation. The ancient Indians were fully conscious that their ideal was something higher than the world of activity and the region of means, for then alone could it have the power to elevate human activities and passions, to spiritualise them, and make the nation itself a stepping stone to a grander universal synthesis. That this higher conception of nation based on the spiritual idea of unity influenced other Asiatic nations and secured India the position of a teacher at one time will be evident from the history of the growth and development of the ancient Asiatic institutions. It is a living force even to day in Asia. The rapid growth of Japan and its assertion of national self-existence in time goes to confirm this fact.

European critics and a few of the Westernised Japanese themselves have ascribed the sudden rise of Japan to its strong imitative power. But the fact lies deeper. All the countries of Asia enjoyed inter-national peace and prosperity for a long time protected from the incursions of

the west by, the shield wall of the followers of Mohammad. Want of necessity for the maintenance of large armies and armaments led most of the people to take to peaceful pursuits ; and the profession of the warrior remained confined to a few hereditory classes. The result was that while on the one hand there was increase of national wealth and development of industries, on the other hand, absense of scope outside for the warrior classes to vent their restless military spirit led to internal feuds between petty hereditary chiefs. Nationalism was almost becoming a sentiment of the past, and beginning to live in the memory of these Eastern peoples. Central governments became loose and far-between and had few opportunities to organise and exercise self-control over the people ; in few cases, they actually disappeared. At such a juncture there came inroads from the restless border tribes of Asia who returned home elated with their conquests in the West. The commotion caused by these in their own land cannot be said to have been a positive evil. For these very soon calmed down and got absorbed into the nations of the East. This religious spirit on which Asia lived was never injured in the least. The followers of Mahommed were known as the defenders of the Faith. Verily they were not only defenders of the Mahomadan faith but also the defenders of the Faith of whole of Asia and of Asiatic civilisation. But the real danger came from others whose genius was quite the opposite to that of Asia.

With a material civilisation and material ideals of things possessing nothing in common with the East, the Westerns when they came couldn't mix with the people of the East. In places where the assimilation of the turbulent Mahammadan element was not complete, where the people were too much weakened

to overcome the evils of interncine feuds—except in such places, contact with material civilisation of the West was a sufficient stimulus to rouse the people to their national self-consciousness. The history of Japan shows that the fighting element of Japan, the *Sāmaruja* or *Samāre*, was not completely exhausted by a long enjoyment of peace and prosperity within or by a weakening struggle with turbulent elements from outside, but these were being kept up by their ancient feudal system and their occasional internal feuds. The example of the fate of China and a few other countries roused it at once to national self-consciousness. We have the testimony of a great Japanese traveller, artist and historian on the point.

"The long systolic centuries—in which India, crippled in her power to give, shrank back upon herself, and China, self-absorbed in recovery from the shock of mongol tyranny, lost her intellectual hospitality—succeeded the epoch of Mahomed of Ghazni, in the eleventh century. But the old energy of communication lived yet in the great moving sea of the Tartar hordes, whose waves recoiled from the long walls of the North, to break upon and overrun the Punjab. The Hunas, the Sakas, and the Gettacks, grim ancestors of the Rajputs, had been the forerunners of that great mongol outburst which, under Genghiskhan and Tamerlane spread over the Celestial soil, to deluge it with Bengali Tantrikism, and flooded the Indian peninsula to tinge its Mussalman Imperialism with mongolian polity and art."

"For if Asia be one, it is also true that the Asiatic races form a single mighty web. We forget, in an age of classification, that types are after all but shining points of distinctness in an Ocean of approximations, false Gods deliberately set up to be worshipped, for the sake of mental convenience, but having no more ultimate or mutually

exclusive validity than the separate existence of two interchangeable sciences. If the history of Delhi represents the Tartar's imposition of himself upon a Mahommedan world, it must also be remembered that the story of Baghdad and her great Saracenic Culture is equally significant of the power of Semitic peoples to demonstrate Chinese, as well as Persian, civilisation and art, in face of the Frankish nations of the Mediterranean court. Arab chivalry, Persian poetry, Chinese ethics, and Indian thought, all speak of a single ancient Asiatic peace, in which there grew up a common life, bearing in different regions different characteristic blossoms, but nowhere capable of a hard and fast dividing-line. Islam itself may be described as Confucianism on horse-back, sword in hand. For it is quite possible to distinguish, in the hoary Communism of the Yellow Valley, traces of a purely pastoral Element, such as we see abstracted and Self-realised in the Mussalman races."

"Or, to turn again to Eastern Asia from the West, Buddhism—that great ocean of idealism, in which merge all the river-systems of Eastern Asiatic thought—is not coloured only with the pure water of the Ganges, for the Tartaric nations that joined it made their genius also tributary, bringing new Symbolisim, new organisation, new powers of devotion, to add to the treasures of the Faith."

Referring to the rise of Japan itself the same author says, "We saw India, the holy land of our most sacred memories, losing her independence through her political apathy, lack of organisation, and the petty jealousies of rival interests—a sad lesson, which made us keenly alive to the necessity of unity at any cost."

A solitary instance like that of Japan, it is true, can not prove a general statement. But what about, China, Siam, and Persia, whose internal property and peace has

been rather shaky ? It may be these are just now in the process of awakening.

India which has been the mother of Asiatic Civilisation and culture was the first to realise and assert the highest type of national Self-Consciousness known to Asia. No body can deny that it is conscious of it even to-day. The fundamental law of evolution is that every point in its undulatory wave-line involves the whole of its past course and potentially holds the whole of the future. This law of science translated into the language of history would mean that the present is not only the whole history of the past but is the father of the future Both the past and the future have their messages to the present. The message of the past is contained in the ancient teachings of the Vedas and the Vedantas and in the life of the nation. The ancient seers of the Vedas have given full expression to their sentiment of nationality in their spiritual teachings. Every Vedic God, Agni, Indra, Varuna, Mitra or Aditya, Rudra, Brahmanaspati has a national significance either as representing the national strength, national wealth, national wisdom or national happiness, as representing national life, society or government in one of its phases. And sacrifice is the national worship of these gods in which all should learn to submerge their individual differences for a higher end, for the peace and prosperity of the people. The closing chant of the *Yājusha* is, "Let us be protected together, let us eat together, let us show valour together, let this be the teaching of the strong, let us not hate each other. Om ; Peace ; Peace, Peace ! !" In Mandala X Hymn 191 of the Rigveda there is found a beautiful description of the national assembly or *Samiti* of the Aryans which generally assembled to decide the election of a king or for the settlement of some such important public questions :—

"Then, mighty Agni, gatherest up all that is precious for thy friend.

Bring us all treasures as thou art enkindled in libation's place.

Assemble, speak together : let your minds be all of one accord.

As 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."

There are various other Riks wherein the whole community is described as an organic whole, each member of the organ performing his duty properly and worshipping the god of the community for the well-being of the whole.

The several gods who were the embodiments of the many aspects of the social and political life of the Indo-Aryan nation were later on ultimately reduced to the three gods of Brahma, Vishnu and Siva. Of these Brahma may be said to represent the Creative or ideal side of national life, Vishnu the protective or social and political side of national life and Siva the wisdom and strength of national life, three together representing the religion of the nation. The significance of national unity as a symbol of spiritual unity and of national freedom as a symbol of spiritual freedom becomes more patent as we come to the Aranyaka portion of the Vedas. The Devas are those that live unselfishly for the nation obeying the restrictions of religion and society ; and the Asuras are those

that are sense-bound, body-loving and selfish, whose life is always opposed to national unity and well-being. Constant feuds between the Devas and Asuras described in the Vedas may be said to represent the incessant struggle of the ancient Aryans to establish their national unity on the firm rock of unselfish spirituality. In all these struggles, we need not say, the *Devas* always came out successful at the end proclaiming the triumph of true nationality to the world. In this sense each Mantra of the Vedas may be seen to have its own lesson to teach about the national life of the early Indo-Aryans. Coming to times falling within the scope of so-called history, the *Mahabhārata* and the *Purānas* have good many things to reveal about the latter-day national life of the Indians. When Duryodhana was released by Dharma from the clutches of his Gandharva friend who defeated the army of evil-minded Duryodhana marching to destroy the Pandavas in the Aranya and captured Duryodhana himself, the enemy of his friend, to the question put to him by his Gandharva friend, Dharma replies :—"When there is quarrel between ourselves we (the Pandavas) are five and they (the Kauravas) are a hundred. When there is quarrel with another we are altogether hundred and five." This clearly shows how keen and noble was the national sentiment of unity implanted in the mind of Dharma at the time. The ordinary *Niti Sāstras* of the Indians teach that for the safety of a family a member may be sacrificed ; for that of a village a family ; for that of a community a village ; for that of a nation no sacrifice can be great.

(*To be Continued*).

THE SANKHYA IDEAL OF KAIVALYA.

We need hardly say that the purpose of philosophy is to teach man his essential nature, his relation to the universe, his ultimate end and the means to its attainment. These have always been questions of transcendent interest to mankind ever since man began to speculate about himself and the universe around him. Yet if we turn to modern books on philosophy for a satisfactory solution of these questions, we are sadly disappointed. The speculations of modern thinkers based on a better knowledge of nature and her laws are no doubt interesting so far as they are concerned with the physical universe. But with regard to these metaphysical problems which have reference to the eternal interests of the human soul, they have nothing to say. Modern thought tends either towards outright phenomenalism or towards utter repudiation of all metaphysics whatever, neither of which can satisfy the yearning of the human soul for higher knowledge. Surely, to deny the unphenomenal or to argue, that even if there be any such thing, it is impossible for human knowledge to attain it, shows the futility of modern speculations on a subject which concerns the deepest welfare of man. It also shows clearly that modern thinkers are on the wrong track, and that if they continue in the same path they can never hope to attain the object of their pursuit. The conclusion of modern philosophy seems also to confirm the conviction of the ancient sages of India that it is impossible to expect that spiritual problems could be solved by mere speculation and that a mind not trained in the methods, intellectual and practical, of the yoga Sastra cannot hope to grapple with them. Whatever it may be, it

is always a relief to turn from the dry speculations of modern philosophers to the ancient thinkers of India who are able to throw clear light on these questions which so unceasingly press the enquiring spirit of the human soul for solution.

It is well-known that of all the ancient systems of Indian philosophy, that of Kapila was the earliest. His philosophy played a prominent part in Indian thought before the advent of the Vedanta of Badarayana. It was Kapila who made the first attempt in India to systematise the philosophical ideas that were scattered in the Upanishads and his philosophy, in spite of its atheistical tendency was regarded as one of the orthodox systems on account of its importance. He was regarded as an incarnation of Vishnu; for he it was who first taught the Rishis of ancient India, the real nature of the world, the nature of the human soul and the way to emancipation. His philosophy is dualistic. He taught that nature and soul are two distinct entities by whose inter-action the whole world of animate and inanimate objects have been produced. The seer and the visible manifold are two things independent of each other, though at present in the phenomenal world, they are seen to depend on each other. It was Kapila who first taught that the universal process of the cosmos is one of evolution—a process from a state of homogeneity to one of heterogeneity—a theory which plays a very prominent in modern speculation But unlike modern philosophers, whose theory of evolution has no evident purpose, Kapila teaches that the evolution of the cosmos has a final end—the emancipation of the Soul. With Kapila, Nature like a kind mother, works not only for the enjoyment of the soul but also prepares the way for its emancipation. The human soul is a spiritual entity—a substantial intelligence—untouched by time, space or causation. It is

eternal and omnipresent ; and the process of nature tends only to the realisation of this essential nature of the human soul which is the final goal of evolution for man. According to the Sankhya philosophy, there is no evil, nothing that turns to misery, either in the essential nature of Prakriti or in the nature of the soul (Purusha). The soul is an intelligent principle subsisting in itself, independent of nature and eternal. But in the world of phenomenon, the soul thinks that it is a part and parcel of nature and on that account, capable of change and destruction. The essential and the originative cause of all misery that exists in the world is ascribed to this mistaken idea in the human mind that it is a part of nature and hence capable of change and destruction. This is called Avidya or Karma in Hindu philosophy and Kapila says that to overcome misery and attain salvation, it is absolutely necessary that this ignorance should be removed by right knowledge and realisation of the human soul.

Says the Mahabharatta "That which is without attributes can never be explained by ascribing attributes to it. Listen, however, to me, as I expound to thee what is possessed of attributes and what is devoid of them. High souled thinkers conversant with truths regarding all principles say that, when Purusha seizes attributes like a crystal catching the reflection of a red flower, he comes to be called as possessed of attributes ; but when freed from attributes like the crystal freed from reflection, he comes to be viewed in his real nature. Unmanifest Prakriti is by her nature endued with attributes. She cannot transcend them. Destitute of intelligence by nature, she becomes attached to attributes. Prakriti cannot know anything ; while Purusha, by his nature, is possessed of knowledge—there is nothing higher than myself—that is what Purusha is always conscious of. For

this reason, Prakriti although naturally inanimate and unintelligent, in consequence of her union with Purusha who is eternal and indestructible, appears animate and intelligent instead of remaining in her own nature due to her destructibility. When Purusha, through ignorance, repeatedly becomes associated with attributes he fails to understand his own real nature and consequently fails to attain emancipation."

Thus according to the Sankhya man is by nature, an unconditioned being, absolute spiritual existence, capable of subsisting in himself unaffected by nature and also capable of excercising illimitable power over nature herself. In this world of Samsara, he has forgotten his superiority to nature and in consequence considers himself a part of nature and perishable. This evil can be overcome only when man has the full assurance that he is not at all a part of nature but a purely spiritual being—a substantial intelligence. It is this right knowledge and realisation that can give salvation to the soul. Therefore the ultimate goal of evolution for the human soul is a state of Kaivalya, or Isolation in other words, existence apart from and unaffected by nature and her processes, which can be attained by knowledge and realised by the processes of Yoga discipline. In Kaivalya the soul transcends nature and attains the condition of absolute existence. It is only when it is attained to that condition, the man can say that he has established his mastery over Prakriti. The soul has then power to understand nature ; it has also the power to take up life or lay it down as it pleases, in other words, the soul has conquered life and death and has attained its final emancipation from the world of Samsara.

This is the ultimate ideal for man according to the philosophy of the Sankhya. The realisation of spiritual

manhood, is, in fact, the final end of all religions which believe in the existence of spirit apart from matter. If man is a spiritual being, it goes without saying that his final goal must be one in which he realises his spiritual nature which transcends the physical world and subsists in itself. According to the Vedanta also, Kaivalya--Isolation of the spiritual man, in other worlds, the conscious existence of the soul apart from nature—is a very important stage in the evolution of the Soul, though not the highest. The Sankhyas believe in the plurality of Souls and have no faith in the existence of one universal principle--Paramatman—which unifies the manifoldness of Prakriti and Purusha. Brahman is the one life and light of the whole universe and the manifoldness of the Souls is only an expression of the inner unity of the Universal Brahman.—Hence according to the Vedanta, the final stage cannot be Kaivalya—Isolation and Mastery of Nature—but the realisation of the essential spiritual unity of the whole universe of soul and matter. This is the highest goal for the soul of man—the realisation of the ultimate unity which underlies the manifoldness of the phenomenal universe.

However, it was Kapila who first taught the world that man is a spiritual being and transcends nature, and that he could, by right knowledge and Yoga attain to a realisation of his nature even in this life. He even went so far as to say that a belief in God is not necessary for the highest realisation of the human soul. Even atheism is not a bar to the realisation of this end, but the conviction that man is no part of nature but a substantial spiritual entity is absolutely neccessary without which it is impossible that he could rise beyond the physical nature to the realisation of spirit. Pantanjali—the founder of the Yoga system—accepted in toto the conception of the final end of man taught by Kapila. Though his teachings are

theistic, yet his God has nothing to do with the nature's processes which take place according to her own laws. He only acts the part of a Guru—eternal and omnipresent—who helps by his teaching and example the human souls in the attainment of their emancipation. Kapila's doctrine of Kaivalya has been accepted by all the thinkers of India and the Vedantins only improved upon it. They found that the dualism of the Sankhyas is philosophically untenable and that a principle of Unity—Brahman—is necessary for the unfication of the variety in nature and souls. Their Moksha, however, includes the Kaivalya of the Sankhyas and marks the final stage in which not only the Spiritual nature of the Soul but also its unconditioned existence as Sat-chit-Ananda is comprehended.

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Glory of Bhakti.

Bhakti means a real search after God, a search beginning, continuing and ending in love. Bhakti is greater than Karma, greater than Yoga, because these are means intended for an object in view, while Bhakti is its own fruition, its own means and its own end. The one great advantage of Bhakti is that it is the easiest, and the most natural way to reach the great divine end in view. Bhakti is divided into two parts. The one is called the preparatory and the other is the supreme. The preparatory Bhakti is the first stage in which a person loves his Ishta Nistha (chosen ideal) and the Supreme Bhakti is the last stage in which a Bhakta loves the god for love's sake without hating other persons' ideals. In all our yogas renunciation is necessary. This is the stepping stone and the real centre and the real heart of all Spiritual culture—renunciation. Here real religion begins. When the human soul draws back from the things of the world and tries to go into deeper things when man, the spirit which is here somehow being concretised and materialised, understands that he is hereby going to be destroyed and to be reduced into mere matter; and turns his face away from matter; then begins renunciation, then begins real spiritual growth. The Karma-Yogin's renunciation is in the shape of giving up all the fruits of his actions; he is not attached to the result of his labors; he does not care for any reward here or hereafter. The Raja-Yogin learns the lesson of renunciation through his own experience of Nature. The Jnana-Yogin has the harshest of all renunciations to go through, as he has to realise from the very first that the whole of the solid-looking nature is all an

illusion. He has to understand that all that is any kind of manifestation of power in nature belongs to his soul, and not to nature.

Of all renunciations the most natural is that of the Bhakti-Yogin. Here there is no violence ; the Bhakta's renunciation is easy, smooth, flowing, and as natural as the things around us. We see the manifestation of this sort of renunciation, although more or less in the from of a caricature, every day around us. A man loves his own city, then he begins to love his country, and the intense love for his little city drops off smoothly, naturally. Again a man learns to love the whole world, his love for his country, fanatical patriotism drops off without hurting him. Uncultured man loves the pleasures of the senses intensely as he becomes cultured he begins to love intellectual pleasures, and his sense enjoyments become less and less. When a man gets higher than the plane of the intellect, higher than that of mere thoughts, when he gets to the plane of spirituality and of divine inspiration he finds there a state of bliss compared to which all the pleasures of the senses, or even of the intellect are as nothing. When the moon shines brightly all the stars become dim and when the sun shines the moon herself becomes dim. The love of the pleasures of the senses is all made dim and thrown aside and cast into the shade by the love of God Himself. That love of God grows and assumes a form which is called para-Bhakti, or Supreme devotion. A devotee must be pure in mind. Without the purification of his mind he cannot reach the goal. He should avoid the company of vicious people but at the same time he should not hate anybody He ought not to go astray from the truth even at the time of imminent danger but stick to the truth. When such a devotee firmly determines not to go against his conscience,

certainly, the lord who rules the whole universe will protect him from all danger.

Swami Vivekananda rightly said that "whenever there is any bliss, even though in the most sensual of thnigs, there is a spark of that eternal bliss which is the Lord Himself." Even in the lowest kind of attraction there is the germ of divine love. One of the names of the Lord in Sanskrit is Hari and this means that He attracts all things to Himself. When we see a man going after a beautiful face, we should not think that it is the handful of arranged material molecules which really attract the man. Behind those material particles there must be and is the play of divine influence and divine love. The ignorant man does not know it but yet consciously or unconsciously his attractions derive their power from God Himself. The Lord is the great magnet and we are all, like iron filings, all of us, being constantly attracted by him, and all of us are struggling to reach him. These struggles are not intended for selfish ends. The Bhakti-Yogin knows the meaning of life's struggles. He has passed through a long series of these struggles, and knows what they mean and earnestly desires to be free from the friction thereof; he wants to avoid the clash and go direct to the centre of all attraction, the great Hari. This is the renunciation of the Bhakta; this mighty attraction in the direction of God makes all other attractions vanish for him; this mighty infinite love of God which enters his heart leaves no place for any other love to live there. He sees divinity every where. Such a person will never hurt any one, his mind does not react in the form of hatred or of jealousy. He alone has attained that supreme state of love commonly called the brotherhood of man. He sees no distinctions. He alone has the right to say that all forms and symbols are useless to him as aids to religious realisation.

Here are some of the forms in which love manifests itself. First there is reverence to temples and holy places. He is worshipped there, and His presence is associated with all such places. Why do people in every country pay reverence to teachers of religion ? It is natural for the human heart to do so, because all such people preach the Lord. At bottom, reverence is a growth out of love, we can none of us revere him whom we do not love. Then comes Priti, pleasure-in-God. What an immense pleasure men take in the objects of the senses ! They go anywhere, run through any danger to get the things which they love, the things which their senses like. What is wanted of the Bhakta is this very kind of intense love which has however to be directed to God. How can we love the *vyashti*, the particular, without first loving the *samashti*, the universal? God is the *samashti* the generalised and the abstract univerasal whole ; and the universe that we see is the *vyashti*, the particularised thing. To love the whole universe is possible only by way of loving the *samashti*—the universal—which is, as it were, the one unity in which are to be found millions and millions of smaller unities. True love does not know any bargain. God is fit to be loved so the Bhakta loves him. He devotes his mind to God. He cares not even for mukti—freedom. But his mind having been purified he gets always the calmness which a man who has not controlled his mind can never even dream of. If he wishes to do some work he will perform it without any attachment but with more vigour than an ordinary man and consequently the result will be glorious. While he is working, his mind will never go astray from his work. Such devotees are always able to lead mankind to righteousness.

VASUDEO R. TENDOOLKAR.

EXTRACT

THE PHILOSOPHY OF SYMPATHY.

A LAY SERMON.

By C. L. VESTAL.

For a long time there has broadened and deepened for me the significance of this term *sympathy*. Familiar it is to everybody, as far as mere dictionary definitions go, but in its individual and sociological content it is only beginning to be recognized here and there. Of course we occasionally find a rare personality which, by its deep understanding and appreciation of sympathetic values, has gathered around it a few disciples, and there is formed a center from which the leaven of social sympathy radiates, and it is well that we sometimes try to give expression to our conception of its meaning for us. So for a little space I ask sympathy while I try to put into words something of the content—for me—of the term sympathy. And if you find in my ideas a differing from your own interpretation of this subject, I beg of you to remember that in delineating a new concept it is often difficult to find a word expressing the precise shade of meaning one is after. Therefore take to yourselves the privilege of editing my vocabulary.

My aim is to show the principle involved in what we commonly understand as sympathy is not limited to men and women, is not even limited to life as a whole, but is a universal, cosmical one, one which the physicist would call a fundamental attribute of ether. By the principle of sympathy in the ether I mean that inherent force or energy which makes it get together into centers of condensation and become morphous, that is, to take on form,

and thereby make creation. As our human sympathy—by which I mean response to mood and feeling—binds us together, so the cosmic sympathy in the ether coagulates it, so to speak, into atoms, the atoms into molecules, and then the molecular motion becomes shortened, curtailed, into stars and sun and planets and satellites without number. After that we have the marvelous combinations of the atoms and molecules into the forms of life, "from monad to man," as the old phrase so comprehensively puts it. All these, as science would have us believe in the present stage of knowledge, are only the manifestations, morphisms, of the primal etheric substratum. And the great motive principle which prompts it I wish to call the cosmic sympathy. It is the all-permeating network of love threads which binds together creation in what we call a universe, which entitles it to be called cosomos instead of chaos

This cosmic symgathy takes as many forms as do nature's creative forces, for it is the motive power of all. It matters not whether that upon which it operates be organic or inorganic, its content is in general the same—to make for an easier, less frictional activity for all the multiplying motions of the universe. It is manifest in the affinity of the chemist's hypothetical atom as surely as in the closest of human ties. And when the atoms combine to make the molecules of life we see the working of the same eternal principle, the total number recognizing, as it were, the need for consideration for each other in order to form a harmonious whole. When we come on up the scale into human society there is apparent the same all-potent law. The fact that social combinations are formed primarily upon a utilitarian basis does not derogate in the least either the strength or nobility of the principle itself. The essential thing in this connection

is the feeling of need by one individual toward all the others. It is manifest first in the composition of life itself. As we begin to ascend the ladder of evolution it branches as does the tree of life, and in the higher forms it becomes more and more definite and specialized. But it matters not whether as physicists and astronomers we call it gravitation, or as chemists we call it affinity, or as biologists we call it life-intelligence, soul, or as philosophers we content ourselves with calling it the Great First Cause, or in a religious mood we call it God—as men and women in social relations we know sympthy to be a part of it.

Now if this sympathetic principle runs throughout all things, making them a unity, a universe, it means not only that each form of life is an organism in itself, but that the order of life to which it belongs is an organism no less. Not only, then, are human societies and groups organisms here and there and yonder, but the whole of humanity is an organism also. Further, the organism reaches out to include not only human life, but all life—the whole biotic seheme. And since investigation is showing more and more that the great gap which was once thought to separate the organic from the inorganic does not exist, we shall have to extend our organic plan over the whole world, so as to include geology as well as biology, From this it would logically have to be extended over the whole solar system, and at last over every other solar or stellar system. Why not? Perhaps the whole figure does sound somewhat fantastic, but I verily believe there is more truth than poetry in it. For if all things be at bottom a unity, as our whole modern method of thought and action seems to assume, then the idea of the cosmos as a vast organism is not so far-fetched as it might at first glance seem.

Although in seeking the origin of the sympethetic principle we must look for it coevally with that of the universe, yet as evolution proceeded the manifestation of this sympathy became higher and more definite. It holds together the ether in atoms and molecules, and these in the various forms of being—"the heavens and the earth and all that in them is." When life began to appear on the surface of the deep the cosmic sypathy was manifesting itself more completely than before, and has so far been in that form something of a bafflement to science. As life developed, sympathy rose more and more into prominence with it. Following it more closely along its way toward human consciousness, perhaps we find its first emphatic recognition by life at the evolutional point where sex appears. Here it begins to bear a faint resemblance to that response of uplift and aid which we know as human sympathy. Sympathy begins where society begins, for social life of any kind or degree is impossible without it. But society proper arises with the appearance of sex. When two individuals must remain together for a time in order to fulfill the law of race preservation, that means the beginning of association. Moreover, when each one is dependent upon the other for the satisfaction of a primal need, there must of necessity be some degree of consideration for each by the other, and that means the manifestations of sympathy, crude, we might call it, but replete, nevertheless, with more than all the possibilities to which our highest society has yet attained. As the organism rose in the scale of social development experience may have taught it that whatever affected its partner might have a similar effect in kind upon itself, or, more likely, deprive it of that other. Thereby the principle of sympathy was enforced. This may be called the first, and also the less important, lesson learned by the

life germ. The second and more important was that whatever affected its partner would have not only an effect upon itself, but would also affect the offspring, that is, the race, as well. The ratio of importance between these two lessons may be roughly expressed as that between the individual as such and that of the race as a whole. It is the principle of sympathy which insures the operation of the law of the greatest good to the greatest number. The two sexes in the lower forms have consideration for each other because they must have for a progressing race result. In other words, the feeling of sympathy arose to make the individual help to look out for the future of his race. It became an instinct long before it reached man, and it is no less an instinct with him. Any human who has it not is to be pitied. He is what the French, in their drawing-room language, would call *de trop*. He has no place in the world of men and women.

To analyze a little more closely the part sympathy plays in human affairs we must begin farther back than the direct manifestation of it. I shall not be misunderstood in asserting that a certain large form of selfishness is at the basis of all life, from bottom to top. The old axiom says that "self-preservation is the first law of nature." The individual must be preserved, at least until after it has exercised the reproductive function, if the whole race is to survive. But the idea I wish to emphasize here is, that just in this lies the perfectly natural origin of egoism. It is obvious that the individual must make self the first consideration for a time. Beginning in the impulse to food-getting, this primal egoism gradually increases in complexity with the growing demands of the evolving life, until it reaches the height of supreme arrogance and unfeeling selfishness which we see in the darker aspect of the commercial world. In itself it is a

necessary factor in human activities, but it may and does easily become exaggerated, perverted, until, instead of becoming the salvation of the race, it is a worm eating at its heart. It is this perversion of it which has given rise to the social question, the distribution of wealth, with all its conflicts between labor and capital, its heartrending contrasts between the criminally rich and the inefficient poor, between "conspicuous waste" and obscure starvation, and labor paid according to "the law of the lower limit." And yet the unperverted principle is one of the fundamental conditions of existence.

It goes without saying that the second most fundamental law of life is that of reproduction. Though the individual does survive, it must reproduce its kind if life as a whole is to continue. But this very act invariably requires of the parent some sacrifice on the part of self. Part of the adult is given up to form the young. Even in the lower creatures which may reproduce simply by fission, as in the bacteria, where the individual simply breaks in two, this sacrifice obtains, for the individual as such absolutely ceases to exist. It is no longer one, but two, neither one of which is the parent. In this case I wish to emphasize the idea that any action which requires of the individual any sacrifice of self, or any part thereof, for another, has in it the element of altruism. So we see that both these impulses, the primal egoism and the primal altruism, are inextricably bound up with the very prerequisites of the continuance of life. It is this primal altruism, beginning in the impulse to reproduction,—which every living organism nearing adulthood manifests at some time or other,—which is responsible in the main for the social institutions of marriage and family, the home, the school, and much of the product of creative art—not only the more technical arts in

the esthetic sense, but also the more utilitarian arts, as architecture and manufacture. But like the primal egoism altruism may become degenerated, perverted, so as to work destruction. To cite a conspicious example: it is a combination of the preversion of both these instincts which makes the social evil of prostitution.

But the relations of these two instincts must in some way be adjusted. Moreover, there is an attempt at such adjustment throughout all forms of life. In the lower orders this attempt is very crude, as when, for example, the female cod lays several million eggs annually, perhaps five or six of which eggs may hatch young which will come to maturity. What an enormous waste, because of the undeveloped state of the sympathetic principle! To show how much more efficient the human adjusment must be: Alexander Sutherland, who has written what may be considered a very scholarly work, *The Origin and Growth of the Moral Instinct,* has made a very careful, and withal a very conservative mathematical estimate, in which he decides that if the human race were subjected to the same rate of destruction as are fish, simply by other fish, in the sea every second of time, it would be absolutely wiped out of existence in the space of four seconds! So we see that our adjustment between these two principles must be not only strong, but must not have quite so much lost motion as this shows. Now in human society I conceive that adjustment to be accomplished by the principle of sympathy. Sympathy is the fulcrum which maintains such balance as there is between these two primal impulses. It is the check which keeps each one from exercising itself to the destruction of the other as evolution progresses. It is gradually lessening that tremendous waste in the preservation of the species which characterizes all the lower orders, and the human itself not a little.

It seems to me that the thing to strive for in all this is to seek to make the higher and nobler manifestations of sympathy more and more reflex and instinctive. Undoubtedly that is the safest and surest way. Men and women will not act without some end in view. We are part and parcel of the universe, and therefore it is entirely impossible that any one of us should perform an act which has not in some way, in some degree, consciously, subconsciosuly, or unconsciously, an effect upon himself. Both these motives for action there must be, so surely as we are of the universe as well as in it. Let us suppose that we are face to face with a given situation. Just a moment of introspection will convince us that we are experiencing a painful or pleasurable nervous state, the degree varying with the intensity of the stimulous So perhaps we will put ourselves into the circumstances of the moment and co-operate altruistically with another to whose mood we are responding, because we see that, though it may cost us some sacrifice, we shall be made much more uncomfortable by "conscience" if we do not. Or perhaps judgment comes in and we are thus made to deliberately choose the less of two evils. In this case we have the primal egoism, which in general always takes the line of least resistance, becoming, in its external manifestation an act of altruism. And this brings out the essential difference between egoism and altruism: the first has always to do with motive, the second with action. So the question is not, can the selfish motive be entirely evolved out of existence, but it is, which of these two impulses shall be most manifest in action? An intelligent selfishness may result in actions of the greatest benefit to society. Since in the universal order of things both these motives must exist, the end to strive for is to seek to make the altruistic phase more and more instinctive.

And I thoroughly believe that this is being done. In spite of the greed and corruption which appear like dirty foam upon the surface of our national life, there has been an increase of emphasis upon the sympathetic principle. I believe that our world is still on the course of evolution, and that the era of devolution has not yet set in. There is scarcely space here to enter into a citation of examples, but they are to be seen all around in the society of to-day. What I do wish to give are a few of the general reasons which have brought about this increased sympathy with the cosmic out look, in recent years.

The first thing which comes to our minds is the fact that some years ago man discovered that his relations to the animal world below him were those of ancestral kinship. Naturally from this he saw himself in a new light He began to see that he had some things by virtue of heredity which he had been wont to regard as gifts of Evil One. He began to see that his brother man had some defects for which he should be sent to the hospital rather than to the gallows. To his atonishment he began to harbor the suspicion that every imagination of his heart was not evil continually. Gradually he is coming to believe that instead of having irrevocably fallen he is inevitably rising, and that it lies with him to increase or retard the rapidity of that rise. He is learning to believe in a God of law rather than a God of caprice. He was perhaps somewhat shocked to find that in all scientific probability he was better than his ancestors, ethically and religiously as well as mentally and materially.

But with all this knowledge of his metazoic, yes, of his protozoic, ancoestry, he has not been content. He forthwith began to desire something deeper. He began to be curious as to what he was made of. So he put himself in a testtube, and found that the same carbon, the

same hydrogen, the same oxygen and nitrogen, which go to make up the earth and air and water about him also go to make up his own body cells. And not only the cells of his body, but also the cells of all organisms of which he has any awareness. Here was a revelation indeed. But even with this he was not satisfied. He made an instrument called a spectroscope, experimented with it a bit here on the earth, then turned it toward the heavens, and discovered that these same elements are scattered in tremendous quantity throughout celestial space—in star and sun and world without limit. Here was the climax of all revelations. Here is the point at which man discovered that he is not only in this universe, but of it as well. Here is the starting-point for an all-embracing sympathy with every bit of environment which impinges itself upon us.

It is in proportion as we look away beyond the confines of our little world-nest to our kinship, not only with all humanity, though that is the noblest and highest, but with all created things, that we find our God. For are we not literally of the same ancestry with it all? We have no special peculiarity of roigin upon which to pride ourselves. Whatever peculiarity may appertain to us has its basis in form and not substance. We are made in the image of God, yes, but so is all the rest of creation. It is in a recognition of this that there lies the truest sympathy, the sympathy which enables us to judge the conduct of man to man more understandingly, that is to say more sympathetically. We have no valid reason for believing that our world is other than just one of a vast family, just a child of one generation, of which there have been countless predecessors, evolving and cooling to devolve again, each capable of reproducing its kind only, like the seed, by commingling once more with its parent cosmic

dust. And perhaps each, in its own history of birth and decay, will evolve a form of its own matter, having the characteristic which we have presumed to arrogate to a special type of evolutional product, and called life. And this life will, by that very characteristic, be endowed with an insatiable curiosity to find out whence it came and whither it goes Therefore it will begin at the very bottom of the ladder of experience and work its way toward the top, with infinite, sickening, though perhaps not disproportionate loss, until mayhap it will finally, in all its millions of generations, evolve to a realization of its own insignificance in space and time Though it may be that such a recognition at first almost overwhelms one with a desolate sense of humanity, yet it is the door which leads into the light of the inner meaning of it all, until once in we feel like exclaiming, with a gesture inclusive of the whole universe : "See who and what are my fathers and mothers, my brothers and sisters! Yonder dimmest, most distant star is of our substance with me, and the tiniest ant beneath my feet is a fellow creature in very truth! I have found GOD, the Great Eternal Sympathy!"—*The Open Court.*

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Notes and Thoughts.

H. Cushing Tolman, of the Vanderbilt University of Nashville, Ten., has published a new translation of the Behistun Inscription, containing a few specimens of the original Persian text, and a great number of critical notes. He has made this new version upon the basis of a recent re-examination of the rock, and he has succeeded in presenting it in a clear and readable English text. We will add for those not versed in Persian lore that it is one of the most important documents of history being a statement made by Darius himself as to his government, his principles of government, his religious convictions, the story of his accession to the the throne, and also his advice to other kings who would rule after him.

* * *

We are sorry to note that the "Vedanta Bulletin" of New York, will not be issued hereafter for lack of funds. It was doing good service to the public and was the only journal of its kind in the West. We trust the American Vedantins will not thus allow it to deter long but will find the necessary ways and means to impose fresh life into it.

* * *

We take the following letter of the late Swami Vivekananda to an American lady as published in the Vol. III No. 1 of the Bulletin.

UNPUBLISHED LETTER BY SWAMI VIVEKANANDA.

Dear Madam.

We have only to grasp the idea of graduation of morality and everything becomes clear.

Renunciation—non-resistance—non-destructiveness—are the ideals to be attained through less and less worldliness, less and less resistance, less and less destructiveness. Keep the ideal in view and work towards it. None can live in the world without resistance, without destruction, without desire. The world has not come to that state yet when the ideal can be realized in society.

The progress of the world through all its evils is making it fit for the ideals, slowly but surely. The majority will have to go on with this slow growth, exceptional ones will have to get out to relize the ideal in the present state of things.

Doing the duty of the time is the best way and if it is done only as duty does not make us attached.

Music is the highest art and to those who understand the highest worship.

We must try our best to destroy ignorance and evil. Only we have to learn that evil is destroyed by the growth of good.

Yours affectionately,

13th Dec. '96. VIVEKANANDA.

* * *

It is a pity that the Rev. Gibson Smith is being persecuted in New Zealand for his theory of the atonement, as set forth in his book, *The Christ of the Cross*. In a sermon lately preached at Wellington, he gave an account of the book. He Says :—

I was sitting at my desk writing to a friend, when suddenly it seemed as though the little room were filled with light inexpressibly soft and beautiful. I knew perfectly well that there was no real light there, yet I found myself looking up to the roof as if to trace its source. It

seemed as though a beam of this spiritual light pierced straight into my heart, and struck upon something there which immediately glowed into a similar light and began to show full beams of shining, dazzling radiance. At the same time, though no words were spoken, this meaning was revealed to my soul just as though it had been uttered in actual words, "God loves you for the Christ within you." Ineffable heavenly love flowed in upon my soul, and more than satisfied its hunger, and with the love itself came also the truth. Above love there was a message to my understanding as well as my heart. That the spiritual world, which formerly had seemed almost a chaos of perplexities, was revealed to me as a world of holy and beautiful law, in which nothing happened by chance or without a reason, and with a quiet, inexpressible joy I saw all the dark things grow plain and clear, and testify to the reasonableness of the truth of God.

* * *

The sum and substance of all religion is realization. Religion is not in talking, not in studying the scriptures, nor in going to churches and temples. It is being and becoming. When Christians will follow in the footsteps of Jesus the Christ and practice the wonderful lessons taught by Him, then alone will they become truly religious. When Buddhists will imitate the life and teachings of their great Master, who was embodiment of universal love, non-injuring and supreme renunciation, then will they serve their ideal truly. When Vedantists will realise the great saying of their sages: "Thou art that," then true peace and harmony will come. When religion will become a matter of realization this whole universe will become an abode of peace, the temple of all All-Blissful Lord.

One thing we must always keep before our view and that is that the Infinite Being is one, though He may have innumerable names and forms to suit His various children. Now what can be the true meaning of the Lord when he says: "I am the way"? This saying must come from the spirit of infinity. Otherwise who could ever claim such a thing? I am one without a second. I am the only light and path to porfection. Those who follow me grovel not in the darkness of ignorace. So those who obey Him carry out the true spirit of religion, because all paths are laid by Him and lead to Him "Whenever there is a decay of religion, and a rise of irreligion, then do I manifest Myself for the protection of the good and the destruction of evil and for the readjustment of religion I come down again and again in every age."

* * *

"Thousands of years ago, there were men who said as plainly as could be done or desired that God was *Omnipotent*; but surely every one who believes in God will acknowledge that the discoveries of modern Astronomy give more overwhelming impression of divine power, then either healthen sage, or Hebrew psalmist can be imagined as possessing. It is ages since men ascribed perfect wisto God; but all discoveries of science which help us to understand how the earth is related to other worlds,—how it has been brought into its paesent condition, how it has been stocked, adorned and enriched with its varied tribes of plants and animals,—and how these have been developed, distributed and provided for,—must be accepted by every intelligent theist, as enlarging and correcting human views as to God's ways of working, and consequently as to His wisdom"—*From Dr. Flint's Theism.*

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WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER XVII.

Through pointing out the classification of the Devas and the Asuras it has been taught that the knowledge of the Truth (*Sattva*) to be attained and the knowledge of the means of attaining it, have their sole root in the *Vedas*. Now (in this chapter) the fruitlessness of works which are other than those prescribed in the *Sāstras* by reason of their demoniac character, and the triple quality of those prescribed in the *Sāstras* on account of the *gunas* or the modes of *prakriti*, and the merit of those conclusively established from the *Sāstras*, are taught.

Of this, (here) not understanding the fruitlessness of works not prescribed in the *Sāstras*, Arjuna questions with a desire to enjoy the different kinds of fruits arising from sattva and other *gunas*, in performing sacrifice and such other forms of worship which are not prescribed in the Sastras but are actuated by faith (*Sraddha*) :—

Arjuna said :—

1. But what is the state, O Krishna, of those who leaving aside the ordinance of the *Sāstras* sacrifice endowed with faith? Is it (the mode of) *sattva*, or *rajas*, or *tamas*?

Leaving aside the ordinance of the *Sastras*, whoever sacrifice endowed with faith, what is their state? Is it *sattva*, or is it *rajas*, or *tamas*? Here state (*nishtha*) means the state of existence (*Skruti*). Because it is the condition in which one is situated, *sattva* and other *gunas* alone are here mentioned as *nishtha* or state. The meaning is,—are they situated in the state of *sattva*? or else in that of *rajas*, or else in that of *tamas*?

Thus asked, the Lord, bearing in mind the fruitlessness of the faith in works not performed in accord with the *Sastras* and of the sacrifices and other kinds of worship inaugerated by such a faith, and in order to elucidate that to sacrifice and such other works alone done in accordance with the *Sastras* there exists the character of threefoldness arising from the *gunas*, teaches here the threefoldness of character of the faith which accords with the *sastraic* injunctions :—

2. Of the embodied beings, the faith is of three kinds. It arises from the natural tendency (of a being) and is characterised as that which is derived from *sattva*, that which is derived from *rajas*, and that which is derived from *tamas*. Hear it (as such).

As pertaining to all embodied beings the faith (*sraddha*) is of three kinds and it arises from the natural tendency of a being. *Svabhāva* or natural tendency is the condition peculiar to one's own nature. This peculiar tendency (*ruchi*) of nature is due to the unconscious subtle impressions (*vāsana*) of previous births. Whereever there is the tendency there the faith takes birth; for faith

(*sraddha*) is the rapid pursuit of a means attended with the confidence that this means (surely) accomplishes one's own desired object *Vāsana* (unconscious subtle impressions), *ruci* (tendency) and *sraddha* (faith) are the attributes of the mind (*ātma-dharma*) arising from the association (of the soul) with the *gunas* or the mode of *prakriti*. The *sattva* and other *gunas*, which are the products of *vāsana* and such attributes or *dharmas* of the mind, and are the functional activities (*dharmas*) of the body, the senses and the internal organs of perception (*antahkarana*) in regard to their objects,—they are ascertainable only by means of their results. The meaning (of this) is that they (*vāsana* and other *dharma*) are only a matter of experience of the body and other organs which are endowed with *sattva* and other *gunas*. And hence this *sraddha* is of three kinds—that which is derived from *sattva*, that which is derived from *rajas*, and that which is derived from *tamas*. Hear, then, this *sraddha*, that is, whatever is the nature of this *sraddha*, hear that nature of it.

3. The faith of every person is in accord with his internal organs (*antakkarana*), O Bhāratā. This person is a poooduct of faith; whatever faith a person is made of, such an one alone he is.

Sattva is the *antahkarana* or the internal organ of perception. The faith of every person is in accord with *antahkarana*, that is, with whatever *gunas* his *antahkarana* is endowed with in accordance with the same his *sraddha* (faith) is produced. The word, *sattva*, is intended to indicate the body, the senses and such other organisms mentioned before. This person is the product of faith. He is the product of faith (*sraddhāmaya*) means he is modification or *parināma* of faith. Whatever faith a person is made of, that is, whatever kind of faith a person

is endowed with, such an one aloue he is, that is, he is the modification, of the *sraddha* of such a kind What is mentioned is that if he is endowed with faith in regard to good *karma* he becomes the attainer of the fruit of good *karma*; and hence the attainment chiefly follows one's faith.

The same is fully explained :—

4. Men of *sāttvic* mood worship the gods; men of *rājasic* mood, the Yakshas and the Rākshasas; other men of the *tāmasic* mood worship the spirits of the dead *(Pretas)* and the bands of ghosts *(Bhūtaganas)*.

Men in whom the *sattvaguna* is predominent and who are endowed with the faith derived from *sattva* worship the gods. What is said is that the faith in regard to the performances of sacrifices to the gods which is productive of superior happiness and is unmixed with pain, is that which is derived from *sattva* or *sattviki*. Men of *rājasic* mood worship the *Yakshas* and the *Rākshasas*. Other men of *tāmasic* mood worship the *Pretas* or the spirits of the dead and the *Bhūtaganas* or the bands of of ghosts. The meaning is that the faith derived from *rajas* is productive of short lived pleasure mixed with pain; and the faith derived from *tamas* is productive of extremely shortlived pleasure which is almost pain.

That there is superiority of fruition as arising from the *gunas*, only in the case of sacrifices and such other works performed in accordance with the *sāstras* and endowed with faith, and that there is not even a modicum of pleasure whatsoever in the case of austerity, sacrifice, and the like, which are performed not in accordance with the *sastras* by reason of these being contrary to my commandments, but on the other hand there is only harm,—thus making clear what was already in His mind to this effect the Lord says :—

5. Those men who undergo the practice of hideous penances not ordained by the *sāstras*, possessed of ostentation and selfishness and prompted by the force of sensual desire and passion,—

6. The weak minded fools who waste away the aggregate of elements placed in their bodies and me likewise that dwell within the body—know these to be of demoniac conviction

Those men who undergo the practice of the hideous penances not ordained by the *sāstras*, even though these be extremely hideous, that is, because this is intended to indicate other practices of the kind, who practice sacrifice and such other observances which are very much wearisome and not ordained by the *sāstras;* and who, possessed of ostentation and selfishness and prompted by the force of sensual desire and passion, waste away the aggregation of earth and such other elements placed in their bodies, and likewise me, that is, the individual soul constituting a portion of me who dwells within the body, and thus undergo austerities and perform sacrifices and such other works,—know these to be of demoniac conviction. Demoniac conviction is the conviction of the Demons are the Asuras. The Asuras are, indeed, those who are contrary to my commands. It has already been said to the effect that to these there is no connection what-so-ever with a modicum of pleasure even, but they fall into the den of evils stated in tho passage—"They fall into a foul hell."—[XVI. 6.].

Then the superiority arising from the *gunas* in the case of sacrifice and such other acts performed in accordance with the *sāstras*, which alone is the subject on hand is treated of at length. Therein the threefoldness of food (*āhāra*) is first stated because the preponderance of *sattva* and the other *gunas* has its root in food. To this effect

it is declared by the *srutis* thus :—"The mind, my dear one, is indeed, made of food." [*Chh. Up* VI. 5. 4.]; and "When the food is pure, the *sattva* element becomes pure."—[*Chh. Up.* VI. 26. 2]

7 But even the food which is dear to all beings is threefold, and likewise the sacrifice, the austerity, and the giving of gifts. Listen to this distinction of theirs.

Even the food which is dear to all classes of beings is threefold on account of its connection with the three *gunas* headed by *sattva*. Likewise the sacrifice is also threefold; so also the austerity and the giving of gifts. Listen to this distinction of theirs, that is, listen to this distinction which is said of them—the sacrifice, the austerity, and the giving of gifts—by way of their divisions into *sattva* and other *gunas*.

8. The foods which foster the growth of vitality, mental vigour, strength, health, happiness and love and, which are agreeable, are dear to men of the *sattvika* nature.

To one who is possessed of the *sattva* quality, the foods of *sattvika* nature are dear. The foods which are of *sattva* nature foster the growth of vitality (*āyus*) They again foster the growth of mental vigour (*sattva*). *Sattva* means the *antahkarna* or the internal organ of perception; hence by the word *sattva* the knowledge which is the product of this internal organ is here taught, beause as taught in the passage—"From *sattva* knowledge is produced." [XIV 17]; *sattva* gives rise to the development of knowledge. Even the foods which have the properties of *sattva* give rise to the growth of knowledge. Likewise they cause the growth of strength and health and also the growth of comfort and love. At the time of digestion they themselves increase the feeling of happiness. Similarly through the understanding of acts productive of love,

they foster love. The foods which are savoury, that is, full of oil, substantial that is, of lasting result, agreeable, that is, specially pleasant,—these foods of *sattvika* quality which are of the aforesaid classes are dear to a person of *sattvika* nature.

9. The foods which are bitter, sour and salty, and excessively hot and pungent, reduction, and inflaming are what are liked by a man of *rajasik* nature and are productive of pains grief and disease.

The foods which are bitter, sour and salty, and excessively hot, pungent, reductive, and inflaming are what are liked by a man of *rajasik* nature and are productive of pain grief and disease.

The foods which are bitter, sour and salty and excessively hot, pungent, reductive and inflaming, are the foods which have the taste of bitterness, the taste of sourness, too much of salt in them and are excessively hot, excessively pungent, causing the feeling of dryness or reduction and of burning. Excessively pungent foods are those that are difficult to eat on account of their excessively cold, hot and such other kinds of tastes. Reductive foods are foods productive of the feeling of dryness or reduction. Inflaming foods are foods productive of the feeling of inflamation or burning. The foods of these kinds are what are liked by a man of *rajasik* nature. As these foods are also of the nature of *rajas*, they foster the growth of pain, grief and disease and are stimulative of the further growth of *rajas*.

10. That which is over-kept, devoid of savour, stinking and stale, which is likewise the leavings (of another) and unfit for sacrifice, is the fare dear to men of *tamasik* nature.

That which is overkept, that is, which is kept over for a long time, which is devoid of savour, that is, which

has lost its natural taste, stinking, that is, possessed of bad odour, stale, that is, has attained a different taste from lapse of time, the leavings of another, that is, the remains left after eating, by others such as the master and the like, unfit for sacrifice, that is, which is not the remains of a sacrifice,—the fare of this kind which is of *tāmasik* nature is dear to men of *tāmasik* quality. The fare (*bhojana*) is the food which is eaten. The *tāmasik* food is stimulative of the further growth of *tamas*. Therefore by those who desire for their welfare the *sattvika* food alone should be eaten for the purpose of fostering *sattva*.

11. That sacrifice is of the *sāttvika* nature which is performed by persons having no desire for the fruit thereof by composing their minds with the resolve that the sacrifice which is determined by the *sāstraic* injunction is what ought to be performed for its own sake.

That sacrifice which is performed by persons who have no desire for the fruit thereof by composing their minds with the resolve that the sacrifice which is determined by the *sāstraic* injunction, that is, by the *Sastras* and is arranged with *Mantras*, materials and rites, is what ought to be performed for its own sake, that is, what ought to be performed by having this itself as the end on account of its being the worship offered to the Lord,—that is of the *sattvika* nature.

(*To be Continued*).

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VEDANTA AND INDIAN NATIONALITY.

By A. K. Roy.

(*Concluded from page 474.*)

This sublime idea of nationality of the Indians may be summarised in one phrase—the realisation of the Atman the Supreme Freedom, the *Swarat*. It includes all other lower ideas of it. In the Vedas themselves those that strive for wealth and power and other worldly fruitions are described as "herds of kine." Any aspiration for freedom which does not indicate a desire for spiritual freedom shows only the lingering animality in man. Of the four *Purshārthas* or aims of human life the highest *moksha* necessarily includes the three other lower ones. *Dharma* —social and political obligations, *Artha*—material and political well-being, *Kama*—worldly aspirations and desires, are only aids to the highest *moksha* or freedom. When this freedom is secured all the *Purnshārthas* are secured. How could a man who has not earthly freedom be free to realise the Supreme Freedom of the Atman? How could a man who has not the strength to resist in this world appreciate the grandeur of Supreme Resistance? How could an individual who has not renounced personal attachments for wealth and material comforts enjoy larger wealth and comforts of the nation and through its freedom be free to attain eternal Freedom? So the attainment of the Supreme *Atman* or Freedom by every individual means individual renunciation, strength and freedom "This *Atman* is not to be attained by the weak." [Mund. III. 2. 4]. "When clothed in manly strength, the sage flows in celestial wisdom round, the strong would win the light of heaven." [Rigveda IX. 824.]. Strength and

freedom of an individual are identical with national strength and freedom, and national strength and freedom with Supreme Freedom. For freedom and strength are relative terms which have a meaning only with reference to the Absolute pervading them all and uniting them all. The soul of the nation is also the soul of each of its members. A nation, in order to realise this soul of itself, should also be strong like its member, and possess faith in its own possibilities. Then alone it would realise *Atman* or the Supreme Self within.

That a high sense of nationality inspired the actions of the ancient Indians is further borne out by the fact that they had regular organisations of various kinds to work out their schemes. Among others we would mention one which is possible only in a spiritual land like India. As in other matters, in the matter of organisations also India is the opposite of the 'West,' and its institutions more than human. The question of disposing the rifrafs of society, that portion of society which is always averse to honest labour but seeks easy living, by any means, is yet a problem to be solved by Europe. The indolence of such people is a part of nature and consequently irrepressible. This class of people generally take to the profession of begging not by dire necessity but on account of their irresistable constitutional defect. If these are prevented from honest begging most of them are apt to turn out the enemies of society. How, then, are these to be made useful members of society? Here the religious genius of the Hindus has helped to the solution of the problem. That the extremes meet, is a natural law. The *tamasic* man and the *satvic* man almost resemble each other in worldly matters; because both of them are characterised by physical inactivity. The glory of Vedantism consists in having successfully evolved out of tamasic nature the

elements of *sattva*. What would have been in other countries mere idle beggars and the disturbers of public peace have been converted in India into the noble organisation of *Bhairagis* or men of renunciation. The Vedanta has taught that if one is by nature averse to work let him not work provided he knows how to make that aversion for work a means for his salvation. He who is averse to work will be the last man to get clogged by family and social bondages and worldly cares. So these men became men of renunciation and, while begging their food, were bound to teach something of religion to the people who maintained them. In course of time this institution grew into the very useful and powerful religious organisation of *Bābajis*, and produced some of the greatest men,—man gods of India.

A grand organisation like that of a nation also implies the recognition of various kinds of lower organisations. There is no doubt the Indians recognised many such from those even of animals to those of men. All organisations which are based either on the mere instinct of self-protection or on certain prejudices, for the purpose of achieving some special object may be said to fall under this head. In Sanskrit there are terms to indicate a variety of these. We will consider a few of them and their significance, especially such as are expressive of communal life in certain of its lower aspects.

The term *Yutha* is one such. It is from the root, *Yu* used in the sense of to acquire or to worship in the Vedas. Colloquially it is used in the sense of 'to unite' or 'to combine' under a leader. It is generally applied to a herd of beasts which follow a leader, such as a herd of Elephants. It also indicates the followers of a religious leader whose conduct is in accordance with the doctrines and rules prescribed by him. We talk of Vishnava yutha and Saiva

yutha or the followers of the founders of *Vaishnava* and Siva sects of Vedantism. Another word is *samaya*, which literally means going evenly. It means an established rule of conduct or custom or doctrine. By metonymy it came to be applied to a body of men following certain *samayas*. We have *Siva Samaya*, *Dharmajna samaya* and such others.

One other word is *Gana* which is cognate with the English word gang. Any assemblage or society of men formed for the attainment of the same object or engaged in the same pursuit is a *Gana*. *Gana* is used in a wider sense in Sanskrit than gang in English. The attendants of Siva are the *Pramathagana*. The society of *Pisāchas* is the *Pisachagana*: even a battalion of soldiers is a *Gana*; and a trade guild also a *gana*. Similarly, an organisation of detectives or spies is the *Chāragana*; that of thieves or robbers is *Dasyagana* or *Choragana*. Thus it will be seen that all smaller organisations of men and things for a specific purpose, to achieve a particular object, is a *gana*. It sometimes happens that the object of a *gana* takes the form of selfish independence. In such cases the *gana* can not constitute a part of a higher organisation as that of nation, and ultimately lead to the realisation of an altruistic spiritual ideal. It becomes opposed to the interests of society and good government; it is, as it were a social and political outcast and an enemy of religion. But such a thing considered generally illegitimate may assume a legitimate character under certain circumstances.

We all know how much the ancient *Dasyaganas* are condemned in the Vedas as the enemies of *Sanātana-dharma* and of society.

We will refer only to one other word—*Vishaya*. This word may be said to import better than all others the cardinal principles of the so-called nationalism *Vishaya* is

from the root *Vis* 'to spread or pervade.' It may be interpreted to mean a subject or people who fall under the scope and influence of certain principles whether these principles are political, social, or religious, or geographical. *Vishaya* is often used to indicate country or the people of a country in contradistinction to state or government of the country. Hence it denotes the subjects of Kingdom or the members of a nationality, though literally speaking *jati* and *janata* better convey the meaning of 'nationality.'

From all these it is clear that the ancient Indians had from the beginning an acute sense of national self-consciousness and that this self-consciousness was a religion in itself by being identical with their religious self-conciousness. Their nation meant to them the sum-total of their individual consciousnesses; and as such it took the place of their God or *Brahman*. This central Government represented the manifestive power of this Deity in the form of their *Sanatanadharma*, their king the embodiment of this *dharma* and of the national freedom, the different organisations of government and of the people so many materials for worshipping this God of their national freedom or *Swarat*, and the several acts of the people, and king, the worship of Him. Passions and petty feelings all others evils of the flesh are what ought to be put down by the exercise of Self-control and the realisation of true love in the all pervading spirit. The whole aim of the nation was to produce so many gods on earth whose thoughts pervaded the whole universe and whose presence sanctified the earth.

This consciousness received shock after shock and shrunk into itself for a time only to come out with a redoubled fury. When the Mahammadans invaded India, it might be said to have been almost dormant and the people filled with the evils of long undusturbed peace; a

sort of coma had come over them. But the invaders succeeded in waking it up to some extent and the people tried to throw away what appeared to be a foreign yoke. The Moghul Emperor Akbar rose equal to the occasion. He at once grasped the truth that so long as the Mohommedan royalty in India cannot represent the *Sanatana dharma* of the Indians and rise above all physical and social differences, it cannot remain stable. He, therefore, averted the danger for a time by allowing himself to be absorbed into the *Dharma* of the land, by thoroughly identifying himself with the people. But Aurangazib in the flush of his youth and illadvised zeal for the narrow and clannish portions of his misconceived Mahommadan religion ignored the principles of government laid down by his illumined ancestor and the principles of religion of the great Prophet of Arabia himself. Before he could repent, the Empire was in ruins. The Hindus also woke up too late to the consciousness that a Tartar or a Moghol a Huna or a China man, all formed the necessary parts of one grand Asiatic synthesis. With all this the Moghol rule might never be said to have been a break in the continuity of Indian national life. Before the Indians could find a powerful personality under whose banner all their petty chiefs could muster once again their scattered forces, they were destined to confront another power of an altogether new type namely the Westerns.

Their indegenous institutions, their industries, their educational systems and everything of past importance were unfortunately destroyed one by one without anything to give in return except the crumbs of their own inferior tawdry material productions. For all these touched only their external body for whose comforts the Indian always cared very little. Illumination of the spirit by the crucifixion of the flesh, is not only the doctrine he already

believed in, but also what he was accustomed to practise or ages. Besides even amidst hardships to which the nature of the rule by a foreign nation unconsciously forced our rulers, there was some system in their rule; and kindness perforce was shown to the people in various ways and all opportuuities were availed of to conciliate and secure the good will and submission of the people. But it is not the fault of the rulers if they failed to assimilate the people inspite of their endeavour to spread English education and English way of thinking and looking at things among the people. Neither could it be attributed to any ingratitude on the part of the people. The defect wholly lies in the fact that the two civilisations, Eastern and Western, are so diametrically opposed to each other that the one cannot be replaced by the other, nor the one wholly absorbed by the other as was intended to be done by our Western rulers. The Western civilisation with all its material superiority, power and influence, can form only a secondary factor, in the East. The case of the Moghols was different, because these were Asiatics in origin and culture and had the same genius as the Indians in all their things in spite of apparent differences.

Thus we see that though the Western civilization came at first to India as a deterrent to the continuity of Indian national life and progress, it was destined to prove ultimately a blessing. It has tended to chastise the rebellious spirit and thereby to chasten the spirit and rouse the clouded intellect of the sleepy Leviathan. The great Buddha obtained *Nirvana* only after forty days of meditation and starving. Similarly after a long period of suffering India has once again got dispersed the cloud that has enshrouded it for a time and awakened it to its national spiritual self-consciousness. Even a causual traveller cannot fail to observe to-day the active existence of this national

self-consciousness everywhere in India. It is not a new thing just growing in a foreign soil. It is not something created out of a nothing. It is something which remained contracted for a time but now has begun once again to expand and re-assert itself. Any act that may be done to put it down and oppose it, any step that may be taken to weaken it will only add to its vigour by calling forth in a stronger form what has its root in the very soul of the nation. The strength of the soul is evoked only in times of physical trouble. India is destined to do great things, to set in motion the mighty current of her thought once again.

The history of India would show that the manifestation of spiritual strength was always followed by the manifestations of every other form of strength,. The message of Bhagavan Sri Ramaksishna and His Great Exponent Swami Vivekananda to the East is to rouse the historic consciousness of the people, so that the East may feel strong once again to deliver its humanising and spiritualising message to the materialistic West and pour forth the mighty currents of her thought. He had also a message to the West. This message is to prepare the West to receive the universal truths of *Vedânta* and learn how to get out of the clutches of the brutalising materialism. The firm faith of the Indian is that God is going to incarnate again for the salvation of the world by the destruction of sceptic tendency which refuses to believe in the eternal truths of the Vedas and the uplifting of humanity. Before He comes, India is bound to awken once again and be ready to receive Him. This is the message of the India to be to modern India,—to become once more conscious of its national self-existence and with the strength derived from spiritual strength and regenerate the Western world.

To belittle this awakened national consciousness of India is to resist the will of God. One cannot but move

with onward rush of the currents, for all struggle against a mighty force is sure to become abortive. For such of the Westerns whom fortune has brought in closer relation with the Indians and mingled the futures of both, the only course now left is to identify themselves with the Indians and become the champions of their *Sanatana-dharma*. If they do not make common cause with the people what guarantee is there that they will not be swept away by the mighty torrent of an overwhelming spiritual force. In the economy of nations only such nations live as have a purpose to fulfil. If India had fulfiled her mission, she would not have lived to-day. However much she might have changed her features, her accoutrements, and expression, her spirit has continued unchanged; and she is again as awakened nation at present hating all that is unspiritual, and weakening. She shall once again deliver her message to the world whether others accept it or not, and thus fulfil her destiny.

What a contrast even to-day is the simple and spiritual life of India with that of materialistic Europe whose feverishly busy commercial cities are filled with the stench of moral corruption, where incessant craving for pampered luxury at others' cost has made the life of the rich burdensome, and where steam and electricity have crippled the hands of honest workmen and degraded them to the level of beasts of burden. But in India, the holy abode of saints and sages where serene contemplation and worship has made every humble cottage a centre of spiritual radiance, the land of synthetic labour and activity, of innocent mirth, of soul-stirring heroism and unobtrusive valour,—in this land, the old world of trade, of the craftsman and the pedlar, of the village market and the weekday fairs, where the tingling bullock carts crawl up laden with the produce of the country, where every village has some public

court for the travelling merchant to display his precious goods, and a guest-house to entertain a religious traveller, —the ancient land of traditions, temples and chatrams where every monk or mendicant traveller has an inviting home for every ten miles or so to rest for a while his weary limbs and pour forth his religious lyrics,—all these are not quite dead. However much she might have changed in form, India can never permit her spirit to die. She has been the custodian of that sublime spiritual science, vivifying and humanising industry and decorative divine art, which are the heirloom of ages. If she loses them, she must lose with them not only the beauty of things and the poetry of life, but the joy of the worker, and the individuality of her vision and the age long humanising aim of her labour. To think in the line of one's own genius and to clothe oneself in the web of ones own weaving is to be free to build one's own temple to one's national God With all the changes that have come over her, India has no real attraction for the fierce joys of timedevouring locomotion as she has for the travel of the pilgrim and the wandering monk. The real traveller in India is the ascetic begging of village wives his doles of rice, or seated at sunset beneath some way side tree chatting with the peasant of the district on some folklore or religious topic. She has only to catch once again her national rythm and chant song of her Rishis. The cosmic forces will surely vibrate in response to her invocation ; for the soul of India is the soul of the universe and beloved of the Gods.

To quote the concluding words of the author of the "Ideals of the East :—" But the glory of Asia is something more positive than these. It lies in the vibration of peace that beats in every heart ; that harmony that brings together emperor and peasant ; that sublime intuition of oneness which commands all sympathy, all courtesy to be

its fruits."....." These things are the secret energy of the thought, the science, the poetry and the art of Asia. Torn from her tradition, India, made barren of that religious life which is the essence of her nationality, would become a worshipper of the mean, the false and the new."

"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 those modes. For the shadows of the past are the promises of the future. No tree can be greater than the power that is in the seed. Life lies ever in the return to self. How many of the Evangels have uttered this truth! 'Know thyself' was the greatest mystery spoken by the Delphic Oracle. "All in thyself' said the quiet voice of Confucius. And more striking still is the Indian story that carries the same message to its hearers. For once it happened, say the Buddhists, that, the Master having gathered his disciples round him there shone forth before them suddenly—blasting the sight of all save Vajrapani, the completely learned—a terrible figure, the figure of Siva, the Great God. Then Vajrapani, his companions being blinded, turned to the Master and said, 'Tell me why, searching amongst all the stars and gods, equal in number to the sands of the Ganges, I have no where seen this glorious form. Who is he?' And the Buddha said, 'He is thyself!' and Vajrapani it is told, immediately attainèd the Highest."

"It was some small degree of this self-recognition that re-made Japan, and enabled her to weather the storm under which so much of the oriental world went down. And it must be a renewal of the same self-consciousness that shall build up Asia again into her ancient steadfastness and strength. The very times are bewildered by the manifoldness of the possibilities opening out before

them." "We know instinctively that in our history lies the secret of our future, and we grope with a blind intensity to find the clue. But if the thought be true, if there be indeed any spring of renewal hidden in our past, we must admit that it needs at this moment some mighty reinforcement, for the scorching drought of modern vulgarity is parching the throat of life and art. We await the flashing sword of the lightning which shall cleave the darkness. For the terrible hush must be broken, and the rain drops of a new vigour must refresh the earth before new flowers can spring up to cover it with their bloom. But it must be from Asia herself, along the ancient roadways of the race, that the great voice shall be heard. Victory from within, or a mighty death without."

"Arise; be not indolent; seek for the fire, bearing the burden on your shoulders, you who have drunk deep that prince of beverage, the immortality of the gods! like unto the sun be endowed with love and protection (for all). Ever young, encompassed in robes of splendour approach; that will lead you to ever-increasing prosperity. The brave and the learned uplift you to the same; seek with your mind controlled the God of the nation." [*Taitt. Ar.* I. 27-114]

"(Mighty hero!) For the fulfilment of our desires, may the lord Savitri, send you forth, with firm and beautiful hand, beautiful fingers, mighty arm; may you with your power invisible fill all the quarters of the earth; arise, and become great." [*Taitt. Ar.* VII. 3-9.]

Thus at the flaming forge of life
Our fortunes must be wrought;
Thus on its sounding anvil shaped
Each burning deed and thought.—*Longfellow.*

REALISATION.

This is pre-eminently the age of the intellect. Discoveries and inventions are the order of the day. The pursuit of knowledge in its application to daily life is progressing by leaps and bounds. Man has never been so eager as at present to solve the riddle of nature and to lay bare the inmost secret of her heart. Innumerable sciences have sprung up in consequence. Yet, it is considered to be the essence of even ordinary education that one should know something of everything, so that nothing short of an *Encyclopædia Britannica* will serve as a book of reference. But in spite of so much manifestation of activity, in spite of so much eagerness to know the truth at all costs, a feverish haste, whose effects are suicidal, is discernible in almost all men with the exception of a few scientists here and there. In these times, as has been well said, one looks at an egg and expects it to crow. The natural result of such an undue haste is a double danger—danger to those that come in contact with the runner, and, oftener, danger to the runner himself, culminating in a terrible smash. This danger is enhanced a thousandfold by the growing modern tendency to take for granted all that is said in any printed book. The scientist, for example, who is the author of the facts contained in the book, did not derive those facts from mere reading or hearsay, but went through experiment after experiment, collected an enormous mass of facts and figures, subjected them to rigorous tests, and, by a process of repeated verification and analysis, and by the elimination of the greater portion which did not stand the ordeal, arrived at certain (for the present at least) undeniable truths

which, in a spirit of commendable disinterestedness, he has published in the shape of a book to be read by even him who runs. This lengthy process, however, could not be repeated by everyone who reads that book. It perhaps means a well-equipped laboratory and library and a costly establishment, and it is not every one that can afford them. Nor is it the function of public charity to patronise the verification of already discovered truths. But a true scientist would not easily swallow the discovery of a brother scientist without verifying it himself. The only mistake, therefore, for which we can blame the typical gentleman is that he does not, to some extent at least, specialise his knowledge, and that he attempts too much to be "jack of all trades but master of nothing."

But what we have said applies only to material science. When, however, we consider the science of the inner man, the knowledge which teaches us the reality behind the material universe and behind the external man, the conditions are entirely different. There are no obstacles to verification. There is no need for costly apparatus or books. Not even the help of an assistant is necessary. Whatever is written in any religious book regarding the soul or the mind or the means to attain a particular goal, can be verified, then and there, by the student, without any aid whatever from any quarter. And yet, alas! the study of religion is becoming more and more a fashionable pursuit, and, oftentimes, even the mere intellect is not strenuously applied to it. There are two classes of people who study religion, those that only care to pick up a sentence here or an argument there for the mere purpose of showing themselves off as learned men in fashionable circles, and those that strive only to understand what they think to be the defects of a religion with the sole object of criticising it. The true religious student

does not fall under either of these two classes. To live religion is his first duty and to read and to be taught are only secondary. As pointed out by Dr. Mc Taggart, the essence of religion is a sense of harmony with the Universe, and, we would add, such a harmony cannot be *sensed* without understanding and realising the substratic principle of the Universe and the exact relation between the life of each one of us and the Universal Life.

The difference is that which distinguishes wisdom from knowledge. To quote from an English poet :

" Knowledge and wisdom, far from being one,
Have ofttimes no connection. Knowledge dwells
In heads replete with thoughts of other men ;
Wisdom, in minds attentive to their own.

Knowledge, a rude, unprofitable mass,
The mere materials with which wisdom builds,
Till smoothed, and squared, and fitted to its place,
Does but encumber whom it seems to enrich.

Knowledge is proud that he has learned so much ;
Wisdom is humble that he knows no more."

Knowledge can be acquired by the intellect ; but wisdom can only be realised by experience. Knowledge is *parokṣha-jnāna*, but wisdom is *aparoksha-jānna* to be attained by *svānubhava* or self-experience. It is by such wisdom that the seers and saints of every religion are made. And it is especially the glory of the Vedānta that it is a practical religion which is capable of actual realisation. Every one of its theories can be tested and understood by practice. This is the true meaning of the word *yoga*, the union of theory and practice, the application of knowledge by wisdom to action. Thus *Karma-yoga* is the application of the theory of duty for duty's sake to our common daily life. *Bhakti-yoga* is the realisation in practice of the

principle of complete self-surrender by means of devotion. *Jñāna-yoga* is the application of the knowledge of the true nature of bondage and liberation to the re-attainment of one-ness with *Brahman*; and so on. Every chapter of the Bhagavad-Gita is called a *yoga*, because it is not a mere book of precepts, but every word of it should be lived and not merely understood. Even that which is commonly known as *yoga* (the Haṭha- and Rāja-yogas) is all practice and no theory.

The evil consequence of mere knowledge divorced from practice is forcibly brought out in the ninth verse of the *Isavāsyopanishad*. It is said that those who perform rituals enter blind darkness, because the worlds that they will attain are as much in the clutches of *samsara* as our own poor earth. But, it is further said, those that exclusively follow the path of knowledge enter into still greater darkness. The reason is that ritual, though not a direct means to liberation, is at least useful for the purification of the mind and is therefore an indirect means to liberation. But one who performs neither ritual nor even the ordinary duties of daily life, and imbibes a lot of erudite information regarding the one-ness and the *sat-chid-ānanda*-ness of the eternal *Brahman* and the illusoriness of this transient world and of bondage and freedom, gains neither purity of mind nor liberation, for he has done nothing to accomplish the first nor has he used his knowledge to attain the second, and, therefore, his fate is much worse off than that of his superstitious brother. Hence is he called an *ubhaya-bhrashṭa*, a man that falls between two stools. Of such is it written in the *Kaṭhopanishad* that they remain steeped in ignorance, but, in their arrogance, imagine themselves to be great sages, and fall into irretrievable darkness, like blind men led by the blind.

But, it is said, the fault, at the present time, is not altogether that of the student. Teachers of the right stamp, they say, are not available now-a-days, though the truth of the assertion has yet to be proved. We believe that, even in these dark days of the *Kali-yuga*, there are not wanting genuine teachers of religion with their hearts full of the glow of spirit and their eyes beaming with unbounded love towards all beings from the angel to the worm. The student makes the teacher, and not *vice-versa*. It has been so from time immemorial. The demand regulates the supply, not only in the economic but also in the spiritual world. Srî Krishna says, in the Gita, that wisdom can only be obtained by salutations, questions and service. Even in these days of enlightenment, when everything, not excepting religion, is reduced to rupees, annas and pies, and every act is of the nature of barter, knowledge is not scattered broadcast for the mere asking, but one has to join a school, spend time and money, "scorn delights and live laborious days," in order to become at least a candidate for an examination, the passing of which might perchance ensure secular happiness. The typical teacher does not *teach*, but *educates*. His life, his example, nay, his very look, are often more instructive than years of lecturing or conversation. Hence is it written that the Teacher was a youth and his disciples grey-haired, that his teaching was silence and his pupils had all their doubts solved. In his *Vivekachūḍāmaṇi*, *Śrî Śankarāchārya* makes the ideal teacher address his disciple as follows: "what you have heard from me will remain deep-rooted, only if you realise it fully by experience. To attain liberation by the cessation of bondage, books, reason, and the teacher are all helps, but realisation within onself is the only direct means. Bondage and liberation, like pleasure and thought, health and hunger, can only be understood

by oneself. Others know these only by inference. Teachers and books are only auxiliaries. One should cross the ocean of bondage by one's own wisdom illumined by the grace of God." O, what an overflowing motherly love is his, that he should thus be little his own importance in order that his favourite pupil might, as he needs must, work out his own salvation !

Nature herself is replete with lessons for those who have eyes to see, and ears to hear. The streamlet rippling over the pebbles, the tree rustling in tune with the moaning wind, the bird warbling its welcome to the rising sun, the thunder roaring its challenge to the boisterous billows—these and a thousand others are the lessons which are constantly taught by nature and by which countless saints and sages have been made. Nay, in this land of spirituality, even the beggar in the street, whose very sight is loathsome to the "upper ten," recites songs which often contain more wisdom than a whole library of religious literature. The result depends not so much on the nature of the teaching imparted as on the receptivity of the heart that receives it. The story is well-known of a sage who was teaching a number of *Brāhmana* disciples and who said to a *chaṇḍāla* that came to him for instruction "Begone." The high-caste pupils thought that it was an injunction for them not to contaminate their sanctity by his appearance, but the *chaṇḍāla* understood it as an instruction for him to go out of the external world into his own inner self. It was found at the end of a year that the latter has made far greater progress in spirituality by meditating on that single word "Begone," than his brethren of "purer" blood by so many years of religious tuition.

It needs no saying that the fruition of every knowledge, the demonstration of every truth, lies in the realisation of it by self-experience. In this process of assimilation, we

must all be like the plant. It is indeed astonishing how slowly and, as it were, consciously, it assimilates into itself whatever is needed for its growth from the earth on which it stands, from the water which it receives, from the air which surrounds it and from the heat and light vouchsafed to it by the sun. The essence of its growth is not the mere knowledge of these elements or even their presence, but the use which the plant makes of them by way of assimilation. Books and teachers, our own worldly life, and the life that surrounds us on all sides, are all such helps. To use them properly and to profit by them, the process of realisation or *svānubhava* is absolutely essential. The mere intellect is powerless in the matter. If this be the case in our ordinary outward life, how much more so it is applicable to the science of the self! Its very name implies that it relates to the self. As Srī Kṛishna has said : "One should raise the self by the self, and not let the self be depressed ; for verily is the self the friend of the self, and also the self the self's enemy." This realisation is likened to the tasting of sugar by a dumb man. He can and does enjoy the taste to the fullest extent, but cannot explain to another how it is like. Even if we grant that he is not dumb, it does not mend matters. The utmost description of it in the most eloquent language cannot convey the least impression to the hearer's mind. The other will actually have to taste the sugar and realise its sweetness. If his tongue is diseased and it tastes bitter, the physician will try to remove the disease by administering medicine. But none but the patient himself can know whether the disease has gone or not and whether the sugar tastes sweet or bitter. The teacher of religion stands in much the same position as the doctor. He imparts to the pupil what he thinks will suit him best, but it rests entirely with the pupil whether to grasp it merely by

the intellect and perhaps forget it in course of time, or to realise it and assimilate it in himself and find out by his own experience how far it contributes to his spiritual progress.

This process of realisation may be summed up in four words, *thought*, *enjoyment*, *becoming*, and *being*, and may be applied (and must be applied) to every walk of life and to every path of spiritual evolution, be it the path of duty or of devotion or of knowledge. As stated above, teachers and books can help very little, for, as the Tamil proverb says, one can only give a lift on the ladder as far as the hand reaches, but beyond that stage the climber must climb by himself. Yet, certain hints can be given as to how this process of *svānubhava* can be applied by the religious student to whatever path he has chosen. And this we reserve for a future occasion.

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NOTES ON "THE EPISTLES OF PAUL"

ROMANS.

By TH.

The dual features we have noticed in the Notes on the Acts may be more easily distinguished in the writings which have come down to us as the Epistles of Paul. In the Epistle to the Romans we have two different, in fact contrary, sets of teachings. In parts of the Epistle we find teachings characterised by a nobleness of sentiment and a freedom from narrowness and sectarianism that must commend them to religious and thoughtful minds everywhere, of whatever Faith. These portions, breathing the spirit of the Gospel, are very probably from the genuine Epistle, and we may readily ascribe them to Paul.

On the other hand, we have doctrinal teachings based on the Messsianic idea and others of a purely theological character.

The subjects dealt with in the former portion are :—

(1) The Gospel.

(2) The Jewish Faith and the Gospel.

(3) References to the higher teachings of the Gospel.

(4) Moral and Religious Precepts.

And the portions of the text dealing respectively with these we make out to be :—

(1) I, 1-3 (up to "son"), 4 (up to "dead), 11-17, 19-20 (up to "divinity"); II, 6-9 (up to "evil"), 11-15, 17-20, 25-29; III, 19, 21, 22, 29-31; V, 1-5; X, 11-13; XI, 33-36.

(2) II, 17-20, 25-29; VII, 7-25; IX, 4-8, 15, 24; X, 4, 5; XI, 1, 2 (up to "foreknew"), 25-27, XI, 27; XVI, 25-27.

(3) IV, 9-13, 16-24; V, 1-5; VI, 3-23; VII, 1-6; VIII, 4-23, 26-28, 37-39; XII, 1, 2; XVI, 25-27.

(4) XII, 3-21; XIII; XIV; XV, 1-14.

2. The introductory verses of the Epistle give us a key to the character of the teachings: "the good news of God which he promised afore through his prophets in the holy scriptures concerning his son, declared the son of God with power, according to the spirit of holiness, by the resurrection of the dead." That is, the Gospel of Paul is the divine and everlasting Gospel cencerning the son (man), who is evalted in power ("declared the son of God with power") according as he is perfected or purified by his rebirths ("the resurrection of the dead"). We observe (verse 14) Paul's readiness to address himself to all sorts and conditions of men, showing not only his willingness to serve his fellowmen but also the perfectly simple and convincing character of his teachings, which were capable of appealing to all whether critical or uncritical, Greek or Barbarian; whether learned or unlearned.

The Gospel is a revelation of divine justice ("a righteousness of God," v. 17), to be grasped by faith and which leads on to greater faith, "from faith unto faith." The Gospel teaches that "there is no respect of persons with God"; "who will render to every man according to his works"—that is, according to his life, his thoughts and his actions. "As many as have sinned without the law shall also perish without the law; and as many as have sinned under the law shall be judged by the law; for not the hearers of the law are accounted righteous before God but the doers of it." Again, "When Gentiles that have not the law do by nature the things of the law, these not having the law are the law unto themselves, in that they show the work of the law written in their hearts, conscience being their witness and reason their guide" (II, 6-15). Thus,

according to the gospel there is no "favored nation clause" as to religion or creed, no exclusive way to salvation by particular Faith. Men everywhere will be tried by the light they may enjoy, and by their opportunities. Those who have not the advantage of living under Law or Gospel will be judged by the light of their conscience and reason. Neither can any Law or Gospel save the mere professors thereof; they must be doers also of them.

3. The Jew has no claim to favouritism, "If thou bearest the name of a Jew and restest upon the law and gloriest in God and knowest his will and hast discrimination, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth," well and good, "but if thou be a transgressor of the law thy circumcision is become uncircumcision." "If therefore the uncircumcision keep the ordinances of the law shall not his uncircumcision be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision are a transgressor of the law?" "For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God"—that is, plainly, righteousness is not a matter of so-called revealed faiths, but of inward purification (Chapter II).

Again, "They are not all Israel that are of Israel: neither because they are Abraham's seed are they all children.....It is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed" (IX, 6-8). "Christ is the end of the

law unto righteousness to every one that believeth. For Moses writeth that the man that doeth the righteous is of the law and shall live thereby." (X, 4, 5). The Jew like every one else must live a life of righteousness to be accounted righteous, his being a descendant of Abraham and circumcised and so on gives him no special claim. Thus according to the Gospel there is but one law of righteousness by which all men whether Jews or Gentiles will be judged. For, asks Paul, "Is there a God of Jews only? is he not the God of Gentiles also? Yea, of Gentiles also, if so be that God is one" (III, 29, 30). That is, If God is one, how can there be any difference in his sight between Jews and Gentiles? (see X, 12, 13) is Paul's common sense argument.

But Paul does not mean to teach that the law is "Of none effect through faith. God forbid: nay we establish the law" (III, 31). "The law is holy": "the law is spiritual" (Chapter VII). And as we have seen already, he has declared that "Christ is the end of the law unto righteousness" (X, 4); showing that the inner meaning and aim and purpose of both law and Gospel are one. Therefore the Gospel does not do away with the Law. And we may naturally conclude that it does not nullify the truths of any other Faiths. The Gospel is not a so-called Religion; it is but the revealer of truth in any Faith.

4. In Chapters IV to VIII we have references to the higher teachings of the Gospel. Note the following expressions:—"All we who were baptized into Christ were baptized into his death" (VI, 3), "We were buried therefore with him through baptism into death, &c." (4). "For if we have become united in the likeness of his death, we shall be also in his resurrection"; "knowing this that our old man was crucified, that the body of sin

might be done away, &c." (5, 6). "Present yourselves unto God as alive from the dead" (13). "If Christ is in you the body is dead because of sin" (VIII, 10). "Waiting for adoption, the redemption of our body" (VIII, 23), and so on; in which expressions we have indicated a symbology showing a parallelism with events related of "the Christ," the meaning of which was understood by those addressed, as we may infer from the introductory words, "are ye ignorant" (VI, 3). We may note also the words, "according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested &c" (XVI 25, 29); as well as the exposition of the faith of Abraham as in Chapter IV, 9-24.

5. In the moral and religious instructions of chapters XII to XV (up to v. 14) and XVI, 25-27, we find the practical application of the spirit of the Gospel. No one who reads this beautiful presentation of the principles of the Gospel given by Paul can fail to perceive that it is the work of a master mind and master hand, of one who is indeed a teacher of truth and light and peace

6. In concluding Paul shows how in the Gospel the message of God's love and mercy, displayed in the revelation made to the Jews, is now extended through them as a medium to the world in general: "Christ hath been made a minister of the circumcision" (a messenger to the Jews) "for the truth of God, that he might confirm the promises given unto the fathers, and that the Gentiles might glorify God for his mercy" (XV, 8, 9)—the hitherto exclusive Jew thus becomes an instrument for the spreading of God's truth to the Gentiles, so that both may be united again in one bond of union, for the Gospel is peace and truth.

7. We may now note the other or anti-Pauline teachings in this Epistle.

Those founded on the Messianic idea may be found in :—Chapter III, 25 ; IV, 25 ; V, 6-11, 15 ; X, 9.

The theological doctrine of the "Election of Grace" in :—IV, 16 ; IX, 11-23 ; XI, 5, 6, 7, 28.

Those of the rejection of the Jews and the Jewish faith ; and the efficacy of faith (belief) over "works," (moral conduct) in :—III, 20 27 ; IV, 4-6, 14-16 ; IX, 2, 3, 31, 32 ; X, 1-3 ; XI, 11-24.

That of God's arbitrariness :—III, 1-7 ; IX, 15-29 ; XI, 32.

That of the "fall of man" through one man's transgression :—V, 15 *et seq.*

8. Readers of history will remember that the *Christian Church* since the middle ages at cast, and up to the present time, has taken its stand on the last mentioned or Anti Pauline doctrines. Hence its blood-stained history. and in these days, when its powers for mischief have been curbed by the spread of civilisation, its ignorance of, and consequent assumption of superiority and opposition towards, other Faiths. The spirit of the Gospel as regards toleration of the beliefs of others prevails least in the lands where it is supposed to be the basis of Faith—an irony of Fate !

GALATIANS.

The difference of teachings referred to, viz :—the Gospel *versus* the doctrines of the Messianic belief—is more plainly indicated in this Epistle.

In the introduction Paul is declared an apostle "not from men, neither through a man" (I, 1)*—plainly a reference to the teachings which centered in the personality of Jesus— the Messianic belief, the doctrine of the *Christian Church.*

* Our quotations are from the American Revised Version 1901, of the Bible.

In verse 6 we read "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different Gospel, but which is nothing, only there are some that trouble you and would prevent the Gospel of Christ"

Following this is what may be perceived to be the *Church's Anathema* against "any Gospel other than that we preached unto you," characteristically accentuated by repetition.

Verse 12 evidently referring to Paul's Gospel, "neither did I receive it from a man," agreeably to the introduction.

Chapter III verse 3, "Are ye so foolish? having begun in the spirit do ye now make an end in the flesh?"

The contrast between the Gospel or apostleship of the circumcision and the uncircumcision (II, 7, 8);

Also, "ye were running well; who hindered you that ye should not obey the truth?" All which point to divergences of belief and teaching.

2. In regard to the biographical details in the first and second chapters, we have pointed out in the Notes on the Acts how in these details (v 17) we may discover one of the proofs which go to show that Paul and Soul were not one and the same person, as it is convenient for the holders of the Messianic belief to make out. We have only to remark here that the statement in verses 16 and 17 Chapter I, "straight way I conferred not with flesh and blood: neither went I up to Jerusalem, &c.," agrees with the reference to Paul as "an apostle not from men, neither through a man"; where as of Saul we read (Acts IX. 18, 19) that he was "baptized.....and he was certain days with the disciples that were at Damascus."

The strong personal element in Chapter II shows that the incidents related refer to Saul and not to Paul. Paul

we believe to have been of too philosophic a temperament to enter into religious disputes. Moreover with the Gospel of Paul there would be no question as to whether a man ought to be circumcised or not (II, 3); or any such difference as a gospel of the circumcision and a gospel of the uncircumcision (7); or the sectarian rancour which would cause "false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus" (4), such disputings would only exist in a Church founded upon doctines and the dogmas of individual teachers.

3. The same subjects are dealt with in the Pauline portions of this Epistle as in Romans, viz:

Judaism and the Gospel—III, 21, 23, 24; V, 11.

The Higher teachings of the Gospel—III, 2-9; 15-19; 25-29; IV, 1-7, 21-31; V, 1, 5-10; VI, 15, 16.

Moral Precepts—V, 13 to VI, 10.

4. The Messianic and other Anti-Pauline teachings may be found in:—II, 15-16, 21; III, 10-14, 21 (from "If there had been"), 22; V, 2-4.

You cannot applied dream yourself into a character; you must hammer and forge yourself one.—*Froude.*

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EXTRACT

THE CLASSIFICATION OF RELIGIONS.

INTRODUCTION.

Objective Illustrations: Their Sphere and Importance.

There is an old proverb which says: "Order is the first law of Heaven," and the consensus of men has long ago decided that the laws of Heaven should be the laws of earth. To labor without some law or system is to forecordian fruitless result, although to be always ordering, or to be tied to a system, is no whit better. The one is lawless disregard of just observances; the other is self-enforced slavery to imaginary needs and requirements or to principles held in exaggerated esteem. Somewhere between these lines lies a successful mean. System and classification are valuable, if they are used only as suggestion. They must never shape the facts, but the facts must shape them. Facts are many-sided and have many relations. No system or classification can do more than illustrate *some* of these. If it does this, it has an important value. If it cannot do this, it is valueless. If other phases and relations are to be suggested, another classification is necessary. Only shortsightedness will insist on the sufficiency of one arrangement. Different purposes must have their different methods. When system in the presentation of complex or abstract thought takes the form of classifications which may appeal to the eye, it has incalculable value. Nearly every topic can by the exercise of a little ingenuity and energy be illustrated in an objective manner in which the interest may be heightened and the impression made more vivid and lasting. The justification and importance of such an attempt lie in the nature of our

thought, so large a part of which is ordered in terms of space and time. When the eye can be brought to the aid of the imaging faculty a success may often be gained in the grasping of a thought which would otherwise be a failure. Again, when a map, a diagram, or analytic chart can be brought before the sight, not only are the above results accomplished, but that most important end of all education may be aided as in no other way, viz., the broadening of the mind, since in this way the scope of a subject and the internal and external relationships may be seen at a glance in their wholeness and fulness. Indeed, a good classification may do more in the way of suggestion and further stimulation for a susceptible mind than the most detailed explanation of the facts in a prosier way. For such reasons as these, the subjects we are here considering will be interspersed frequently with devices of various sorts helping to make less the tediousness of the recital of facts and aiding, it is hoped, towards an increase of interest and a broader understanding.

Some Recent Classifications of Religions.

The subject of Religion is exceptionally susceptible of classification. In recent times it has been often and in various ways attempted: sometimes from the point of view of the objects of worship, sometimes from historical sequences and characteristics, sometimes from certain philosophical standpoints or to illustrate certain underlying philosophical principles, and sometimes from an incongruous mixture of different principles. The various methods of classifications, so far as I have met them, fall severally under one of the four following headings:

A. Classifications from certain preconceived assumptions or standards of authority based on philosophical or theological dogma;

B. Classifications from external characteristics of the religions, i. e., from the character of their individual, objective features and beliefs, or their mere names and number of adherents ;

C. Classifications from the subjective side based on a psychology of the subject, i.e ., on the internal charateristics ;

D. Classifications from racial relationships from actually traceable mutual historical influences (including linguistic and other geneological schemes).

All of these methods of grouping (even those under A) have their value, often a very great one. They only overstep their province when they claim to be the sole legitimate method or even the best method. They can at most do what it is possible for a classification to do, viz., illustrate a certain general phase, relationship, tendency, etc. Each must in the nature of the case omit the special advantages of the others ; yet through all, the general character of the subject may be seen, just as one can see and recognize the same landscape from different points of view, while in each new standpoint we get new and otherwise impossible impressions. He will know it best who is at pains to view it from all the available points. So in the study of religions, the most varied views should be most welcome, so long as they are not partial, overdrawn, or fantastically colored. Only by various classifications and methods of study is it possible to bring out the manifoldness of the great idea.

A. CLASSIFICATIONS BASED ON DOGMATIC ASSUMPTIONS.

Under this heading may in general be placed all classifications which have occurred in Christendom down to quite recent times. This holds true of both the most conservative and liberal writers. Religions were of two

classes: *true* and *false*. Christianity was true, all others (including its parent Judaism) were false; and to bring out the opprobrium of the contrast most fully the term "Heathenism" was applied to the extra-Christian world. The Jews would have dubbed them "Gentiles"; the Greeks, "Barbarians." If there was any apparent truth among the "heathen" it would be found in the end to be untrue, or it was claimed that evil was so mixed with it as to render its effects wholly bad. Neither in doctrine or cultus had Christendom anything to learn from Heathendom. To wicked priest-craft and to the Devil was assigned the origin of all its institutions. They took advantage of the fallen sinful condition of man, buried him with erroneous doctrines, and bound him in slavery to false worship and debasing superstitious practices. (Of course the writers themselves were members of the true.)

A second theory on the basis having the same meaning but couched in different terms, was that which classed religions as *natural* and *revealed*.* Yet in Christendom this was an advance on the former in two ways: first it enlarged the sphere of exclusiveness so that now both Judaism and Christianity were included on the side of revealed religions, while all others were invented or natural. Then again the terms of description and contrast were milder, although it was yet implied that the former were from God and the others from man (the Devil not receiving quite so large a share of credit). The natural religions however were in no way sufficient for man's needs. He had sunken from an original state of bliss and innocence

* It must be observed, that from the point of view of the adherents of each religion, all the others are "false" and "natural" while theirs is "true" and "revealed." Hence *the* religion that should stand on the one side over against the others in the contrast of the legitimate against the illegitimate, would depend entirely on the birth-place of the classifier.

to so low a condition that supernatural Divine interposition was necessary to prevent his utter ruin. The fatal consequences of sin could in no other way be counteracted. Hence we observe, the classing of religions was the outline of the theological or rather doctrinal attitude toward them. Theologians resting their faith on Church dogma could of course have no other view. Hence even the most liberal of them must hold this general attitude. James Foster in a sermon on "The Advantages of a Revelation," speaking of the condition of the world at the birth of Christ, says: "Just notions of God were, in general, erased from the minds of men. His worship was debased and polluted, and scarce any traces could be discerned of the genuine and immutable religion of nature." Here is an unusually liberal view of the so-called natural religion for a man of the eighteenth century, yet it contains the denial of even the comforts which this might have afforded to the men of those times. From men of philosophical tendencies the attitude was substantially the same. This could not be otherwise from the belief which men universally held regarding the moral and religious state of primitive man. They one and all believed him to have been originally perfect, they observed him to be far from that now. He must have been degraded. They read of thing in history repulsive to their feelings and unseen in their circle of experience. They generalized this into the universal condition of the times alluded to Distance in time and racial dislike gave the imagination scope, and the consequence was a theory anything but philosophical. John Locke, (1632-1704) one of the greatest if not the greatest English mind of his day, referring to the times of the beginning of the Christian era, says in his "Reasonableness of Christianity": "Men had given themselves up into the hands of their priests, to fill their heads with false notions of the

Deity, and their worship with foolish rites, as they pleased and what dread or craft once began, devotion soon made sacred, and religion immutable." "In this state of darkness and ignorance of the true God, vice and superstition held the world." Heathendom, all and entire, morally and religiously was eschewed. Some of the Greek and Roman classical authors were good to read as literature, and a few writers upheld the study of Greek philosophy, notably the "Cambridge Platonists," while the Logic of Aristotle was generally in good repute.

But I must mention an opinion or two from Church history, that we may better see the prevalent teaching of the investigators and observe a further basis for this sort of classification. Johann Lorenz von Mosheim (1694-1755), one of the most widely read and influential writers during the latter half of the 18th century and the first half of the 19th, and a man revered for his great learning and sincerity by the general use of his text-books during a hundred years, says concerning this period in the first chapter of his "Church History": "All nations of the world except the Jews, were plunged in the grossest superstitions. Some nations, indeed, went beyond others in impiety and absurdity, but all stood charged with irrationality and gross stupidity in matters of religion." "The worship of these deities consisted in ceremonies, sacrifices, and prayers. The ceremonies were, for the most part, absurd and ridiculous, and throughout debasing, obscene, and cruel. The prayers were truly insipid and void of piety, both in their form and matter." "The whole pagan system had not the least efficacy to produce and cherish virtuous emotions in the soul; because the gods and goddesses were patterns of vice, the priests bad men, and the doctrines false." (Quoted by J. F. Clarke, *Ten Great Religions*, 21st ed. B. 1884, pp. 5-6.

A similar picture of the period spoken of may be found in Geikie's *Life and Words of Christ.* If space permitted, I should illustrate this attitude from writers who construct their classification of present religions on this same basis. And yet it is so general an assumption that we need not ask to have it illustrated. The theory usually urged for sending and sustaining Christian missionaries in various parts of the world is an ever re-current witness of it. Moreover, if one is looking for the foundations of things, he may find this assumption at the bottom of a vast amount of the religious literature of our times. Without further comment upon it, I will add a few lines from Dr. J. F. Clarke (*Ten Great Religions*, p. 7) who in speaking of this attitude towrd the "ethnic" religions say:

"Apply a similar theory to any other human institution, and how patent is its absurdity! Let a republican contend that all other forms of government—the patriarchal system, government by castes, the feudal system, absolute and limited monarchies, oligarchies, and aristocracies—are wholly useless and evil, and were the result of statecraft alone, with no root in human nature or the needs of man. Let one maintain that every system of *law* (except our own) was an invention of lawyers for private ends. Let one argue in the same way about medicine, and say that this is a pure system of quackery, devised by physicians in order to get a support out of the people for doing nothing. We should at once reply that, though error and ignorance may play a part in all these institutions, they cannot be based on error and ignorance only. Nothing which has not in it some elements of use can hold its position in the world during so long a time and over so wide a range. It is only reasonable to say the same of heathen or ethnic religions.....Unless they contained more of good than evil, they could not have kept their place. They

partially satisfied a great hunger of the human heart. They exercised some restraint on human wilfulness and passion. They have directed, however imperfectly, the human conscience toward the right."

B. CLASSIFICATIONS FROM OBJECTIVE CHARACTERISCS.

1. According to the Nature of the Objects Worshiped.

This is the most general classification of those inclined to be scholarly and broad. It not only has numerous

CLASSIFICATION OF RELIGIONS ACCORDING TO THE NATURE OF THE OBJECTS WORSHIPED

- NON-RELIGIOUS PEOPLES, or A-THEISM.
- FETICHISM ... Negroes of Central Africa; Some S. Amer. Indians; Australians, etc.
- TOTEMISM ... N. E. Asiatic Peoples; N Amer. Indians; Some Polynesians; Ancient Egptians, etc.
- SHAMANISM ... Some N. Amer. Indians; " N. Asiaticans; " Papuans, Tamans, New Hebidriance, etc.; " Mohammedans, etc.
- ANIMISM ... An element intermixed in the religous of all peoples, but especially characteristic of Chinese, Ancient Greeks and Romans.
- POLYTHEISM ... Greeks, Romans, and Germans of Ancient Times; All Ancient Semites; Ancient Hindus; Early Chinese and Japanese; Aztec-Toltecs. (Indeed, all religions, except Christianity, Mohammadanism, and Judaism, when contrasted with Monotheism.)
- DUALISM ... Persians (best representative); Modern Hindus (in certain respects); Manichaeans of Middle Ages; Some Christian and Mohammedan theories.
- MONOTHEISM ... Jews generally since prophetic times; Higher religious conceptions in Ancient India, Modern Europe, and Mohammedan lands.
- MONISM ... Upanishad and Vedanta Philosophers of India; Lao-Tsze of China; Eleatic School of Greece; Many Modern Mystics: Bruno, Eckhardt, Bühmo, etc.; Idealists: Fichte, Schelling Hegel, etc.; Realists: Spinoza, etc.

representatives in books, but is probably the only one that can be said to be popular among those classification that deserve respect as aspiring to be scientific. Several of its divisions are in the most universal circulation, yet not all of them are so well understood hence I shall give and explain them more fully than would otherwise be necessary. (See chart.)

1. *Non-religious Peoples*, if there be such, should be mentioned first. Many reputable authorities claim to have discovered tribes devoid of religious ideas. See the works of Dr. Mouat, Sir Samuel Baker, David Livingstone, Sir Messenger Bradley, and Sir John Lubbock.) The testimony is disputed on the ground of its incompleteness and for other reasons, hence I will place no peoples under this topic. Buddhism was at first an atheistic religion—i. e., in any of the usual senses.)

2. *Fetichism*, the worship of simple and casually selected objects which have come to be regarded as possessing in some way a superior power, such as stones, bones, shells, herbs, bits of wood, feathers, weapons, etc. In general, this is the religious condition of those peoples in the lowest stage of civilization, or the so-called "savage" state.

3. *Totemism* (or Nature Worship), the religious regard of objects of nature in a somewhat larger an less servile way, as of mountains, rocks, water, rivers, groves, trees, animals (serpents, cattle, etc.), and, in higher forms, the heavens, sun, moon, etc. This form of worship is found with peoples a stage higher than the last.

4. *Shamanism*, in with the deities are of the most diverse character, including the Fetichistic, Totemistic, and polytheistic orders ; but the method of approaching them is through magical formulas, incantations, etc., the performance or recital of which is believed to exercise an authority over them. If properly carried out, it is believed

to extort from them the fulfilment of the applicant's wishes, whether these be temporal present needs or the disclosure of future events. This form of religion is thought to be the dominant characteristic of most of the so-called "barbarous nations."

5. *Animism*, or the worship of ancestral spirits, is the belief that the soul after death has special opportunities for doing good or evil to the living, and hence is to be honored or propitiated. It is very wide spread and can scarcely be said to be the characteristic form of any stage of development.

6. *Polytheism*, the worship of many gods. This is a term capable of covering the whole range of religion below monotheism, but which is best used to designate a stage in which the gods are not longer natural objects, but entities or spirits in or independent of these. It is the characteristic of the religion of peoples on the border of or somewhat advanced in civilization, the so-called "civilized peoples," as distinguished from the "enlightened" above and "savage" below.

7. *Dualism*, the belief in two deities, one benevolent the other malevolent, the form of religion that accounts for the good and the evil of the world by referring each to a supreme cause having a nature in accord with the character of its creations.

8. *Monotheism*, the faith that one all-wise, all-good, and almighty being alone created, guides and governs the universe for ultimate good ends. This Being is regarded as a spirit transcendent to or over against the world of his creation. The type attained by the great mojority of peoples in the most enlightened nations.

9. *Monism*, the view that the universe is a real unity in which the manifold diversity is only apparent; that the creating, guiding power and intelligence is immanent in it

and not above or over against it; that the so-called material and spiritual are qualitatively the same (by one school all being regarded as material, by another as spiritual, and by yet others the whole being spoken of as an unknown essence). This division has no representatives among nations or special peoples, but has been and is held by various individuals and schools of thought in various ages and various parts of the world. It embraces wide extremes, and must comprehend most of those included under the terms: idealists, phenomenalists, materialists, organicists, mystics, spiritists, etc.

* * *

It will be observed that these terms are none of them very definite, and that used combinedly in a classification they are loose. Their suggestiveness at best is somewhat vague, and without care is apt to be misleading since it will be found that no people arranges itself exclusively under one of these headings, but that all of the varieties are found among the highest nations, while even the lowest peoples have some of the higher elements. Such religions as Confucianism and Buddhism, having the most numerous following, really find no place in such a classification.

II. According to the Worshipers' Estimates of their Deities.

Sir John Lubbock, a careful student of ethnology and an investigator who has much to say worthy of hearing, objects to the usual classification of religions according to the nature of the objects worshiped. His method has somewhat of originality, though not more exact or by any means so different from the method he refuses, as he believed it to be. He proceeds to sort them over on the principle by which the deity is estimated by the worshipers. The result is a division of seven chief types. The

first five are designated by terms in general use, the other two having no specific name. I will give the whole for what they may suggest. (See his *Origin of Civilization*, 4th ed., L., 1882, pp. 205-6.)

1. "*A-theism*; understanding by this term not a denial of the existence of a Deity, but an absence of any definite ideas on the subject."

2. "*Fetichism*; the stage in which man supposes he can force the deities to comply with his desires."

3. "*Nature-Worship* or *Totemism*; in which natural objects, trees, lakes, stones, animals, etc., are worshiped."

4. *Shamanism*; in which the superior deites are far more powerful than man, and of a different nature. Their place of abode also is far away, and accessible only to Shamans."

5. "*Idolatory* or *Anthropomorphism*; in which the gods take still more completely the nature of men, being, however, more powerful. They are still amenable to persuasion; they are a part of nature, and not creators. They are represented by images or idols."

6. "In the next stage the deity is regarded as the author, not merely a part of nature. He becomes for the first time a really supernatural being."

7. "The last stage is that in which morality is associated with religion."

* * *

This classification attempts to aroceed strictly on the basis of progress in the developement of religious ideas. When practically applied, it is not less confusing than the former, and is equally inadequate to define the character of the religion of any given people; although in the last two divisions it makes useful discriminations.

—THE MONIST.

(*To be continued.*)

Notes and Thoughts.

ISLAMIC RENAISSANCE

One of the most hopeful signs of the reform in Islam, as represented by the young Turks, is the effort which it is making to rescue Mohammadanism from the letter of the Koran. If this movement ultimately succeeds and Mahommadanism becomes a religion of the spirit a great future may yet lie before the peoples of the East. Islam, has before now, surpassed ths Christian populations in the production of character and in the march of civilisation. Its decay in recent centuries is to some extent owing to the slavish literalism with which it interpreted sacred books. Should this method of interpretation come to an end (and there are signs of it all over the Muhammadan world), and should Muhammadanism eventually reemerge as a purified religion of the spirit, it is possible that the rise of the Muhammadan peoples may be as sudden and startling, as the recent transformation of the Japanese. The future is with those peoples who most fully realise that the past is an inheritance to be used, not a burden to be borne.—(*The Nation*—England.)

* * *

EVOLUTION AND SOCIAL CONTROL.

The society of the just may be an unattainable ideal upon earth; it may be destined to exist only in some heavenly place among the gods. But according as we are brave or faint hearted, wise or foolish, virtuous or corrupt we approach it or fall off from it. There is not and may never be a heaven upon earth, but that is no reason why we should not strive to realise as much of heaven

as we can. We can approach, if we can reach, the rule of right and of justice, that those shall prosper who deserve it. We can at least institute and maintain conditions which favour this result, which therefore promote the survival of the fittest in the only sense in which that end is desirable. But even the halting and the lame, if they bear their trouble bravely, may be fitter for the social state, and serve it better by their patient lives than the bold and the strong, who in the pursuit of their own end, turn the earth into a hell. Better to preserve the physically weak and their offspring than the morally bad and their brood of evil. Better to keep alive a maimed deformity than the human monsters who, if the tale be true, grow these deformities for gain.....A due regulation of the economic conditions would provide for physical as for moral health and far from scorning the teachings of biology would use them to promote the evolution of a nobler species. The evolutionist argument thus correctly understood makes straight for collective control.

—*L. T. Hobhouse.*

* * *

"Women what have I to do with thee!" So said Jesus Christ.—The instinct of revolting from tradition, authority or constitution seems after all to be as old as man. It may not be despised as from it have grown many great men and great movements.

* * *

Poetry, Music and oratory, these have received much too great an attention from philosophers and critics. The physical and psychological bases of these have been analysed and examined. But there is hardly any religion or philosophy outside India which has sung the glories of silence. The grandest thoughts, the greatest deeds

have often followed long periods of silence. Shall we then say that silence is negative ? No, it conceals the greatest creative power. It is the highest revealing power. The dewy silence of the early morn, the hot burning silence of the Moon the silence of the twilight and the still awful silence of the midnight, do these not speak to us ? Do they give us glimpses of greater things that have been hidden from us ? Blanco White has left us one small sound which for sublimity ranks very high in the English language. He refers to the Sun shutting out from our view the 'countless orbs of light' which only Night reveals to us and closes the poem with the line.

"If light can thus deceive, wherefore not life ?" Sound also deceives and prevents us from enjoying the bliss divine. In the parable of the fruit garden given by Ramakrishna Paramahamsa, the man, who was eating the fruit never spoke. The rich and luscious silence of the garden revealed a bliss undisturbed by sound.

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WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER XVII.

(*Continued from page 508.*)

12. But the sacrifice which is performed barely with the intention of obtaining the fruit thereof and for ostentation, know, O noblest of Bharatas! this sacrifice to be of *rājasik* nature.

The sacrifice which is full of ostentation and has fame for its result,—know this sacrifice to be of *rājasic* nature.

13. The sacrifice which has no sanction (from the Brahmanas, which is without the distribution of food, without the holy hymns *(Mantras)* and without gifts (to the Brahmanas) and which is destitute of faith, is declared to be of *tāmasic* nature.

The sacrifice which has no sanction from the Brahmanas, that is, which is not sanctioned by the Brahmins who are ever devoted to the performance of religious rites and are learned, by saying "Perform this sacrifice,"

which is without the distribution of food, without the giving of wealth, without the holy hymns, without the giving of fees (to the Brahmanas) and which is destitute of faith, is declared to be of *tāmasic* nature.

Then in order to mention the threefold character of austerity (*tapas*) arising from the *gunas*, the distinctions of it nature as derivable from the body, the speech and the mind (of a person), is here taught :—

14. Worshipping the gods, the twice-born, the elders and the sages, purity, uprightness, celebacy and non-injury to beings,—these are called the austerity of the body.

Worshipping the Gods, the twice-born, the elders, and the sages, purity, that is, bathing in holy water and such other acts of purity, uprightness, that is, action keeping in unison with mind and body, celebacy, that is, being devoid of seeing, thinking and other activities in regard to females, viewing these as objects of enjoyment, non-injury to beings, that is, not doing harm to beings,—these are called the austerity of the body.

15. The speech which causes no pain (to others) and which is truthful, pleasant and beneficial, as well as the constant recitation and study of scriptures, is called the austerity of speech.

The speech which gives no pain to others and which is truthful, pleasant and beneficial, and the constant practice of recitation and study of scriptures,—these are called the austerity of speech.

16. Calmness of mind, benevolence, silent contemplation, restraint of the mind, purity of thought—all these are called the austerity of the mind (or the *manas*).

Calmness of mind, that is, having the mind free from anger and other passions, benevolence, that is, being intent on the prosperity of others, silent contemplation, that is, restraining the activity of speech by means of the

mind, restraint of the mind, that is, the act of restricting the activity of the mind to the object meditated upon; purity of thought, that is, being free from thought for anything other than the *ātman*,—these are austerity of the mind.

17. This threefold austerity practised with supreme faith, by men who cherish no desire for the fruit and who are given to the contemplation of the Supreme *Ātman*, is declared to be *sattvik*.

This threefold austerity which is practised, with supreme faith, by means of body, speech and mind, by men who cherish no desire for the fruit, and who are given to the contemplation of the supreme *Ātman*, that is, who always cherish the thought that is a form of worship of the Highest Person,—that is declared to be *sāttvic*.

18. The austerity which is practised for the purpose of commanding respect, praise and worship, actuated by pure ostentation, is called here the *rājasik* which is unstable and transcient.

The honour shown to a person mentally is respect (*satkāra*). Eulogy by speech is praise (*māna*). Prostration and other bodily acts of reverence is worship (*puja*). Whatever austerity is practised with the intention of obtaining the fruit and for the purpose of commanding respect &c., and actuated by ostentation, that austerity is here called *rājasik*. It is unstable, that is, impermanent, because it is not durable on account of its being the means of accomplishing *svarga* and such other fruits. The quality of being unstable is that of being productive of unsteadiness owing to the fear of fall. The quality of being transcient is that of being perishable.

19. The austerity which is practised from foolish resolve, with self-torture or with a view to ruin another, is declared to be *tāmasik*.

Foolish persons are those who are indiscriminate; (therefore) with foolish resolve, that is, with the determination formed by indiscriminate persons, and with self-torture undergone without guaging one's own powers and other capacities whatever austerity is practised, and whatever is practised with a view to ruin another—that is declared to be *tāmasik*.

20. The gift which is given with the resolve that it ought to be given as a duty in itself, to one who is not subservient, in fit place and time, and to a worthy person—that gift is known as *sattvika*.

The gift which is given with the resolve that the gift ought to be given as a duty without attachment to fruit, to one who is not subservient in fit place and time and to a worthy person—that gift is known as *Sattvika*.

21. But the gift which is painful and is given either with a view to return obligation or for the sake of the fruit thereof, is declared to be *rājasika*.

That gift which is painful, that is, which is a carrier of painful feeling (to the donor) and is given with a covert side-look at a return obligation, or for the sake of the fruits thereof—that is declared to be *rājasika*.

22. That gift which is given, out of place and time, to an unworthy person, without entertaining (him) with honour and with disdain, is declared to be *tāmasika*.

That gift which is given out of place and time and to an unworthy person, without entertaining with honour, that is, without washing the feet and showing such other honours of hospitality, and with disdain, that is, with the feeling of contempt and without courteous treatment,—that is declared to be *tāmasika*.

Thus the distinctions of Vedic sacrifice, austerity and gift arising from *sattva* and other *gunas* have been taught. Now the significance of the same Vedic sacrifice, &c.,

arising through its association with *Pranava* (*Om*) and on account of its denotability by the words *Tat* and *Sat* is said :—

23. The threefold appellation, *Om-tat-sat*, is regarded as significant of *Brahman* (i.e., the Vedas) The Brahmanas (who are associated) with this triple word and the Vedic rites and the sacrifices were ordained of old (by Me alone).

Omtatsat, thus this threefold appellation that is, designative word, is regarded as significant of the *Brahman*, that is, is construed as relating to the *Brahman*. Here the *Brahman* means the *Vedas*. By the word the *Vedas* is understood the works laid down by the *Vedas*. The works laid down by the *Vedas* are the sacrifices and such other rites. These sacrifices and such other works are (therefore) what is intended to be understood by the word, *Omtatsat*. This significance of the word '*Om*' is due to the fact that it is being used at the commencement of a sacred text as forming the limb of *Vedic* rituals and the significance of the words '*Tat*' and '*Sat*' (to this effect) is due to the fact of these being used as explanatory of the sacred character (of the Vedas). The Brahmanas who are associated with this triple word, that is, the three classes of men who are connected with the *Vedas*, the Vedic rituals and sacrifices, were ordained of old, that is, aforetime were appointed by Me alone.

The manner in which the three words, '*Om*,' '*Tat*,' '*Sat*,' are associated with the *Vedas* is described. At first the manner of connection of the word, '*Om*,' is mentioned :—

24 Therefore, the acts of sacrifice, gift and austerity that are ordained by the scriptural injunctions to the followors of the *Vedas*, are always begun after uttering the syllable '*Om*.'

Therefore to the *Brahmavādins*, that is, to the followers of the *Vedas* who belong to the three upper classes of men, the acts of sacrifice, gift and austerity that are ordained by the scriptural injunctions, that is, that are prescribed by the Vedic ordinances, are always, on all occasions, begun after uttering at first the syllable '*Om*.' Thus the connection of the syllable '*Om*' with the *Vedas* and the Vedic works of sacrifice and the like has been described. The connection of the syllable '*Om*' with the the three classes of men specified by the word, Brâhmana, has also been described, because these preserve the *Vedas* which are connected with the syllable '*Om*' and because they also perform sacrifice and such other works which are connected with the same.

Then the manner in which these are connected with the word '*Tad*' is mentioned :—

25. The works of sacrifice and austerity as well as the various acts of gift which are performed without desiring the fruits (thereof) by the seekers of *Moksha*, are signifyable by '*Tad*.'

The work of Vedic study, sacrifice and gift which are performed by the three classess of men seeking *Moksha* (freedom) without attachment to the fruits thereof are signifyable by the word '*Tad*' which is expressive of *Brahman* because these form the means for the attainment of *Brahman*. That the word '*Tad*' is indicative of *Brahman* is, indeed, well-known as taught in the passage,—"*Sah, Vah, Kah, Kim, Yat, Tad*, these words indicate the Supreme Being." [*Vishnu Sahasranāma*]. Thus by means of the signifyabillity of the *Vedic* study, sacrifice and other acts which constitute the means of attaining *Moksha*, by the word '*Tad*,' the connection of the word '*Tad*' is taught. The connection with the word '*Tad*' is possible even to the three classes of men, solely

because these observe the Vedic study and such other rites of the above description.

Then in order to teach the manner of connection of these with the word *Sat* the way in which the word *Sat* is etymologically derived in this world is mentioned :—

26. With reference to actual existance and to good disposition, this word called '*Sat*' is used ; and likewise with reference to a commendable act, O son of Prīthā, the word '*Sat*' is employed.

With reference to actual existence, that is, the state of being in existence and with reference to good disposition, that is, the state of being good-natured, in the case of all things the word called '*Sat*' is used both in common usage and in the *Vedas*. Likewise with reference to a commendable, that is, a good worldly act performed by any person, the word '*Sat*' is employed ; that is, used (to represent the act) by saying.—" This is a good act."

27. Devotion to sacrifice, austerity and gift is also called '*Sat*,' and even the act done to accomplish these is called only '*Sat*.'

The disposition of the three classes that follow the *Vedas* as devoted to sacrifice, austerity and gift is called '*Sat*' on account of its being productive of good. Even the act done to accomplish these is called only '*Sat*.' Therefore the *Vedas*, the Vedic rites, and the threefold classes of men indicated by the word Brâhmanas, on account of their character as being designable by the expression. '*Om tat sat*' are to be understood as different from what are not the *Vedas*, the Vedic rituals and their followers.

28. The sacrifice offered, the gift given, and the austerity practised whichever of these is done without faith is called *Asat*, O son of Prithā, and avails neither hereafter nor here.

The sacrifice and such other acts performed without faith, even though these be in accordance with the *Sastras*, are called *Asat*. Why so? because they avail neither hereafter nor here, that is, they answer the purpose neither of the attainment of *Moksha* nor of good acts in this worldly life.

Thus ends the Commentary of Bhagavad Rāmānuja on Chapter XVII of the Srimad Gita, entitled the Yoga of the classification of threefold *Sraddha* or Faith.

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II

It has been pointed out that Bhagavan Sri Ramakrishna is the Asiatic solution of the many complex problems of life and Swami Vivekananda is the voice, the energy of that solution, that Ideal. An invisible impulse and a command of fate led the Swami to Dakshineswar when he was but a lad. Sri Ramakrishna recognised in him a pure and perfect soul born of the race of gods. He did not give him at once the gift of spirituality, for, that would be the negation of all true religion, contrary to the canons of all true education. Nothing that is not conquered, not made organic, can be called one's own. Everything must be assimilated, unified, made parts of one's own being, the expression of one's own soul, before it can animate the individual or society. The Master illuminated his whole being, stirred the divine spark in him, and left him free to develop according to his own law. He put in him the germs of a mighty struggle, which under his own guidance gave the world a glorious pearl—a divine personality. When the divine architect completed his structure, when the disciple became self-conscious and conscious of his high destiny, he returned to his *home*.

Now begins Swami Vivekananda's life work. Homeless, clothless, and foodless, heedless of money, of women, and of fame, he joyfully bore his cross with some of his *gurubhais*, a band of youngmen who gave up the commonplace ways of life, whose souls responded to the tender but mighty touch of the Great Master,—boys who abandoned home and wealth, vowed celibacy and offered their souls at the feet of the Lord and in the service of

the Motherland. Suffering is the crucible out of which great men are made. Hunger and thirst and even death itself are nothing until the problem of life is solved. These emancipated and happy youths lived together singing the the glory of the Lord, always worshipping, always meditating, reading the three *prasthânas*, every now and then getting from the Swami only his sublime and the world-forgetting songs to satisfy their hunger. He would now explore into the regions of Hinduism in the light of his Master's life, now spend a whole night, meditating on the sacred mantra of the "Rights of man," Fraternity, Equality, Liberty—Humanity, Harmony, Peace. History, politics, science, art, religion, all were interpreted and seen in their true perspective. All were seen as the varied manifestations of the divine idea, the variations of a single theme, the art of living.

But the national significance of the yellow garb he donned is different. Suddenly the Swami grew serious, a great idea began to struggle though him to find expression. The unseen hand of the mighty spirit possessed him. In a luminous moment, his soul caught the national cadence and began to vibrate in unison with the Mother Heart. In one solemn hour, he was visited by a ray of Eternal Truth. The melting rhythm of the song of the Rishis filled his soul. *The Religious perception* of the race found expression through him. The burden of a great message, the message of India that is to be, to India that is and the message of ancient India to the modern world, weighed heavily upon him. An unknown voice cried out, "my son! my son! fulfil the purpose of thy life, of thy great renunciation." A spontaneous instinct impelled him to action. He developed a passion for intense work. "Work, work will I do till I die, even then will I work for the good of India and the salvation of humanity" wrote the

Swami later on. He had a call from above. He at once became a *mouni*, performed homa, took a vow and left Calcutta followed by a few of his gurubhais. He advised them to travel, learn and work.

"Lead on thou kindly light, lead on and show me the way out" was the cry that went from the bottom of his soul. "Oh Lord, Oh Lord! teach me to serve humanity" he cried out. A great love for his country, for the down-trodden and the suffering, burnt into him. In the agony of his heart he will starve, weep and roll in the dust. He was full of that divine yearning for the re-organisation and re-ordering of Indian life. In such a man the national destiny fulfilled itself. A new wave of consciousness swept through the land, a new hope and faith was born.

India must rise strong and united to deliver her message to humanity. The central purpose of her life must be brought out and strengthened to rejuvenate the world. Is there then such a purpose? Is there a single animating principle supreme over petty inetrests in this vast peninsula? Is there a centre to which the collective inspiration of the nation may ascend? Is there a core to strengthen and manifest which, all the diverse castes and creeds can function?

India has always the been preacher of *the universal religion of human nature.* This has been the highest purpose of her life. Her deathless Soul quickened the decaying pulse of Europe and uplifted her peoples many a time before;—through the world conquering Arabia, she was the mother of Renaissance, through political Greece she gave Europe Christianity, in the prosperity of Persia she laid the foundation of the Greecian and Roman civilizations. If she is to help Europe again she must develop a power strong in unity, she must first realise herself.

How then to unify, the divergent forces, how to breathe fresh life into the geographical consciousness of India, how to assimilate the various elements of which the nation is composed and spiritualise them, became the one problem of his life. The assimilation of the different forces into one is the common task with the life of every nation. The spiritualising of the world, its will, intellect and emotion, its arts and industry, was the burden which the life of Sri Ramakrishna imposed on the Swami.

For about six years he wandered about the land in search of the unifying principle, that will enthuse his people, animate them to a fresh dynamic outburst ; that will give them the energy to initiate a new constructive epoch, that will create and conquer. He travelled from the Himalayas to Cape Comorin, from the Brahmaputra to the Indus, doing most of his journey on foot, and eating what chance might bring, changing his name at every village, now and then breaking through his original scepticism. He realised the advaitic idea in the social area. Everywhere he learnt something, broadening the horizon of the synthesis that was to be, gaining a vision as accurate and perfect as it is profund and general. His whole life was a search for the common basis of Indian life, nay of all nations. "It was this great quest that overshadowed him with certainty when at the Parliament of Religions, he stood before the west and proved that Hinduism converged upon a single imperative of perfect freedom so completely as to be fully capable of intellectual aggression as any other faith."

"What is the conviction that spoke though him ? To his sound judgment, the idea that two pice postage, cheap travel and common language of affairs could create a national unity is childish and superficial. These could be made to serve India's turn if it possessed already a deep

organic unity, of which they could conveniently become expression." To his clear vision the Moghul supremacy was never an interregnum in the continuity of Indian national life. Akbar was Hindu in breadth of vision and boldness of synthesis. Is not the Taj, a Sakuntala in marble? "Behind all castes and creeds, races and religions, behind the Hindu and Mohammadan, behind all alike, stood the common fact of one motherland, the same beautiful ancestral civilisation and a overwhelming necessity imperatively leading to common love and common hates?" When the unity of purpose is realised, varieties of forms serve to reveal the richness of the Hindu Ideal, to enlist the manifold interests of social life, to combine freedom in worship and a common goal. Differences can never stand in the way of self-determination, self-expansion and self-realisation. Has not every man the right to offer the *Mantra pushpa* of his own choice? Did not that sacred scintillation of divine energy, the power of the people—Hara Hara Mahadev, Bom bom Sankara Siva Sambho, and Wahguruke fateh mingle their voices at the mother's call and Jai Kalimâthâ and Alla'ho Akbar at a later time?

It is impossible to describe the trials and sufferings of the silent monk who was to burst on society like a bombshell. During his travels by turns he realised the essence of Buddhism and Jainism, the spirit of Ramananda and Dayananda; a profound student of Tulasidas and Nischaldas he was; he learnt all about the saints of the Maharashtra and the Alwars and Nayanars of Southern India. From the *Paramahamsa Parivrâjakâchârya*, to the poor Bhangi Metar disciples of Lalguru, he had learnt not only their hopes and ideals but their memories also. 'The songs of Guru Nanak alternated with tho e of Meerabhai and Thanasena on his lips. The stories of Prithvi Raj and Delhi

jostled against those of Cheetore and Pratap Sing, Siva and Uma, Radha and Krishna, Sita-Ram and Buddha. Each mighty drama lived in a marvellous actuality, when he was the player. His whole heart and soul was the burning epic of the country, touched to an overflow of mystic passion by her very name." He held in his hands the thread of all that was fundamental, organic, vital; he knew the secret springs of life. There was a fire in his breast, which entered into him with the comprehension of essential truths, the result of spiritual illumination. His great mind saw a connection where others saw only isolated facts, his mind pierced the soul of things and presented facts in their real order. His was the most universal mind, with a perfect practical culture the mind could conceive. What better equipment could one have who was to represent before the Parliament of Religions, India in its entirety—Vedic and Vedantic, Buddhistic and Jain, Saivic and Vaishnavic and even Muhammadan. Who else could be better fitted for this task than this disciple of one who was in himself a Parliament of Religions in a true sense? His love for everything Indian was so great that he even helped other Indian religionists in the presentation of their own faiths.

It was in one of these wanderings he came to Madras. His presence in Madras was like the merciful drops of rain to thirsty ground. He shaped the youngmen that gathered around him by a touch, defined their consciousness, and breathed into their doubting and sceptical minds torn from the national heritage, the pure and strength-giving spirit of the Vedanta. Madras could never forget "the feast of reason and the flow of soul" which entertained them for a few short months. From there he was sent as a representative of the people to America. The self-same destiny that urged him to a burning *Tyaga*, led him to foreign

lands; else his universal sympathy would be incomplete.

Hinduism is impersonal, a religion without a definition. But whenever the times demanded of it, to yield its national life-secret for the benefit of the world, to create a new moral order for humanity, when the larger claims of humanity inspired the patriots' call, Hinduism was defined, "the whole community, strong, happy, bound in a solemn concord, stood on earth as in a temple built to virtue and liberty, to the laws that govern the moral world.' One such definition was Buddhism. When at the Parliament of Religions the Indian *Parivrajaka* declared, that all forms, from the lowest feticism to the highest absolutism have a place in Hinduism,—From the *paramahamsa parivrajakacharyar* to the Mehthar disciples of Lalguru are different manifestations of the Vedanta—that day Hinduism was defined once again, that very day the seeds Indian nationalism were sown. Swami Vivekananda unconsciously sang of the great lesson of his Master's life and struck the harp of nationalism with a hero's strength and grace in that grand symphony of his lecture on Hinduism. His was the soul of the new synthesis. In him the Vedanta became dynamic, the accumulated culture of centuries became aggressive. Indian renunciation marked out new areas of life for conquest. This is the meaning of his *Sannyas*, for, his was a *Sannyas* of greater service.

A DISCIPLE.

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THE RELIGION OF CHINA.

India and China are the two poles which together complete the circuit of Asiatic civilisation—two mighty centres of light and life from which have proceeded the best solutions for the many complex problems of life. India stands for the *Pāramārtika*, or the spiritual ideal, for the contemplative and metaphysical power, and China for the *Vyāvahārika*, for the practical manifestation of that power. Indian thought and Chinese ethics speak of one Asiatic peace ; they are the different manifestations of a common Asiatic sentiment. If the end of Indian spirituality is unity with the Universal Spirit, the fulfilment of Chinese ethics is identification with humanity. "Asia is one ; the Asiatic races are so many shining points in an ocean of approximations" said an Eastern writer. Therefore to study the religion of China one will have to do it through the basic element of Asiatic life and art, through Indian spirituality. The children of the Gangetic plains have gathered up human experiences, analysed and integrated them, and presented a scheme of life which while it secures the joy and peace of this world ensures freedom of the next.

In the organic evolution of these nations, what then are the essentials which have secured continuity, strength and stability ? They are the five *Yajnas* or forms of worship. *Deva Yajna, Brahma Yajna, Pitri Yajna, Manushya Yajna* and *Rishi Yajna* are the great determinants of life. These form as it were the fixed pivot round which the progressive and ever-changing life of Asia is hung. Yajna or Sacrifice, as understood in the East, is spiritual

communion. It has no idea of propitiation or bartering for individual or social well-being. Yajna is practical religion. It is the realisation of the solidarity of the universe. Religion is life. It is a mental attitude, a point of view of looking at existence. We transcend limitations by looking at it in relation to the *whole*, by universalising our experiences. Man is born amidst physical, social, intellectual and spiritual environments. The past, present and future act and re-act in building up the individual or social life. *Bhuta Yajna* is tuning oneself in consonance with physical environments. *Pitri Yajna* is the worship of physical heredity and social pact. We realise that we form a single link in a race-continnuity. Every man is the child of the race as a '*whole*.' In every link the whole is present. Thus, whenever an Asiatic offers *pinda* or the viaticum for the departed manes, he offers it to all, even to those who died sonless. The spirit of the departed are there dispensing justice according to the will of God, as the tutelory guardians of their posterity. The Chinese sage, Confucius considered his absence from any sacrifice as equivalent to his not sacrificing. The Chinese have nationalised this Yajna. To them the spirits of the departed of their nation are a living presence In the *Record of Ritual Usages* we read, "According to the Institutes of Sage Kings, sacrifices should be offered to him who had given laws to people, to him who had preserved to the death in the discharge of his duties, to him who had strenghthened the state by his laborious toil, to him who boldly met great calamities, to him who had warded off great evils." *Brahma Yajna* is making our own the whole race-culture and ideals. *Deva Yajna* is communicn with the spiritual powers that control human destiny. It is the realisation of divine presence in every act for human well-being and in every expression of

nature, great or small. Communion with the objects of nature is communion with Him. For the Great One is in every part. It is this idea that pervades the Chinese nature worship. "It is yours, O Spirits, to superintend the clouds and the rain and to raise and send abroad the winds, as ministers assisting the Supreme. It is yours, O Spirits, with your heaven conferred powers and nurturing influences, each to preside over one district, as ministers assisting the Great Worker and Transformer" says the Chinese Veda. *Manushya Yajna* is the worship of humanity. These five great harmonies are the backbone of the religious life of Asia, the five *relations* and five *constants* of the religion of China. Through these sacrifices we realise God. As Confucius says "by the ceremonies of sacrifices to heaven and earth they served God." These form the basis of the religious life of Asia, Aryan, Mongolian or Semitic. The background is one and the same. It has given infinite freedom for the growth of the individual. Only a special emphasis is laid, in each one of these peoples, on a particular *Yajna*. It is the universal Spirit in India, it is humanity in China and tribal life in Arabia. Indian philosophy, Chinese ethics and Persian art are but different expressions of the same fundamental thought, realised in the spiritual, social or intellectual plane. The communism of the yellow valley is a concrete expression of which the Vedanta is the energy of thought. These five *Yajnas* give the Asiatic consciousness all those limited ideas of nationality and patriotism and the imperfectly understood notions of fraternity, equality, liberty, in the language of higher ethics described by humanity, harmony and peace. These are more than expressed by the Indian word *Dharma*. The relation between the father and son, husband and wife, brother and brother, man and man, subject and king, the creed of Eastern

Asia, form the source of China's industrial energy. As the Veda says :—

Love one another as the cow loveth the calf that she hath borne.
One-minded with his mother let the son be loyal to his sire.
Let the wife, calm and gentle, speak words sweet as honey to her lord.
No brother hate his brother, no sister to sister be unkind,
Unanimous, with one intent, speak ye your speech in friendliness.

That spell through which gods sever not, nor ever bear each others hate,
That spell we lay upon your home, a bond of union for the men.
Intelligent, submissive, rest united, friendly and kind, bearing the yoke together.
Come, speaking sweetly each one to the other. I make you one-intentioned and one-minded.

Let what you drink, your share of food be common: together with one common bond I bind you.
Serve Agni, gathered round him like the spokes about chariot nave.
With binding charm I make you all united, obeying one sole leader and one-minded.
Even as the Gods who watch and guard the Amrit, at morn and eve may ye be kindly hearted.

This is the force which makes the home a temple, a centre of love and peace though which the divine afflatus flows. The purity, simplicity, grandeur and concord of the Asiatic family is based on this.

The relation between man and brother man and that between the King and and subjects need a little interpretation. We have pointed out that religion is conduct, a mode of expressing the divinity within. In China there is no distinction between secular and religious life. All lives are but means to the true life. Social life, political life, artistic life are but means to the perfect life in God. Human life in all its manifold forms is spiritualised. As the Rig-veda says: *Yajna, Tapas, Rulership, Art, Industries, Trade* all lead to the same goal. Life is a worship and that of a King is no exception. Ruling a Kingdom is serving God; it is a *Yajna*, a sacred duty in which the heads of the different departments of administration help the King. Government therefore is a divine ordinance. This is the Eastern notion of a King. 'Tyranny,' 'despotism,' 'absolute, monarchy' are defined by the term *adharmic* King. In the Eastern conciousness, personalities have value only as symbols of the impersonal; the particular of the universal. Individuals are only embodiments of principles. The King is but a concretised idea, the symbol of national righteousness. He realises God through the Samashti; to him, the many or the people serve as a path for the higher life. On the other hand to the people the King is an embodiment of National Dharma. There is no idea of the divine right of Kings; but only the divine right arising in the fulfilment of duties. As the Chinese poet sang:—

"Oh! great is God; His glance on earth He bent,
Scanning our regions with severe intent
For one whose rule the people should content.
The earlier lives of Kings had practised ill,
And ruling ruled not after Gods just will;
He therefore 'mong states was searching still."

A King who failed to represent the National Dharma,

and to secure the well-being of the people forfeited his right to the throne. Did not a Chinese King search for twenty years for a successor who will embody the national righteousness? Did not another bequeath his power to a Council because he could not find such a man? Did not an Indian prince hand over the keys of his city to a conquering enemy, without bloodshed, provided he upheld *Dharma*. Is there anything approaching this in the political history of Europe, such a lofty conception of duty, such a sublime self-dissolution in the people? As the integrated sum does not exist apart from the series, so the king has no separate individuality without his people.

There is in man a spontaneity, an original purity, and every man is potentially perfect. We are Gods or like God. This idea of the incorruptibility of human character, the inherent virtue of the Soul in man, is the essence of that socialism based on the dignity of land and labour. It is this which makes duty a sacrament. Every man must try to express this divinity within. Freed from the wrappages of convention, life will be an expression of harmony, the joy of inherent freedom. Hence the great end of legislation is to render legislation itself superfluous. The Chinese sages condemned over-legislation. The peddling and meddling system of a so-called paternal government is the cause of anarchy. The duty of a King is to free the soul, the *original simplicity*, to develop a healthy-manhood. The freedom of every individual to become divine must be limited only by a similar freedom of other individuals. It is in full consciousness of this ideal of a King that King T'ang said :—"The Great God has conferred even on the inferior people a moral sense, compliance with which would show their nature invariably right. To make them tranquilly pursue the course which it would indicate is the work of the Sovereign." The first King of

Chân dynasty, King Wû, spoke thus :— He even, to help the inferior people, made for them rulers, and made for them instructors, who would be assisting God so as to secure tranquillity through out the nation."

This naturally leads to the conception of democracy. It is only in a highly religious race, with its glorious conception of duty, that true democracy can exist. Not "my country and my right" but "my God and my duty" is the burden of the true song of life, of the symphony of communal life. Democracy in Europe is a sham. The aristocracy of intellect was the key note of Greece, of power that of Rome and that of wealth of modern Europe. The east is not without its ideal of democracy. Here democracy is not based on uniformity as in the West. It is an organic unity that never negates differentiation. It is a democracy of souls, of ideas, of duty that recogness differences, but based on the integration of individual lives towards nationality. The central purpose is democratised but the forms are necessarily many. It is only when the perfection of human character unfolds itself in action that we find the true basis of equality, of the power of the people. Every man stands where he is, faces facts and recognises the conditions amidst which he is born ; From there he tries to unfold the God within, struggles towards the centre to epitomise all life in himself.

The end of an eastern state is the production of perfect individuals or types and not a perfect machine in which individuals are wheels. The many is sacrificed for the few or chosen type. The centralised power is always kept weak but the units composing it are given absolute freedom to develop and express themselves according to their own law. The true law of progress is not along centralization in a high degree followed by disruption and chaos, but it works along different lines. As has been pointed out

many centredness is the character of a growing society. The weakening of any one centre does not affect the foundations of society, that is, the individuals constituting a society ; on the contrary the constant shifting of centre gives the society or nation all the strength of youth and freshness and eternality. Always forming and always becoming is the character of an eternally potent society, whose secret is in its many-centredness. Empires may fall and Empires may rise, dynasties after dynasties may roll away but national life flows to its destined goal. Whether the Chinese rules or the Manchu rules, whether Magadha leads or Ujjain leads, the stream of national life is not obstructed or hindered. When the central purpose of national life expressed itself in an Akbar, Moghul rule was accepted without serious resistance. If this essential nature of the Asiatic mind is understood it will not seem strange that both Buddhism, Confucianism should be believed in at the same time by one individual. And is it strange and inexplicable that the Indian believes in the highest individualism and is yet in his caste ? There is no difference between the Chinese and the Hindu,—that while the root-idea of Chinese philosophy is nationality and the means social harmony and the end becoming one with humanity the root idea of India is Brahman and the goal Mukti.

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The APHORISMS of NARADA on DEVOTION.

(*Continued from page 158.*).

50. He crosses, he crosses, he takes all beings across.

By devotion one reaches the other shore of the ocean of births and deaths, *samsāra-samudra*. The repetition in the text is for the sake of emphasis and assurance. Not only does the devotee transgress the bounds of *samsāra* but he takes with him the whole of creation to that blessed goal. This analogy of crossing the ocean is very apt. Devotion, knowledge, and duty are the various kinds of vessels by means of which any one can cross the ocean of *samsāra*. But, after having reached the other shore and realised the ineffable bliss which is invariably experienced when a long-sought-for goal is successfully gained, two courses are open—two alternatives, both equally lofty to our limited vision, both equally justifiable in the light of philosophy and religion. The one course is to remain in the enjoyment of that bliss, without regard to anything else. The other is, after enjoying the bliss and knowing that it is always within one's grasp, to come back to the shore which he had left in order that he may carry, one by one, on the self-same vessel which saved him, one and all of his suffering brethren until every one is free and none is bound. The former is acceptable to the non-dualistic school of Vedanta, for, according to it when Brahman is realised, nought is but Brahman that is knowledge itself, and the whole world with its hosts of suffering souls is non-existent, as it has ever been in the past and will ever be in the future But to those that follow the path of devotion, whether their highest goal is

the *moksha* of the *advaitin* or whether it is devotion itself, the second alternative is all-in-all. According to them, infinite mercy is the chiefest attribute of the Lord, who manifests that quality for the uplifting of the whole world from the bottomless depths of *samsāra*. The servants of the Lord, therefore, have no greater service to render to the Lord than to act as His agents in contributing to the spiritual welfare of all beings. Says the *Bhāgavata-Purāṇa*: "Devotees suffer by the sufferings of others. This is the highest worship of the Lord who is in all beings." To this category belong the Buddha the Christ, Nārada, Vyāsa, and others of the same type. This is the interpretation, according to the science of devotion, of the rule requiring one to see the Lord in all beings and all beings in him. This duty the devotee discharges by imparting, to all that come in contact with him, something of the fervour of his own devotion, so that even after the death of his physical body, his example and his influence will live for ever in this world and raise it in time to the glorious abode of the all-merciful Lord. So is it written that "the lovers of humanity, who have themselves crossed the ocean of *samsāra*, have yet left behind them the ship of the Lord's lotus-feet, so that others may cross the ocean too."

51. The nature of love (devotion) is indefinable.

This is the case with all spiritual truths. They have to be realised by practice by every one for himself, and no amount of teaching or theory or eloquence can do any good.

52. Like the tasting by a dumb man.

Just as a dumb man can taste the sweetness of sugar like any one else, but is entirely powerless to describe that

taste to others, a devotee merely enjoys the ineffable bliss of devotion, but the enjoyment cannot be described in words. Hence is Brahman described as *rasa*, taste or essence, (*raso vai sah*), to be enjoyed and not described. It will not mend matters much if, in the above illustration, the man who tastes the sugar is not dumb. The most eloquent description of it cannot convey even the vaguest idea to one who has never tasted sugar all his life. All this is equally applicable to devotion.

53. It (devotion) is manifested [occasionally] in some worthy person.

It may be said that, if devotion cannot be expressed in words, it cannot be imparted at all to another and must die with the few who possess it. This is answered by the present aphorism. There are devotees and devotees. The majority of them, however sincere and well-meaning they may be, are devoid of what we may call the burning fire of devotion. Their devotion is but a smouldering fire, hidden under a heap of ashes, but capable of being flamed by the blast of incessant practice. There are others—rarest of the rare—whose devotion may be described as "a bush on fire and yet unconsumed," the dazzling flame of whose devotion lights up the hearts of all that come into touch with them, itself remaining for ever undiminished, nay, growing from day to day, into the infinite love of *Iśvara* himself. They do not teach or lecture. What can words do, poor empty sounds! A touch of their hands or feet, a kindly glance of their eyes, an encouraging smile from their lips, nay, their magnetic presence in our midst, is enough to light in our hearts a raging fire which eternity cannot quench. It is of such devotees that this aphorism speaks. They are the pride of humanity, the glory of creation.

54. It (devotion) is devoid of the qualities, devoid of desires, growing from moment to moment, unbroken, most subtle, and of the nature of enjoyment.

The qualities referred to are *sattva* or harmony, *rajas* or motion and *tamas* or ignorance, usually known as the three *guṇas*. All secular activity and all ritualistic activity are essentially founded on a recognition of these three qualities. But the highest stage of spiritnal progress, be it along the path of knowledge, devotion or duty, is far above the three *guṇas*. The *guṇas* do not cease to exist, but the devotee rises to such a high level and reaches such a condition of perfect balance that the distinctions generated by them lose the power of affecting him, the power to make of him "a pendulum betwixt a smile and a tear." Devotion is also devoid of all desires. We read in the *Bhāgavata Purāṇa*: "Is there anything impossible to attain if the Lord, the treasure-house of happiness, is pleased; and yet, those that are devoted to Him, desire nothing." In another place, the Lord Himself says: "My devotees long not even for liberation which is readily within their reach by virtue of their devotion, for, they say, their hearts are full of my service (and they cannot have anything else). How then can they hanker after things which time can destroy." This is the necessary corollary to the principle of self-surrender explained in aphorism 19 *supra*. It is a feature of all enjoyments of the flesh and of all worldly activities in general that too much of them brings on fatigue and cloys even our so-called insatiable appetite for them. Not so with spiritual work. One never gets tired, is never fatigued, there is no diminution of one's stock as in the case of the spendthrift's patrimony. On the other hand the more you work, the more do you relish it, the greater is your strength, the

deeper is your knowledge of the secret that underlies all creation. It is but idle talk and a sign of cowardliness and irresponsibility to think that too much spiritual work (whether devotion or duty or knowledge,) will paralyse the mind. Such a danger would result only from misguided spiritual work of the wrong sort, from the merely intellectual struggle for the attainment of theoretical knowledge divested entirely of its application or even applicability to practice. There can be no doubt, in so far at least as devotion is concerned, that it grows moment after moment by practice even as the diamond fresh from the mine grows in brightness in the process of being polished. Further, true devotion knows no interruption. On this point, see the second part of the note on aphorism 19 *supra*. By "most subtle" is meant "most difficult to understand," that is, most easy for any one to imagine that he has understood its theory, but most difficult to understand it rightly, since it is capable of being realised only by slow, steady and persevering practice. Hence is it also said to be "of the nature of enjoyment" in the aphorism.

55. Having gained it (devotion) he sees only That, he hears only That, he thinks only of That.

The last should come first. It has repeatedly been pointed out above that the devotee fixes his thought incessantly on the Lord. It is a necessary result of this that his eyes see naught but the object of such incessant devotion, his ears hear naught but that object. It is wrong to suppose that for the growth of devotion it is necessary to retire from the world, to forcibly withdraw the senses from external objects, or to convert the physical body into an inert mass of flesh. The Lord has to be reached

through the world and *in* the world, and not *without* it or *beyond* it. Hence the true devotee consecrates everything by relating it to the Lord instead of vainly attempting to forsake everything with the pretended object of finding the Lord somewhere else.

56. Devotion of the secondary type is of three kinds,—according to the qualities or according to the classification of devotees into the distressed, etc.

So far we have been studying the highest kind of devotion which, as we have seen, is beyond the three qualities and beyond all distinctions and classifications. Lower down we have other kinds of devotion suited to different conditions and temparaments. Thus we have *sāttvika bhakti* or devotion without desire for fruit, as enjoined by the ordinances and under the firm belief that devotion is a duty; *rājasa-bhakti* or devotion with a view to fruit and also for self-glorification; and *tāmasa-bhakti* or devotion contrary to the ordinances and empty of faith. This is exactly the same classification as is contained in the 17th Chapter of the *Bhagavad-Gita* in respect of *yajna* or sacrifice. The other classification referred to in the text may be given in the words of the Lord himself:—"Fourfold in division are the righteous ones who worship me, O Arjuna; the suffering, the seeker for knowledge, the self-interested and the wise." The devotion of the wise referred to last is outside the triple classification, it is highest and purest and is not practised for the relief of suffering, for the attainment of any reward, for the acquisition of knowledge, or even as duty for duty's sake; but it is the very nature of the devotee, in the same way as the radiation of heat and light is the very nature of the sun.

57. Of these each, in order, is better than the one that follows it.

Rājasic devotion is better than tāmasic and sāttvic is better than rājasic. The devotion of the seeker for knowledge is greater than that of the self-interested, and the devotion of the suffering greater than that of the seeker for knowledge.

S. VENKATARAMANAN.

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EXTRACT

THE CLASSIFICATION OF RELIGIONS.

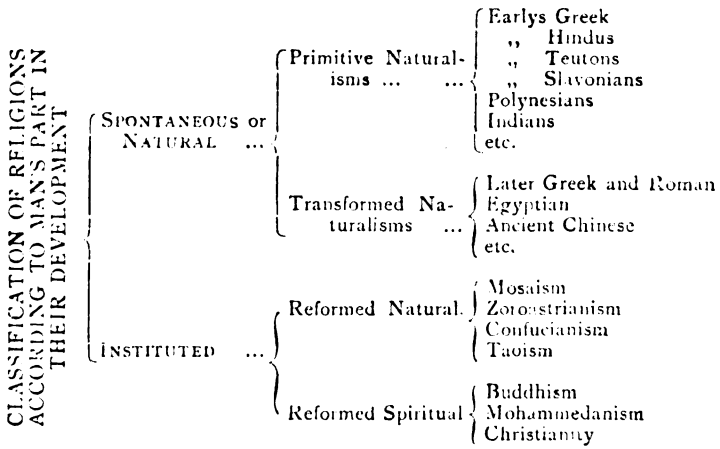
(*Continued from page 548.*)

III. According to the Part Played by Man in their Development.—Historical Method.

1. *Prof. W. D. Whitney*, the celebrated Sanskrit scholar and Orientalist of Yale College, has instituted the classification of religions into *National* and *Individual*. I will let him explain himself. In an essay entitled, "On the so-called Science of Religion," he says: "There is no more marked distinction among religions than the one we are called upon to make between a race religion—which, like a language, is the collective product of the wisdom of a community, the unconscious growth of generations—and a religion proceeding from an individual founder, who, as leading representative of the better insight and feeling of his time (for otherwise he would meet with no success), makes head against formality and superstition, and recalls his fellowmen to sincere and intelligent faith in a new body of doctrines, of espicially moral aspect, to which he himself gives shape and coherence. Of this origin are Zoroastrianism, Mohammedanism, Buddhism; and, from the point of view of the general historian of religions, whatever difference of character and authority he may recognize in its founder, Christianity belongs in the same class with them, as being an individual and universal religion, growing out of one that was limited to a race."

2. DR. FAIRBAIRN of Scotland, a man who has written and lectured considerably on the comparative study of religions, makes his classification on the same basis as that of Professor Whitney, viz., from the part man's conscious

and individual intentions have played in bringing them to the condition in which we find them in history. (*Studies in the Philosophy of Religion and History.*) His terms are different, though meaning practically the same. He further subdivides the two main divisions, and, under these, religions are cited as examples. (See Chart.)



(1) *Spontaneous or Natural Religions*, those that have grown up out of a people collectively, e.g, the religion of ancient Greece. These he further subdivides into:

(*a*) Primitive Naturalisms.

(*b*) Transformed Naturalisms.

(2) *Instituted Religions*, or those which have their origin in some great personality, e.g., Buddhism, Zoroastrianism, Christianity, Mohammedanism, etc. This again is of two kinds :

(*a*) Reformed natural religions.

(*b*) Reformed spiritual religions.

Each of these divisions, he claims, shades into the others. Nature's gradations are too fine for our subtlest distinctions. The naturalisms bring forth the historical ; the instituted presupposes the spontaneous.

This classification too, like the others, calls attention to certain facts which deserve notice. When not too carefully scrutinized, the divisions offer useful intimations. There is a sense in which certain religions are more spontaneous than others, or than the same are at later times. The consciousness of man was not so active in early as in later times Moreover the simpler and less conscious growths must have come to take on crystallized forms before the reforming recreative spirits could be operative, and these efforts of the reformers and founders have again a freshness and spontaneity which the same religion in later times does not possess. Indeed, the latter is then to the former as an "instituted" to a "spontaneous" religion. Hence we perceive that in the end the division is only a very relative one, i.e., that it has no intrinsic basis in the nature of religions themselves, but only applies to temporal changes coming about sooner or later in the process of all religious development. Nor have the remarks "growing up out of the people collectively" and "originating in some great personality," any more than an intimative significance. They are not divisions which correspond literally to the facts. As to the first, it is only the darkness which hovers over the history of nations in early times that enables us to speak of spontaneous developments unaided by great personalities, if humanity was governed by the same general laws then that it has been within historic times (and we have no ground to assume otherwise). We must believe that compared with the rest of their contemporary fellowmen, there have every now and then lived in the world those great personalities which set in motion certain influences relatively, though not entirely, new. And this leads me to say of the second remark, viz., that about certain religions "originating in great personalities," that these great personalities are only

in a very qualified sense their originators. They are possessed of a broader, deeper consciousness which takes up into itself the facts or light of their age better and more thoroughly than others ; they see more plainly and clearly the way the experiences of mankind point ; they draw more faithfully and truly the higher inductions of their times ; hence they become to others the apparent originators, in some perhaps supernatural way, of great ideas and religions. To themselves and to those who can appreciate with them this fuller consiousness and those more far reaching inductions, they are not more a mystery than the rest of life's experience. It is only to the mass of smaller minds that they appear originators in that absolute sense, or that they come indeed later to be deified.

The remarks which are here passed are applicable alike to the two presentations of this basis of classifying religions. The classification is suggestive and helpful, but it is a mistake to suppose it either deeply grounded or final.

After writing the above my attention was called to the fact that Prof. Max Müller (although adopting a classification equally untenable when exclusively insisted upon) had objected to this method of classification before Professor Whitney's essay was published, on similar ground to that which is here taken, viz., that though neither Brahman, Greek, nor Roman could point to the founder of his religion, yet " the student of antiquity can still discover the influence of individual minds or schools or climates. If on the other hand we ask the founders of so-called individual religions, whether their doctrine is a new one, whether they preach a new God, we almost always receive a negative answer. Confucius emphatically asserts that he was a transmitter, not a maker ; Buddha delights in representing himself as a mere link in a long chain of enlightened

teachers ; Christ declares that he came to fulfil, not to destroy the Law or the Prophets ; and even Muhammed insisted on tracing his faith back to Abrāhym, i.e., Abraham, the friend of God, whom he called a Moslim, and not a Jew or Christian, (Koran iii, 60) and who, he maintained, had founded the temple at Mekka. To determine how much is peculiar to the supposed founder of a religion, how much he received from his predecessors, and how much was added by his disciples, is almost impos ible ; nay, it is perfectly true that no religion has ever struck root and lived, unless it found a congenial soil from which to draw its strength and support." (See *Science of Religion*, 140.)

Professor Tiele, objecting to this same method, asks, " What is the wisdom of a community but the wisdom of its more enlightened members, that is, of individuals ?" Every myth, rite, or eternal truth, in any religion was the work of an individual mind, and I must re-affirm that it is only from the fact of their lying so much in the dark, that we speak of unconscious growths and spontaneous generation.

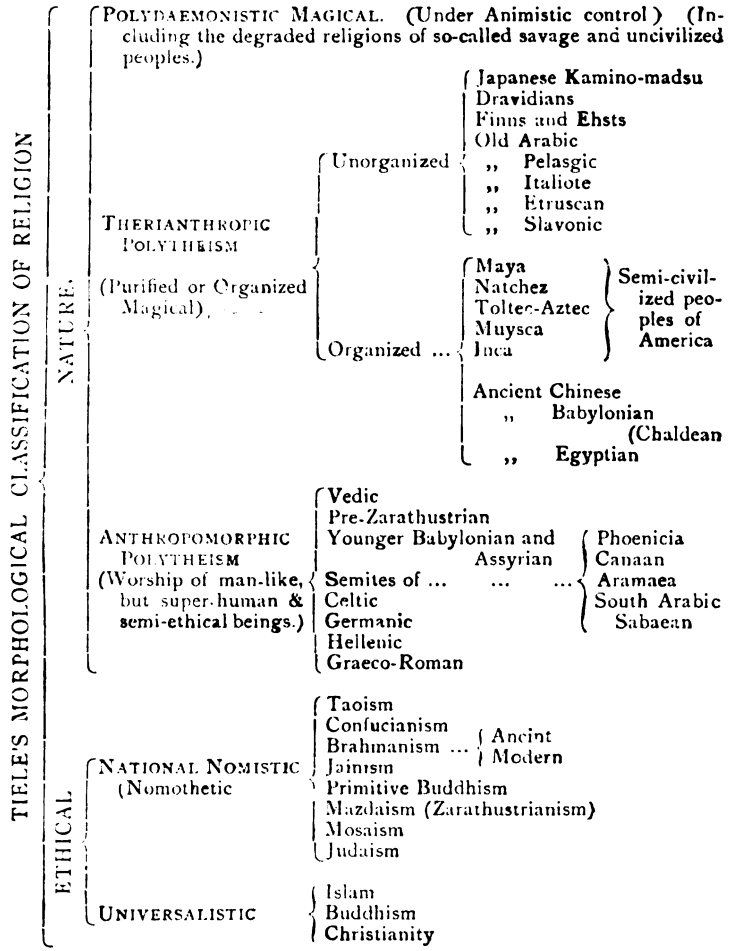
Moreover, these founders could have no success if they were so supremely and vastly ahead of their people as is hinted. What they spoke was only waiting in others' hearts for a mouth-piece. It is just because their better insight gathers up into itself merely in clearer manner what many less clearly feel, because they are able to lend shape to the more advanced ideas which the community has already come up to and which are already agreeable to the minds of many as soon as expressed. Individuals are ever at work, and the community is ever making some sort of growth. The one is conscious, the other not ; but neither goes on without being in a true sense the product of the other. Sometimes in the course of events the individual's opportunities are greater and his efforts shine

forth in more glaring light, but the underlying relationship and bond of mutual dependence is never broken.

It must further be observed that in most cases these founders never shaped new bodies of doctrines, etc., but by inspiration of their life infused new and pregnant principles into others who later developed them into doctrines and founded upon them ceremonies, which in time became a great body of faith and practice, or another religion.

3. PROFESSOR TIELE, starting from this same external historic characteristic, has developed a classification far more tenable than either that of Professor Whitney or of Dr. Fairbairn. (See *Outlines of the History of Religion to the Spread of the Universal Religions.* Tr. by J. E. Carpenter, L. 1877. [New ed. in Dutch and German.] Also especially, his later statement in *Encyc. Brit.*, 9th ed. art. "Religion.") This comes from the fact that he has penetrated beneath this external shell to the deeper meaning. He has, in the process, gone away from the mere historic phenomena to a philosophical distinction which is to be made between them. Nevertheless his treatment must be placed with historical classifications, because he looks at this difference as one that has come about in the process of development; in other words, the difference between his two great classes, though one intrinsic in kind, is at bottom evolutionally considered a difference of degrees or stages. The higher was once on the same stage in which we find the lower; the lower in course of time would naturally reach the higher. He claims that the essence of such divisions as that made by Prof. Whitney is true. "The principle of the one category is *nature*, that of the other *ethics*." Hence he makes these the basis of his "morphological" classification of religions. (See *Encyc. Brit* 9th ed. "Religion." See also accompanying chart.)

With great differences in their degrees of evolution, the *nature religions* agree fundamentally in the fact that the supreme gods are "the mighty powers of nature, be



they demons, spirits, or men-like beings, and ever so highly exalted" They are subject to change and progress through the unconscious drift of public opinion, and by the conscious alterations and additions of foreign modes of

worship. "Gods are more and more anthropomorphized; rites, humanised" Then too they are susceptible of a moral progress, which begins by ascribing ethical attributes to the highest gods. Farther on in the more advanced stages of nature worship, ethical abstractions are personified, deified, and worshipped, at first indiscriminately and indistinguishably intermixed with the nature gods. By and by the stronger and clearer minds (the philosophers, sages, prophets) begin to perceive the difference. To them the latest elements or deities are of overshadowing—indeed of sole—importance. They preach the predominance of the moral. Persecution ensues. The defenders of the old faith abhor these independent spirits whose mission is to them mere destruction. They speak in derision of the pure abstractions by which these innovators would dethrone the old and trusted gods of the fathers, and if the ancient faith has not lost too greatly its hold on the masses (as it generally has not at these early stages), these high thinkers—Socrates, Jesus, etc.—may pay the penalty of their elevation by premature and violent deaths. These simpler and more sensuous faiths with true instincts perceive the danger to the old traditions if such doubt and peaching are allowed to go on unmolested. A little infiltration may be tolerated, may indeed give an agreeable vivacity to religious life; "but the reform must not exceed certain limits," for if it does, the old forms would plainly become superfluous. Finally when the new ideas have become wide-spread enough, the old ones meet the doom which from the first awaited them. No help can do more than make the process gradual; no arguments, however specious, no claims of sacredness, no assertions about superiority or universality can make head against the on-coming intellectual tendency. "No political power, no mighty priesthood, no poetry, no mysticism

like that of the Neo-Platonists, no romanticism like that of Julian, not even an attempt to imitate the organization and the rites of an ethical religion, can save it any longer from utter decay."

The tide of religious conception is now turned. The old nature religion may now be considered as advanced to the stage of an ethical religion, in that the predominant characteristic has changed. The traditional naturistic elements are not wholly set aside or excluded, but they are subordinated and assume somewhat of ethical functions. The more important of the old nature gods survive, but no longer occupy first places and dominate. On the contrary they take menial positions become serving spirits, ministers, angels (*yazatas*, etc.) before the supreme moral Orderer of the universe. A great breadth of conception has entered in. Man views the world not so much in its former conflicting diversities. The naturistic religious standpoint has been reversed. The polydæmonistic and polytheistic character is tending to monotheism. The polytheism is at least becoming organized and monarchical. To this is added greater individualism among the adherents. Conscious speculation, imagination and reflection increase. Growth goes on more by these than by unconscious national accumulation or change. Some higher central notion of a more definite sort of salvation to be attained comes into prominence. Organization for the purpose of fostering and propagating this idea takes place. Men bind themselves more closely together to aid in practising it, and the religion is finally "instituted or organized" by latter hands; while we may merely say it was "founded" by or received its original impulse from an individual or body of priests or teachers. These later organizers always ascribe to the "founders" a high standing in relationship with the Divine. They stand as in-

spired prophets to whom the Deity has revealed his will, as messengers expressly sent to direct men, as sons of the gods instructed with various missions, or indeed, as incarnations of God himself. So much on the general divisions of the topic.

Subdivision of Nature Religions. (See chart). Professor Tiele calls the very earliest stage of religion the *Polyzoic.* This he does not place in the outline since we have no information concerning it. He thinks "man, in that primitive stage, must have regarded the natural phenomena, on which his life and welfare depend, as living beings endowed with superhuman magical power; and his imagination, as yet uncontrolled by observation and reasoning, must frequently have given them the shape of frightful animals, monstrous portentous mythical beings, some of which still survive in the later mythologies."

The earliest stage with which we have an acquaintance, he names the *Polydaemonistic Magical.* Animism is the predominating characteristic, though the religion is not mere animism. Animism is a sort of primitive philosophy. The primitive mind has come to believe in a spirit which is superior to the body. This he extends to the phenomena of nature by supposing them to be the work of spirits of departed men. This is extended till everything living, moving, startling, extraordinary, is finally attributed as the work of mighty spirits moving freely here and there and abiding either permanently or temporarily in this or that object or region. The most powerful among them come to attain in man's mind the rank of divine beings, and are worshiped either as invisible or embodied spirits (spiritism or fetichism). Three special characteristics of this stage are noticeable: (1) Its confused and indeterminate mythology, though some spirits are more powerful than others, especially the heavenly, and

in general there is a supreme spirit of heaven who is mightiest of all; (2) The implicit confidence in magic through which sorcerers and fetich-priests come to be held in such veneration; and (3) The predominance of fear over all other feelings and the doing of religious acts generally for selfish ends.

Therianthropic Polytheism is the name given to the next higher stage. The name is intended to describe the character in which the gods usually appear, viz., in the forms of animals and men, yet predominantly the former. They are really spiritual conceptions embodying themselves in these ways. Animal worship is everywhere in such religions a prominent characteristic. The gods are represented as men with animal heads, or as animals with human heads. Such religions have yet an element of magic, but it is in the hands of an organized priesthood, hence they are characterized as purified or organized magical religions. These practices are forbidden to private sorcerers, and in the hands of the priesthood have a developed ritual. Some are very highly organized, others little. Some approximate very closely to the next higher stage of pure anthropomorphism, others closely to the next lower, of animistic predominance. In the former there is a strong tendency to monotheism, accompained by a sort of theocratic government in which the king is the living representative of the king of the gods.

Next in order are the *Anthropomorphic Polytheisms*, the highest stage in the naturistic religions. These, as well as all the higher forms, contain many survivals of the characteristics of the earlier stages, yet those features have been adapted to newer ones and no longer predominate, and consequently the religion deserves another name. The gods are now all superhuman and manlike, rulers of nature, effecting good and evil. They are more ethical

than the former, yet the mythology is sensual in character. Wars, wooings, revelries, and the lowest passionate indulgences are exceedingly frequent. Such myths, of course, were shocking to graver thinkers, but they formed the staple for the masses till the time of naturistic religious decay. "Not one of the religions in the polytheistic stage was able to elevate itself to the purely ethical standpoint; but, as moral consciousness went on increasing, deeper and more ethical religious ideas gathered round the persons of the most humane gods, the beloved son or daughter of the supreme deity, and gave rise to purer modes of worship which seemed to be forebodings of a time to come."

Sub-division of Ethical Religions.—The question of subdividing this class into *Nomistic* and *Universalistic* religions has called forth considerable discussion. The essential difference consists in the features that the former are based on sacred law drawn from sacred books, while the latter start from principles and maxims. (On the soundness of this asserted difference more will be said later.) Professor Kuenen used the expression "National Religions and Universal Religions" as the title of his Hibbert Lectures, (1882). He excluded Islam from the latter. Several other terms have been proposed for this class. Among the rest "world religions" and "world churches." The latter title was given by Professor Rauwenhoff (*Theol. Tijdschrift*, 1885, No. 1), who, however, rejects this method of classification. Professor Tiele himself would not use the term "world religions," unless as a sort of practical designation "to distinguish the three religions which have found their way to different races and peoples and all of which profess the intention to conquer the world, from such communities as are generally limited to a single race or nation, and, where they have extended farther, have done so only in the train of, and in connection with, a

superior civilization." He granted that strictly speaking there can be only one world or universal religion. No religion has any claim to such a title from its achievements, whatever it may have in it potentially. Hence he adopted the more modest title "universalistic," in place of "universal" or "world," religions. Buddhism and Christianity are distinguished from Confucianism, Brahmanism, Jainism, Mazdaism, and Judaism, by their missionary spirit. The latter, after each becoming the religion of a single race, have ceased to spread, and after centuries of stiffening into dogmatism and formalism are slowly fading away; while the former number their adherents by hundreds of millions, are spreading among different races, and are rapidly making inroads upon the territory of other faiths.

This, said Professor Tiele, "cannot be due to some fortuitous or external circumstances only, but must have its principal cause in the very nature of each sort of religion." By other terms he described the one class as "nationalistic" or "particularistic" in contrast with the "universalistic." The three religions belonging to the latter class aspire to represent religious ideas which were not limited to the nation's horizon, but which would have an interest for humanity, which would bespeak the general aspirations of the human heart. For this reason, two of these religions were rejected by the peoples to which their founders belonged by birth, and the third one, Mohammedanism, though founded by an Arab, derived its fundamental ideas from Jews and Christians and was raised to its high position by Persians and other peoples. Its unnational character is shown in the fact that its converts, whether made by force of arms or by missionary exertions, enjoy on embracing Islam the same rights and dignities as Arabs. So too Buddhism "looks for the man,

the miseries of existence beset all alike, its law is a law of grace for all." That so broad is the Christian aim at its best, need not be here supported.

Though not on the same level, these religions are classed together because of their resemblance in origin and aim. Islam and Buddhism are only relatively universalistic, each showing the onesided religious development of its race at its highest. Islam emphasizes the absoluteness of the divine side at the expense of the human. Man is of no importance, hence he has but one duty, obedience. In such a system ethics cannot develop. Society must be conducted on a despotic basis. Buddhism puts the stress wholly on the human side. It knows no divine. Man must save himself by his own exertions. Self-renuncation, full and entire, is the way of escape from the miseries of life. The more truly religious has no place; or if it develops at all, it results in a childish fantastic mythology.

On Professor Pfleiderer's basis, that religion is the synthesis of dependence and liberty, Islam represents the former, Buddhhism the latter. (Cf. this with Pfleiderer's classification farther on.) Christianity in its purest forms fuses the two, dependence and liberty, the divine and the human, religion and ethics, into a real unity.

We have in this classification, on the whole, the most profound and profitable grouping thus far considered. In its development we receive many valuable suggestions. But good as we see it to be, satisfied or flattered as we may feel ourselves over the result, still we must as far as possible look at all the facts in these matters, and be governed as little as possible by our prejudices, desires, and the circumstances of where and under what influences we were born. In the spirit of such an outlook and such

an attempt, several things must be said about this classification.

In the first place, to distinguish between *nomistic* and *universalistic* ethical religions on the ground given, is practically to make distinctions on the basis of features where there is no essential difference. Buddhism, Christianity, and Mohammedanism are each as truly sacred book religions as Confucianism, Judaism, etc. But they are in addition what he describes them—religions based on principles and maxims, on great central dominating ideas. This more definite characteristic, together with the facts that their bodies of doctrine cluster around distinct personalities, and that they have operated under more favorable opportunities as to civilization and coincidences in time, have largely occasioned their superior successes. He admits that other religions have extended farther than their race limits "in the train of or in connection with superior civilization."

He distinguishes Buddhism and Christianity from the others by the fact that they are trying to make proselytes, while the others are doing so no more. But Islam cannot be excluded from this desire and activity. Again, the contrast shown between this feeling in their adherents and its absence in those of others, is due more to the superior moral development of those of their peoples who are so engaged, than to an essentially restrictive national character of the religious side of those religions who are not so engaged. I say *religious side* of the religions, because we must not in our enthusiasm over and emphasis of the morality connected with a religion forget that this does not consitute the whole religion. Religion has its moral side, but morals are not religion. Religion should no doubt be helpful in the development of morals; but though it be of inestimable importance, this must not reach an

eclipsing character. To make religion morality, and then to make morality our kind of morality, would be an easy way to decide that some peoples are devoid of both. But this is not science. When we say, this or that religion is not making proselytes, we must look for reasons before deciding that this is an intrinsic defect in the religion *per se*. It may be, as above indicated from lack of moral development of the beneficent unselfish feeling of the people quite apart from any thing which the religious outlook alone would necessitate. It may be from other circumstances beyond the power of the votaries to hinder, e. g., we know that many religions are in a state of decay brought about by the destruction of their political support and by persecutions. Sometimes it may be from poverty of material resources to undertake. Sometimes, also, by internal dogmatic development and formalistic decay. But form this last we must confess that the great missionary religions have not been free, and have in some countries hardened into as dead and disinterested a formalism as others. Witness Spain, Turkey, and Ceylon. Nor can we be at all certain that their fate would have been measurably different among those races, claimates and environments where we find dormant and fading faiths. It may even be doubted whether the great religions accompanied by their best representative peoples would have maintained a living progressive faith under such political and climatic circumstances during thousands of years. It must be further observed, that below certain limits of intelligence, men will believe what they are taught. Men of faith would find no difficulty in being men of another faith, if the fates of life had put them in such an environment. It is only when a high degree of individuality of thought has made them think for themselves, that a religion becomes unbearable.

Along this same line of thought, his remark that the three universalistic religions were representatives of religious ideas which had in view not the special religious wants of the nation, but the more general aspirations of humanity, can scarcely be admitted as sound. Every devotee of every distinct faith or sect in the world believes that his religion represents *just such ideas* as would be of general interest to the race, if only he could get the race to see its interest and its duty of accepting his belief. He pities, deplores, complains, exhorts, or despairs and damns, according to the doctrines of his order, those who do not.

It is going too far to say that Buddhism and Christianity were rejected by the peoples to whom their founders belonged because they represented universalistic rather than national ideas. As stated above, the parent religions were full of the faith that their teachings were just such as the world as a whole needed, indeed must have, if it ever received salvation. Rather was it because the new faiths rejected and despised the old means, that they themselves were spurned and persecuted by the parent religions. It is true, they were a great advance in sympathy toward the world, and hence also a liberalized outlook. The new way of looking at religion filled the early adherents with new enthusiasm, new hope, and new confidence that the world could be brought to see and believe in this way (as new ways of looking at any cause, in or out of religion, always inspires to this); but that they any more seriously than their predecessors in the old faith believed themselves to possess religious ideas of world-wide rather than national interest, is erroneous, and results in a denial to the old faiths of that which is essential to any and every faith. The faith of any individual or any people must necessarily in his or their mind be the faith for the world. If he or

they do not preach it, it is either because external circumstances do not permit, because it lacks definiteness and clearness in the believer's own mind, or because they are so engrossed in its formalities as to be oblivious to what if conscious they would regard as others needs. If those founders of new religions had sought to generate a world-wide enthusiasm over the old lines and methods, history teaches us that they would never have been cast off. They cast themselves off before others cast them off. The founders and establishers opened the conflict by an absolute renunciation of the forms of the current religion. It might have been difficult, perhaps practically impossible, to have brought forward the new ideas with the continuance of all the old forms and methods. It is a historic fact that the idea which each of these three great faiths embodied was taken up by parties within the old religions, but only to a very limited extent were they successful. Why they were not more so, would be very difficult to ascertain. In Jainism we have the "national" form of the Buddhistic idea; in Ebionitism that of Christianity; and possibly in the Wahhabites that of Islam. Perhaps at certain junctures of conditions a complete break with the old is the very best that can be done, although in general growth up, out of, and above is healthier, more enduring, and apt to be more wide-spread than reform by reaction and opposition. However, this is not here our present concern, but merely to see, in the truest light we can, why these faiths were not more lastingly successful among their own peoples. There might be many other reasons given. I will mention only one, regarding the attitude of Judaism to Christianity, viz., that the position or too close relationship to God which both Jesus himself claimed and his followers who wrought out the doctrines more fully demanded for his personality, was revolting to the highly developed Jewish

monotheistic sense of that time. The development of the conception as to the person of Christ had come about with the aid of ideas then prevalent which had their origin in Greek semi-mythological philosophy. The Jewish Semites had had for centuries no taste for mythology. The Prophets had drilled them into loyalty to Jehovah alone. He had no progeny nor co-rulers. Pauline theology set Christ up as his deity son, made him in many respects equal with God, and assigned to him a conspicuous part in the moral gorvernment and management of the world. Indeed, the primitive Christian idea added a new feature to the character of the Deity, but instead of putting it into the character of Jehovah, it embodied it in a new god or personage which it set up beside him. In this difference and claim alone we have nearly a sufficient explanation of the Jewish rejection of the new faith. To our day, this has remained the great and all hindering objection to Christianity by the Children of Israel. From their standpoint, it had its basis in mythology and idolatry; and since the days when the Decalogue was written, nothing has been more repugnant to a faithful son of Abraham than these.

Ethically the new faiths have, speaking in a general way, an intrinsic advantage, and this advantage was a natural outgrowth of the circumstance of an improving social development in the time of their origins. (See Prof. J. R. Seeley's *Ecce Homo* for an excellent exposition of the social and moral causes at work in the Roman Empire at the begining of the Christian era.) Moreover, this ethical advantage of these faiths would have availed nothing, had it not been for the indispensable aid afforded to their success by the improving social and ethical relations. But we must again remind ourselves, that however important ethics may be for the practical every-day purposes of life,

ethics is not all of religion. A classification might be made on the basis of the metaphysical characteristics o fthe objects of faith, in which case it would be impossible by the best results of our highest philosophy and science to sustain the assertion that these three great religions are more "universalistic" or more true to the facts than Brahmanism, Confucianism, or Mazdaism. Philosophy and Science have scarcely settled the question as to whether the truth lies with monistic idealism, monistic realism, or dualism. Nor have they been able to decide positively which is the more inspiring as a philosophy of life. Until something more definite is agreed upon regarding this more religious side of religion, it will not do for us to be too dogmatic in our assertions of superiority here or there merely on ethical grounds. Down to the present, ethics have been the feature of apparently greatest importance, yet we are not in the least sure but that when society shall have reached a relatively high moral development in which the crying demands of "live and let live" are heeded without great exertion, the ethical feature of religion will sink to be a matter of minor significance

And now a final remark as to the confusion regarding the meaning of such terms as Christianity, Baddhism, etc. If, e. g., we mean by Christianity the teachings of its founder and establishers, we are constantly in danger of confounding (if we do not actually do so) the objective metaphysical and physical sides of that early (and to us the genuine) Christianity with nineteenth century ideas of theism and the universe. On a second thought, after turning to history, we perceive that increasing knowledge of facts and laws is gradually supplanting the early Christian ideas of the universe and with this changing the conception of God. Again, if we mean by Christianity the standards of thought and duty of to-day prevalent among

enlightened nations, the body of belief regarding the universe and man's relation to it and to his fellows, we perceive that we have undermined the ground of our frequent appeal to the original type as authority. For except in the spirit of sympathy, love or universal brotherhood, which is the common ideal of the two, they are as different as 1800 years of varying fortune could make them. Hence our appeal must take the character of a resource for inspiration and a refreshment of courage. Whichever or whatever our position may be, we should endeavor to avoid the fallacy of such an incoherent mixing of facts and principles and periods as that so often met with.

(*To be continued.*)

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Notes and Thoughts.

It is proposed to hold a Parliament of Religions in in Calcutta under the Presidency of Justice Mitra. India is the best place for a Congress of Religions for she is unconciously and by divine destiny a Parliament of Religions in Herself; and Calcutta is certainly the city of this new synthesis. This city was made whole by the feet of Bhagavan Sri Ramakrishna, who was a parliament of religions in himself in a real sense. He was a Hindu, a Christian, a Mohamadan by turns and realised the All as the all in all of every religion. The idea that all religion's lead to the same goal is pre-eminently Indian and is as old as the Vedas. This Calcutta Brahmin was its latest exponent—the most powerful and universalised exponent. This is the song of Bhagavan Sri Ramakrishna's life. This idea of a Religious Congress is opportune. It is bound to help and strengthen the re-ordering, and re-organising of the Indian life, that is going on around us. We give the movement our hearty support and wish it all success.

* * *

'Work while it is called to-day, for the night cometh when no man can work' is a scriptural injunction which in the most unmistakeable way, implies that work is the end and life the means. But the whole thing is a superstition Life is not for work, but work is for life; and very often when it is carried to the extent of undermining life or unduly absorbing life is not praiseworthy but blameworthy. The progress of mankind is, under one aspect, a means of liberating more and more life from mere toil and leaving more and more life available for relaxation —for pleasurable culture, for aesthetic gratification, for

travels, for games. (Herbert Spencer). Or as a Hindu would put it to realize Brahman as Satchidananda, in which inhere all bliss, of which asethetics is but a faint adumbration.

* * *

The unit of productive power in modern life is the social whole, the world of men and women who live and work to-day, but these men and women as heirs of the generations past and as trustees for the children's land of the future. These men and women, supported thus by the strength of the ages that are gone, and stimulated by the hope of the ages to come, are the real producers and, owners of the world's wealth. Production is a social act control is a social function and wealth is a public possession.—*Professor Abbe.*

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To

His Holiness Srimat Swami Brahmmanandaji,
President, Sri Ramakrishna Mission.

Reverend Swamiji,

We the managing members of the Swami Vivekananda Hindu Balika Patasala Choolai, most respectfully welcome your Holiness to the lorely but lovely cottage of this poor institution the emblamatic manifests of Ramakrishna's Mutt in this locality. The only excuse for our unworthy selves in the matter of approaching your Holiness with a request to pay a short visit to this humble patasala is our overwhelming and ardent admiration for the renowned and world-wide Ramakrishna Mission, our sincere devotion and love to its disinterested workers. The world has grown wiser in the real sense of the term since the advent of Sri Ramakrishna's Mission. It has contributed very largely, by the unceasing and untiring efforts of its members, towards the spiritual advancement of modern India, not to speak of its wonderful and magnetic achievements in the West. Had it not been for the missionary propoganda initiated by our venerable Swami Vivekananda and continued by his brother Sanyasins, our mother India world not have occupied the position which she now fills in the eyes of the world in point of religion and spirituality. A deep sense of gratitude and love animates and thrills the hearts of every one of us here assembled and who can escape the beneficient

influence of your Holy presence to-day vouchsafed to us as a result of our good Karma? We trust that this poor but warm reception accorded by our humble selves will not but be acceptable to your Holiness, for we have the sacred word of our Lord Krishna :—

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रियच्छति ।
तदहं भक्त्युपहृतं अश्नामि प्रियतात्मनः ॥

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