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"एकं सद्विप्रा बहुधा वदन्ति"

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

Rig-veda. I. 164–46.

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THE WISDOM OF WOMEN.

A decided and definite movement towards the higher education of woman is perceptible among most peoples of modern times. Woman, the mother of men, the mother of the world, has, throughout civilisation, taken certain recognisable steps in the direction of acquirement. She has, perhaps, never been satisfied to rest in the position of bearing, up-bringing, health-bestowing. In her heart of hearts she has rejoiced in her capacity for forming character, for training and guiding, for bringing maternal influence to bear upon her sons' legal, political or commercial career. That this capacity has been hers throughout the centuries brooks no denial. She has allied the powers of production and of moulding with that which she has produced. In effect, man owes to her his being and his becoming. From her bosom he has drawn nourishment for his body; her brain has informed, inspired and sustained his. Her responsibility has been, necessarily, proportionate.

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When her instincts have made for the religious ideal, religion has prevailed among men and led her nation heavenward. When she has accepted footing on some selfish or sensual plane, man has glided downwards, led by her smiles and her ingenuity. Generally able, frequently of consummate intelligence, she has sometimes held high a banner of victorious achievment; sometimes she has trailed that same standard, with hilarious mockery, in the dust. Thus the trend of the progress or retrogression, of mankind, may he traced by the footprints of woman on the road that both have trodden. The educational aim of woman to-day has a significance that cannot be ignored. How far it will extend, what its outcome and effect will be, we have to wait for the years to tell.. Meanwhile there is the fact before us, that woman, the wide world over, is striving after knowledge and, again, striving to impart the knowledge she is gaining.

At intervals in history, woman has made memorable mark. The annals of every great nation are illustrated now and again by the portraits of women who have aided in its greatness and who have rightly worn the crown of success because they, earlier, bore the burden and survived the struggle.

Woman has a tenacity of purpose and of perseverance. She possesses a soul fitted for faith. Her belief is strong and she clings to it through all stress and storm. She makes for her ideal with all the force at her command. She displays that force in accordance with her character. It is, therefore, powerful beyond words for good or for evil. The educational effort, now so evident among women, will, if inspired by spiritual intelligence, culminate in a new heaven and a new earth; but, if the spiritual impulse be forsaken for material welfare only, the result must be, inevitably disastrous.

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History has recorded the supremacy of woman in various realms of thought and deed.

Seated on thrones of eminence, her sceptre wielding sway over the destinies of thousands; holding almost supreme governance in the counsels of prophets and priests, inculcating and compelling by virtue of intellect and eloquence; woman has shown herself capable of mighty things. Egypt owed much to the mastery of women and lost much through her witchery. Rome, and Greece in their turn, as Assyria and Judea in theirs; all these five as the story of the greatness of woman in her devotion to the highest and, alas! in her abandonment, on occasion, of principle and honour.

Latter-day Europe, everywhere, is bound to reckon with woman's march for knowledge. She is invading the schools of science, occuping pulpits, speaking on platforms political and social. Her cry in Great Britain, for parliamentary suffrage, sounds loud and sometimes discordant. That cry is persistent, it means determination and, if rightly conducted, the call behind the cry, will gain its end. It is fair that we should hope, earnestly and piously, that they who cry should see to, it for themselves and for us, that the burden of their cry may be sanctified by holy and lofty principles. Otherwise we may look not only for discord but dislocation. The pulse of the people is with them, but the people expect much good, rather than evil, at their hands.

India has furnished us with a fine object-lesson. Her women have cherished the religious ideal. They have grasped and held fast the great fact that in religion lies the one firm foundation. It is true, may be, that during recent days, they have by no means maintained the reputation for erudition recarded of their predecessors, but they have never neglected the learning of religion and

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religious lore. Throughout troublous and tranquil times alike, they have cherished intimate acquaintance with their ancient sacred scriptures and heed them undefiled and in all reverence. It is this fact that has kept India always in the fore-front as the world's example of the sanctity of the inner life. The sense of that sanctity, nursed and reverenced by the women of India has prevented the manhood of India from running after the false Gods of materialism. At her worst India has clung to the creeds of the wheel and the way and has not, neither have her peoples, bowed before the idol of the passing and the ephemeral; an all this, practically, because the daughter of India, the mothers of her races, the uncrowned but acknowledged queens of that country, have never altered from their allegiance to their faith.

We would fain trust, that, through some sublte but profoundly powerful telepathic agency, the women of the west may accept, in this, the cultured guidance of the women of the East. Let the Lady of the occident learn from the Lady of the orient. Let her remember, and reflect upon the remembrance, the saying :—* "Reams of trash have been written about the inferior position of women in the East, but there, more than anywherelse in the world, they rule and have their will." They rule because their rule is, on the whole, wise, discreet, and of good intent. They have their will, because, in the main, that will has been exercised quietly with conscious strength. They have valued the certainty of the perfect work of patience and they have anchored their endeavour on the assured strength of life lived for the present and ultimate well-being of their households and their land.

* F. Marion Crawford.

ERIC HAMMOND.

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NOTES OF SOME WANDERINGS WITH THE SWAMI VIVEKANANDA.

(Continued from page 567 of Vol. XIV.)

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

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

Place.—Kashmir.

Time.—June 20th to October 12th 1886.

Saturday July 16th. It fell to the lot of one of the Swami's disciples, next day, to go down the river with him in a small boat. As it went, he chanted one song after another of Ram Prasad, and now and again, he would translate a verse.

"I call upon the Mother.
For though his mother strike him,
The child cries 'Mother ! Oh Mother !'

* * * *

"Though I cannot see Thee.
I am not a lost child !
I still cry 'Mother ! Mother !"

* * * *

and then with the haughty dignity of an offended child,

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something that ended, *My* Mother is not such, that I should call *any* woman 'Mother'!"

July 17th. It must have been next day, that he came into *Sthir Mata's* dunga, and talked of Bhakti. First it was that curious Hindu thought of Siva and Uma in one. It is easy to give the words, but without the voice, how comparatively dead they seem! And then there were the wonderful surroundings—picturesque Srinagar, tall Lombardy poplars, and distant snows. There, in that river-valley, some space from the foot of the great mountains, he chanted to us how "the Lord took a form and that was a divided form, half woman, and half man. On one side, beautiful garlands: on the other, bone ear-rings, and coils of snakes. On one side the hair, black, beautiful, and in curls: on the other, twisted like rope." And then, passing immediately into the other form of the same thought, he quoted.

"God became Krishna and Radha—
Love flows in thousands of coils.
Whoso wants, takes it.

Love flows in thousands of coils.
The tide of love and loving past,
I come and take Radha's part."

So absorbed was he that his breakfast stood unheeded long after it was ready, and when at last he went reluctantly,—saying 'When one has all this *bhakti* what does one want with food?'—it was only to come back again quickly, and resume the subject.

But, either now or at some other time, he said that he did not talk of Radha and Krishna, where he looked for deeds. It was Siva who made stern and earnest workers, and to Him the labourer must be dedicated.

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The next day, he gave us a quaint saying of Sri Ramakrishna, comparing the critics of others to bees or flies, according as they chose honey or wounds.

And then we were off to Islamabad, and really, as it proved, to Amarnath.

Tuesday July 19th. The first afternoon, in a wood by the side of the Jhelum, we discovered the long-sought Temple of Pandrenthan (Pandresthan, place of the Pandavas ?)

It was sunk in a pond, and this was thickly covered with scum, out of which it rose, a tiny cathedral of the long ago, built of heavy grey limestone. The temple consisted of a small cell, with four doorways, opening to the cardinal points. Externally, it was a tapering pyramid,—with its top truncated, to give foothold to a bush—supported on a four-pierced pedestal. In its architecture, trefoil and triangular arches were combined, in an unusual fashion, with each other, and with the straight-lined lintel. It was built with marvellous solidity, and the necessary lines were somewhat obscured by heavy ornament.

We were all much distressed, on arriving at the edge of the pond in the wood, to be unable to go inside the little temple, and examine the interior decorations, which a number of guide-books declared to be "quite classical," that is to say, Greek or Roman, in form and finish !

Our grief was turned into joy, however, when our *hajjis*, or boatmen, brought up a countryman, who undertook to provide a boat for us. This he brought out, *from under the scum*, and placing a chain on it, he proceeded to drag us each in turn about the lake, himself wading almost waist-deep in the water. So we were able, as we had desired, to go inside.

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For all but the Swami himself, this was our first peep at Indian archaeology. So when he had been through it, he taught us how to observe the interior.

In the centre of the ceiling was a large sun-medallion, set in a square whose points were the points of the compass. This left four equal triangles, at the corners of the ceiling, which were filled with sculpture in low relief, male and female figures intertwined with serpents, beautifully done. On the wall were empty spaces, where seemed to have been a band of topes.

Outside, carvings were similarly distributed. In one of the trefoil arches—over, I think, the eastern door,—was a fine image of the Teaching Buddha, standing, with His hand uplifted. Running round the buttresses was a much-defaced frieze of a seated woman, with a tree,—evidently Maya, the Mother of Buddha. The three other door-niches were empty, but a slab by the pond-side seemed to have fallen from one, and this contained a bad figure of a king, said by the country-people to represent the sun. The masonry of this little temple was superb, and probably accounted for its long preservation. A single block of stone would be so cut as to correspond, not to one brick in a wall, but to a section of the architect's plan. It would turn a corner and form part of two distinct walls, or sometimes even of three. This fact made one take the buiding as very very old, possibly even earlier than Martand. The theory of the workmen seemed so much more that of carpentering than of building! The water about it, was probably an overflow, into the temple-court, from the sacred spring that the chapel itself may have been placed, as the Swami thought, to enshrine.

To him, the place was delightfully suggestive. It was a direct memorial of Buddhism, representing one of

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the four religious periods into which he had already divided the History of Kashmir :

1. Tree and Snake-worship, from which dated all the names of the springs ending in Nâg, as Vernâg, and so on; 2. Buddhism ; 3. Hinduism, in the form of Sun-worship; and 4. Mohammedanism. Sculpture, he told us, was the characteristic art of Buddhism, and the sun-medallion, or lotus, one of its commonest ornaments. The figures with the serpents referred to pre-Buddhism. But sculpture had greatly deteriorated under Sun-worship, hence the crudity of the Surya figure.

And then we left the little temple in the woods. What had it held, that men might worship, nearly eighteen centuries ago*, when the world was big, with the births of mighty things ? We could not tell. We could only guess. Meanwhile, to one thing we could bow the knee,—the Teaching Buddha. One picture we could conjure up—the great wood-built city, with this at its heart, long years afterwards destroyed by fire, and now moved some five miles away. And so, with a dream and a sigh, we wended our way back through the trees, to the river-side.

It was the time of sunset,—such a sunset ! The mountains in the west were all a shimmering purple. Further north, they were blue with snow and cloud. The sky was green and yellow and touched with red,—bright flame and daffodil colours, against a blue and opal background. We stood and looked, and then the Master, catching sight of the Throne of Solomon—that little Takt which we already loved—exclaimed " what genius the Hindu shows

* We assumed Pandrenthan, when we saw it, to be of Kanishka's time, 150 A. D.—I am not sure that it is really so old.—N.

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in placing his temples! He always chooses a grand scenic effect! See! the Takt commands the whole of Kashmir. The rock of Hari Parbat rises red out of blue water, like a lion couchant, crowned. And the Temple of Marttand has the valley at its feet!"

(To be continued.)

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LINGA WORSHIP.

The Vedas are a mine of spiritual laws, and a storehouse of forms. When applying to varying needs of man of different capacities and conditions of life, it expressed itself as modern Hinduism. It was the transcendental insight of a modern Parivarajaka, that perceived that Hinduism with its countless phases, infinite forms and rituals, has its seed in the sacrificial religion of the Vedas; that from the highest ideas to the lowest, from the Paramahamsa Parivrajakacharya to the Mehtar disciples of Lalguru are different manifestations of the Vedanta. All the religions of the world are but broken gleams of the fuller light of the one Religion Eternal. The Vedas are the common source of Hinduism in all its stages, of Buddhism and every other religious belief. The seeds of the multifarious growth of Indian thought on religion lies buried in the Vedas. Buddhism and the rest of India's religious thought are the outcome of the unfolding and expansion of those seeds. This is the burden of the Song Celestial and the key note of the India that is to be. Hence Linga worship is nothing but the perpetuation of the original Vedic form.

2. The word Linga is from the root *Ling* to move or paint, that which characterises a thing is its Linga. Hence it is used in the sense of an emblem. In logic the Lingam is the *hetu* or the middle term of a syllogism; in grammar it denotes gender or the dominant idea of a thesis; in philosophy it is the pradhana or Brahma, the first effect out of a primary cause; in theology it is the infinite emblemised for the sake of worship. It must be noted here that the infinite can be only emblemised and

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not imaged. Image-worship as it is understood in the west is thoroughly foreign to the reflective and creative Aryan Genius. Perhaps it owes its birth to the matter of fact and unimmaginative race like the Semetics incapable of constructing what the westerns call Mythology. Besides that universal acceptance which is the corner stone of Vedic theology and the birth place of all true philosophy, *Ekam Sat Vipra Bahuda Vadanti,* would be impossible in a race that images the divinity. To the Indian mind the phenomenon is a symbol of the Noumenon; the universe is a symbol of that which is behind it. Fire, Sun, Moon, Wind, Horse, man, are all emblems of higher spiritual laws. Panini says grammarian has to deal with only word symbols of objects and not the objects themselves in any way. Similarly to a Vedic Rishi things are merely symbols of the spirit, of the spiritual laws expressed by them. Thus a cow (carrier) is not merely the animal yielding milk, it symbolises rain, the benificient rays of the sun, the notes of a gemut, &c. It is also pointed out in the Brahmasutras, that Pratika or image is that which turns the outgoing mind inside to spiritual realization through that image. Image worship is only the superimposition on the image the idea of Brahman and the worshipping of it as such. The image by itself has no value except that it symbolises the Brahman. All images are, therefore, emblems of Brahman.

3. What then is the Vedic original of the modern image of Linga? It was Swami Vivekananda who first drew the attention of the western world to the Vedic origin of Linga. In a lecture delivered before the *Congre's de l' Histoire* he pointed out that the identification of Sivalingam with the phallic emblem of the west is ridiculous and has no foundation in Indian tradition and life. The Swami said "that the worship of Sivalinga originated from

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the famous hymn of the Atharva Veda Sambita sung in praise of the Yupastambha or the sacrificial post. (A. V. X 7 and 8) In that hymn a description is found of the beginningless and endless Stambha or Skambha ; and it is shown that the said Skambha is put in place of eternal Brahman. As afterwards, the sacrificial fire, its smoke ashes and flames, the Soma plant and the ox that used to carry on its back the wood for the Vedic sacrifice gave place to Siva's body, his yellow matted hair, his blue throat, and the Bull of Siva &c. So the Yupastambha gave place to Sivalingam and was raised to the high devahood of Sri Sankara."

4. Now Agni the foundation of Law and Truth the basis of all existence, is the chief god of the sacrificial religion of the Vedas. The worship of Agni terrestrial, or celestial, or atmospheric is the beginning of every religion. Agni is identified in the Rigveda with all the gods, Mitra, Varuna, Prajapati, Indra, Rudra, and all the others of Vedic pantheon. (R. V. I.-164) Agni, the carrier of oblation, the creator and destroyer, is the ensign of Brahman. Agni is Vishnu, Agni is Brahma, Agni is Siva. (R. V. III-25, IV.-3, &c). He is Yajna, sacrifice itself. The priests, the firepan, the *Yūpa* and *Vedi* the ladle, the mortar and pestle, the *havis*, the sacrificial remmant, the ox, everything is a form of Agni, is Brahman. (S. Y. V. pps. 11, 17., 117). Agni in the form of Yupa and Vedi is the emblem of sacrifice. (R. V. III-11-3). Yupastambha, the sacrificial post is addressed as Agni. (R. V. I-36, -13, 14). Yupastambha is referred to in the Rigveda as Vanaspati-Lord of the Forest. In R. V. III-8, Vanaspati is praised as driving away famine and poverty ; it produces heroes, and gives splendour, wealth and children. Vanaspati, the bearer of men's gifts to gods, brings blessing to the field, victory in the battle field, greatness and great felicity. All

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the gods descend on the Yupa and Vedi to receive their share in the sacrifice. The Stambha is all the gods, is the highest, the basic pillar of all the gods and the universe. (R. V. X-5 ; A. V. X-7). This divine pillar is Vishnu, is Brahman, is Rudra or Siva. The two attributes generally given to Vanaspati or the sacrificial post are the immolator and creator. In the Vedas this post is generally a sun pillar (as in the case of Ball Chamman) and belongs to Vishnu or is Vishnu himself, the Yajnapurusha (R. V. and S. Y. V. V-41). But when the Vedic gods were reduced to three according to their functions as Brahma, Vishnu and Siva the destroyer, Agni as described by the Swami, transformed itself into the modern Siva and Surya or Sun, the protector and vivifier, into Vishnu, and Yupastambha the ensign of Yajna or Agni became exclusively identified with Siva and became the Sivalinga or the emblem of Siva. It must be noted here that the worship of Vedic Yupastambha is the same as that of its counterpart the modern Sivalinga and chiefly consists in embalming it with holy meath and bathing it. Siva is described as Abhishekapriya, fond of annointment and bathing. Vanaspati or Yupastambha which in the Rigveda is Agni and is equated with Prajapati, or Brahma, or Hiranyagarbha is thus one of the names of Siva. (R. V. I-36. A. V. X-7. Y. V. Satarudriya) In Chapter 7 of the Sauptika Parva of the Mahabharata, Aswathama seeking the destruction of the victorious Pandavas meditated on Mahadev to secure a potent destructive weapon. Mahadev appears to him in the shape of a pillar of fire on a Vedi surrounded by his terrible armed Ganas. He offers himself as a sacrifice by entering into that fire and obtains a powerful polished sword from the God and had the energy of that God himself entered into him.

5. In the famous hymn referred to by the Swami, we find, the glorification of Skambha, pillar, support, or

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fulcrum of all existence. These hymns (A. V. X-7 and 8) where the supreme is embodied under the name of Skambha, give the origin and history of Linga worship. The following is a summary of the Mantra. The Skambha is the seat of Tapas, the basis of ceremonial order. In him is faith, holy duty and truth. Through his command the fire burns, wind blows, the moon moves, the sun shines, the earth is upheld and the seasons march in a regular procession. In him the worlds are established; he is subtle as the sky, he has penetrated all creation, all time the past, present and future. One part of him is set up in many places, and he is called by various names. The gods are his body. He is Indra, Prajapati, etc. The Vedas are from him. In him are existence and non-existence, mortality and immortality. He who sees Brahman in man, he who knows Prajapati, the lord of life, knows Skambha. He whose mental eye is opened adores him in spirit and he knows the Truth; he who sees with the external eye only worships him in the Pillar. One part of Him is non-entity, and another part generating gave the Ancient world name and form. He is Brahma or Hiranyagarbha, (the golden-wombed.) Skambha is Indra. Homage to this highest brahman (Skambha), He who created Soma for himself. Absorbed in meditation He rests at the centre of the universe, on the surface of water. The gods and sages praise Him in the sacrificial hall. In Him is Prajāpati with three lights. He who worships this Pillar, the word, the emblem of Supreme Being he is freed from darkness and suffering. He is the golden-reed that stands amidst the flood and is the mysterious lord of life. Thus we see that the Infinite is emblemised as the pillar Yūpastambha, now called Linga or the Divine Emblem.

6. The very prayers used in the worship of Linga by the Linga-worshippers of to-day might be seen to have

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been more or less taken from the Vedic hymns addressed to Yūpastambha. We will quote a few below. "O Supreme Lord! Grant me an easy death, a life free from poverty, and eternal felicity." (Of R. V. III-8 in praise of Yupastambha). "Blessed Linga, I meditate on thy glorious form! I meditate on thee who art the light in the cerebral centre, the word and the sign, the *pranalinga*, who cuts the bonds of *samsāra*." (A. V. X-7) "I salute the one, the eternal, stainless and stable, the witness in everything, the bestower of supreme bliss, the image of perfect wisdom denoted by Truth, who is represented by the sky, the releaser from death, whose abode is the fig tree, the youthful and undecaying." (A. V. X-7 and 8) Such a prayer cannot be said to have any phallic idea in it.

7. The history of four headed Brahma being worshipped as Siva is very interesting. In the Vedas Agni is sometimes represented as three headed, representing the three fires Garhapatya, Ahavaniya, and Dakshinagniya. We also read of the three headed Yupa in the Rig Veda, 124. Agni is also four headed representing the four chief priests or the three fires and the sun; he is also five headed representing the five sacrificial fires. Prajāpati is also three headed, representing three lights; four headed, as pervading and protecting the four quarters, or the four tribes of men fit to perform Yajna or sacrifice; he is five headed as representing the four chief priests and Yajamâna. Rudra as pointed out by the Swami became identical with Agni. Both Prajapati and Rudra are but different expressions of the same Agni, symbols of the same being. Hence Brahma and Siva are identical and worshipped as such. Besides, the functions of creation and destruction are not exclusive of each other. Each implies the other. Destruction is only a change of form and is always the

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father of a fresh creation. Creation is also the father of destruction. There is no such thing as absolute destruction. Bhava and Sarva, destruction and creation are the two attributes of Siva. (R. V. Y. V. Satarudriya, A. V. 428) In the Rig Veda and Yajur Veda Yupastambha is also addressed as the immolator and creator. And the modern linga is perhaps the creative aspect of Siva or Brahma. Siva as the seed of everything is worshipped as Ekalinga, Bindu Iswara. Kalachakra Ghatilinga, Time the all destroyer is worshipped at Dholepore. The origin of four headed Siva, Chowmurthi in Rajaputana, Yellora and other places can be easily explained. The opening hymn of the Atharva Veda Book 15 addressed to a Vratya runs as follows :—"There was a roaming Vratya. He roused Prajapati to action. Prajapati beheld gold in himself, and engendered it. That became unique, that became distinguished, that became great, that became excellent, that became devotion, that became holy fervor, that became Truth ; through that he was born. He grew, he became great, he became Mahadeva (Great God). He gained the lordship of the gods. He became the chief Vratya. He held a bow, even that bow of Indra. His belly is dark blue, his back is red. With dark blue he envelopes a detested rival, with red he pierces the man who hates him ; so the Brahmavadins say."

8. The historical value of this hymn cannot be overestimated. It not only tells us how Prajapati became Mahadev, but also that the different phases of Hinduism are identical, that the Brahmana and the Upanishads are different expressions of the same Vedic faith. The Vratya is Siva himself. What then is the import of the word Vrātya ? In the Dharmasutras Vrātya is an outcast, one who is beyond the pale of or independent of the Brahminical heirarchy, the three castes and the Āsramas. The

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Tandiya Brahmana of the Sama Veda, and the Satapatha Brāhmana of the Sukla Yajur Veda contain the Vrātya Stoma by which the Vrātyas, or aryans not living within the brahminical social scheme, could get back into that community by undergoing certain purificatory and initiatory ceremonies. Here the word is derived from *Vrāta*, a troop ; the chief of a band of nomads of Aryan extraction. In the Āpastamba Sūtras, Vrātya is a Srotriya, well versed in the Srutis, and is derived from *Vrāta*, a vow. Hence he is an ascetic, a meditative *muni* or Kesin of flowing hair described in the Rig Veda, one who has risen above all social laws and has become suprasocial. Whatever be the meaning of the word, the purport of the mantra is clear. Prajapati is the chief of the brahminical hegemony. He is the fiirst priest and typical brahmin ; he rules over the Karma Kanda. Siva only as Prajapati remained the god of those that lived the settled life of the Aryan community and practised the Vedic rituals. But the Vrātya who was beyond the pale of society had to submit himself to the purificatory Vratyastoma before entering the body sociale. When the Karma Kanda was transmuted into the Gnana Kanda, when the communal worship of the Brahmanas transformed itself into the individual meditation of the Aranyakas and the Upanishads, when the cosmic and external sacrifice gave birth to the phsycic and internal sacrifice, when the society book of rituals gave place to the forest book of meditation the religion of Yoga and Tapas became the dominant note of Aryan life. Prajapati, the lord of men, became Pasupati the lord of sylvan beasts and the Yupa or the sacrifical post a veritable Vanaspati or the lord of the forest. This ascetic God is not merely the lord of the settled Aryan but especially of the Vratya who could not follow the Brahminical liturgy. Mahadev is the type of ascetics, the good of the muni and yogi who had

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given up the ceremonial religion and retired from society and practised meditation. Siva as Kirata or Bhilla is a hunter and is the god of the Vrātyas. The Vedas refer to five tribes, of which one is a nomad not caring for the ritualistic religion of the Vedas. Though the members of the tribe speak the Aryan tongue, they are Mlechhas who cannot pronounce it properly. Thus he who was Prajapati became Pasupati. Prajāpati roused to action bythe roaming Vrātya, beheld gold in himself; saw Brahman within himself instead of in the external universe. He became big and was reborn as the ascetic Mahadev. The sacirficial religion of the Brahmanas when practised by the ascetic Vrātya was reborn as Aranyakas or forest books. Thus the four headed Prajāpati and the five-headed Siva are identical and came to be worshipped under different forms, under different conditions of life. This is also the interpretation of the Puranic story of Siva the five headed son of Brahma who is also the five headed lopping off one of the heads of his father and always carrying the skull cup of his father which stuck to his hands as a punishment for the sin of patricide as symbolising the begging bowl of the wandering ascetic; and also of its Vedic counterpart of Trita's ingratitude to Varuna.

(To be continued.)

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THE INAUGURAL ADDRESS.

LIFE & TEACHINGS OF "SRI RĀMĀNUJĀCHĀRYA"

Before commencing my brief address to this learned audience, I wish to say a few words regarding the unique position in which I find myself placed this evening, which is due entirely to the kindness of Mr. Gopala Charlu, to whose untiring efforts the Srinivasa-Mandiram and Charities owe their existence and continuance. His kind letter, sent to me a month ago, requesting me to deliver this Inaugural address, took me entirely by surprise; but having regard to his earnest appeal, I could not say "nay" to his request, though I knew full well that more competent and worthy persons than myself could have been thought of and requested to perform this important function, which I am now called upon to do on this auspicious occasion; and my acceptance of such a duty has to be regarded more as a DIVINE CALL, since every one of us, worldlings, who have the interests of humanity at heart, has to put his shoulders to the wheel to contribute his quota of service to the development and evolution of mankind.

2. In these days of general awakening, only organized work, and not individual efforts, will achieve permanent or enduring results These are not the days of individual greatness--such as was achieved, in former days, by great personages like Buddha, Sankaracharyar, or Jesus, or Mahomed, or Ramanjacharyar, or Madhva Charyar, with a large following of disciples. If any measure of success falls to the lot of any of us, we have only to take shelter in these days under the well-known adage

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"Sanghé saktih Kalau Yugé **(संघे शक्तिः कलौ युगे)** *power is vested in a multitude (an organisation)*"; and act accordingly.

3. A word or two, I wish to say, with your kind permission, regarding what potentialities for good lie in Institutions like the "Srinivasa Mandiram and Charities," under whose auspices this influential and remarkable gathering is invited this evening. The sphere of usefulness in which socio-religions Institutious like our "Mandiram," or the Branches of the Theosophical Society, established all over India, may engage themselves, is briefly indicated in the remarkable speech delivered at Calcutta by His Excellency the Viceroy, Lord Minto, on the occasion of the Jubilee celebration of the Calcutta University. His Excellency, while commenting upon the entire absence of religious teaching in our Government Schools and Colleges as a defect in our present system of Education, was pleased to remark thus—"Before the advent of Western Learning, secular and religious instruction went hand in hand. The Teacher was also the Spiritual Guide; and we cannot disguise from ourselves that this system, for which we are answerable, has to a large extent deprived the student of instruction in his own faith. It would be useless now to speculate as to what proportion of the causes for any untoward results may be allotted to this system, or to the want of religious teachers, or to the students themselves; but I would ask the latter to assist, as far as it is in their power, to neutralize the evil. They and the University authorites can justly look to the RELIGIOUS ASSOCIATIONS throughout India for assistance," and concluded his speech in these memorable words:—"Though the Government of India must, as I have recently said, hold the balance evenly between all religions and sects, I cannot but feel that a System of Education which aims at the

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training of youth with no regard for *religious truths*, ignores the very foundations upon which all that is noble in a people should be built."

4. Hence it will be seen that the most pressing need of the hour is the hearty co-operation of these Religious Associations to supplement the work of Government Educational Institutions with their philanthropic efforts with a view to remedy the evils of the purely secular system of education now imparted therein. Such a noble example of philanthrophy and unselfish devotion to duty is to be seen in the Life of Ramanujachârya, whose birthday festivities are being celebrated to-day all over India and Burma, and wherever Vaishnava followers of Ramanuja, bearing on their foreheads the three distinguishing perpendicular marks of the community, are found. In referring to a few principal features of his noble career of usefulness, extending over a period of more than a century, (for he lived over and above the full period of the patriarchal age of our ancestors, viz., one hundred and twenty years) it may pertinently be asked what was there anything special in this noble personage that calls forth that pious and faithful devotion of his followers and the unstinted admiration of the world, even after the lapse of nearly a thousand years.

5. His Biography may be advantageously studied with a view to elicit information regarding the following principal points :—

(1) His Special Mission to the world.

(2) The History of the development of the powerful Vaishnava organisation that he consolidated for continuing the moral and spiritual work after him down to posterity on altruistic lines.

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(3) His great message of peace and goodwill to mankind.

(4) His universal love of mankind, irrespective of caste, creed or colour.

(5) His scientific exposition of the Vedantic doctrine and plan of salvation in conformity with the traditional teachings handed over from the time of sage Bôdhâyana, and his successful reconciliation of apparently conflicting Vedic texts of equal authority.

(6) His special reform in the temples on orthodox lines.

(7) His unbounded sympathy with the masses—specially the Panchamas.

(8) His successful attempt at bringing to prominence the EMOTIONAL ASPECT of the Vaishnava Faith, and thus reviving the popular religion of the venerable Ālvârs (who preceded him) by scientifically propogating the doctrine of Love भक्ति and absolute renunciation शरणागति (प्रपत्ति) according to the needs and frame of mind of the devotee.

6. *Value af Biographical Study*:—One of the most interesting studies of literature in any language is the Biography of great men. Those that are written with scrupulous care for accuracy and truth will be still more instructive and interesting. Such Biographies are found in modern Literature; those of former days have to be studied with great caution, and with an eye for historical research and accuracy, and with due respect for Truth *and Probabilities*; for, in these Biographical writings, mythology, and sometimes, supernatural agency, do come into play, giving rise to legendary tales introduced by later writers, with a view to enhance the importance of the incidents connected with the career of such saints or sages.

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Very often the so-called "pious frauds" have also to be therein detected; hence these writings have to be gone through with extreme care and with a great deal of unbiassed critical acumen. Bearing the above remarks in mind, the following works may be consulted with advantage, with a view to find out the most important incidents in the life of Ramanujacharya.

1. Sri Guru paramparâ Prabhâvam (Glorious Lives of the Ancient Āchâryâs) in Tamil prose, stayed मणिप्रवालम् MANIPRAVĀLAM. Unfortunately, there are now two versions of this, belonging to the "Tenkalai" and "Vadakalai" sections of the Srivaishnavas (Southern and Northern sections)

2. Prapannâmritam—प्रपन्नामृतम् in Sanskrit.

3. Visistâdvaita Catechism (by Pandit Bhâshyâchâr of the Theosophical Society, Adyar) in English.

4. Palanadai Vilakkan பழ நடை விளக்கம். In Tamil prose.

5. Life of Râmânujâchârya (by A. Govindacharlu, Mysore) in English.

6. Life of Ramanuja (by the late S. Rangacharlu, Delta Superintendent, Rajamundry) in English*

From the above, a few principal incidents of Ramanujacharya's life, which are borne out by facts, and regarding which most of us are agreed, are noted below :—

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* Subsequent to the delivery of this address, I had occasion to peruse the following, which may also be read by the readers with much advantage :—

(1) Life and teachings of Ramanujacharya by C. R. Srinivasiangar, B.A. (R. Venkateswar & Co, Madras.)

(2) A paper on Ramanuja, contributed to the "Wednesday Review" by Mr. S. Krishnasami Iyengar M.A. Central College, Bangalore.

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1	Birth at Sriperumbudur... A.D. or A.C. 1017 (Salivahana saka 939) the naming-ceremony, he was styled "Lakshmaṇa" which was gradually changed to Lakshmaṇachar and Lakshmaṇamuni.		
2	His early education under Yâdavaprakâsa between 8 and 16 years	..Cir.	1033
3	First entry into Srirangam to see Ālavandâr (Yâmunâchârya), age 25.. ..	.. „	1042
4	Taking holy orders (his married life being a disappointment), age 32 ..	.. „	1049
5	Conversion of Yagyamurti, an Advaitic Teacher	„	1086
6	King's Persecution of Vaishnavas (Karikala Chola, Kulothunga Chola I), age 78 ..	„	1095
7	Flight to Mysore Territory, age 79.. ..	„	1096
8	Conversion of Bittideva, King of the Hoysala Country (Maisur) into the Vaishnava faith, and naming him Vaishnuvardhana ..	„	1099
9	Consecration and restoration of the Temple at Melkote (Tirunârâyanapuram)	„	1098
10	Building and consecration of the Temple at Belur	„	1117
11	Concessions granted to the Panchamas during the period of Car-festivals at Melkote and Belur (Mysore and Hassan Districts.) for services rendered, which are continued even to this day	„	1118
12	The establishment of a Mutt at Melkote, styled "Yatiraja Mutt," in charge of his trusted disciples, for the management of Temple worship and the propagation of the faith ..	„	1119

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13 Return to Srirangam .. .. ..Cir. 1120

14 His last days at Srirangam; his powerful organisation for the future work of the Mission .. .. „ 1137

7. As regards the date of the birth of Râmânujâchârya, there has been no difference of opinion, unlike that of Sri Sankaracharya, which is wrapped up in obscurity even to this day. This is easily accounted for, since from the earliest days of his earthly career, Ramanuja's contemporaries and admirers began to associate the periods of the incidents of his life with specific noble thoughts of some significance. Hence the traditional date of Salivahana Saka 939 (corresponding to 939 + 78 = 1017 A.D.) has been taken advantage of by his Biographers, and has accordingly been made synonymous with the noble thought धीर्लब्धा*

*The system of computation by which the consonants of the Hindu Alphabet represent numerical values from one to nine digits is a very old Aryan method, mainly resorted to by authors and poets, when they wish to insert in their own works the year of composition of their own productions. This system is also seen in Inscriptions, recording grants of land on auspicious or holy or special occasions, or in monuments raised in commemoration of great deeds, by Sovereigns and other high personages, This computation is known by the name of "कतपयादिसंक्य" KATAPAYADI SANKHYA, and is regulated by the following principle :—

(1) कादिनव· (Letters from क in the order of the 1st & 2nd Vargas denote the numbers 1. 2, 3, 4 5, 6 7, 8, 9 respectively, the last in the 2nd Varga denoting zero.)

(2) टादिनव (Similarly, letters from ट in the order of the 3rd and 4th Vargas denote the first nine digits respectively, the last in the 4th Varga denoting zero).

(3) पादिपंच (Letters from प denote respectively the first five digits in प Varga)

(4) याद्यष्टौ (Letters from य to ह is the usual order denote the first eight digits respectively.

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Dhir Labdhâ = Real knowledge attained), as if this year was particularly designed by Providence for the spread of REAL KNOWLEDGE on earth through Ramanujacharya. So also is the saka year "1059" corresponding to A. D. 1137, designated as the धर्मोनष्टः year (Dharmo Nastah = Law of the Lord lost to the world), when the earthly career of Sri Râmânujâchâryar closed. Hence these two important dates became fixed in the ancient chronicles of the land, and could not be changed.

8. His works which have attained an immortal fame are mostly philosophical; but the "Gadyatraya" (Three gadyâs or Prose-pieces) is a very popular and highly-pathetic prose composition—especially the Saraṇāgati Gadya (on "Renunciation").

The Philosophical works are—

1. The Sribhāshyā (श्रीभाष्या). This is a flowing and natural Commentary on the Vedanta Sutras of Bādarāyaṇa. This beautiful work is, in the words of the unbiassed and distinguished German Scholar, Dr. Thibaut "The oldest Commentary extant next to Sankara..... The intrinsic value of the "Sri-Bhashya", moreover, is a very high one; it strikes one throughout as a solid performance, due to a writer of extensive learning and great power of argumentation, and in its polemic parts, directed against the Adwaita School of Thought represented by Sankara; it not unfrequently deserves to be called brilliant even. And, in addition to all this, it shows evident traces of being not the mere outcome of Ramanuja's individual views, but of resting on an old and weighty tradition. This latter point is clearly of the greatest importance."

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2. Vedântasâra (Essence of Vedânta)-summary of Sri Bhâshya.

3. Vedânta Dipa (Lamp of Vedanta)-an Elementary Treatise on the Vedanta sutras.

4. Vedârtha Sangraha (An Elemeutary Exposition of the Texts of the Vedas and the Upanishads)

5. Gitâbhâshyâ (Commentary on the Bhagavadgita.)

His attainments in Tamil Literature were not known to be very high. Excepting a few special interpretations ascribed to his name in the "Bhagavadvishayam" (Commentary on the Tiruvoymoli), and one stray Tamil stanza amongst the invocatory verses to "Periya Tirumoli" of Tirumangai Alvar, he is not credited with any works in Tamil.

(To be continued.)

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BRAHMACHRAYĀ.

(Concluded from page 579 of Vol. XIV.)

As regards social purity it appears that since the Aryan marriage-ideals have ceased to govern the marriage life of the Hindus, the highest type of marriage has become rare in Hindu society. The modern Hindus, especially those who style themselves as men and women of reformed ideas, are found more apt to be ultraconstitutional in their life, both moral and spiritual, than to have regard for the Hindu religious constitution and social institution, which are based on spiritual laws and Aryan ideals. As a natural consequence of it we find that the ideals foreign to the Aryan 'Brahmacharya,' the only existing institution of which is the monastic order, have unfolded the Indian spiritual consciousness. It is apparent that since an idealistic nation like the Hindus has been confronted with a materialistic and somewhat unimaginative nation of the West, there have been many changes social and spiritual in India.

Swamiji—We are not to discuss here whether the changes deserve countenance or rejection. But as far as 'Brahmacharya' is concerned we know that the modern, Hindu society has no sympathy for a Hindu friar who wears the robe of discipleship, has no regard for the Indian monastic orders that give training for the discipleship. Of course the modern Hindus who are famous doll-worshippers, like to glorify the "Nishkâma Dharma" of the Gita, but are selfish enough not to follow the life of oriental hospitality and charity and therefore have no heart to serve the monastic people. Modern India is pleased to talk and discuss the importance of the life of 'Brahmacharya' but will not part with a penny to maintain the institution of discipleship. So it does not admit by deeds

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what it professes by its words. This weakness, this false life, is quite un-Hindu and is due to the education it is proud of, to the civilisation it is slave of.

As regards the primal course and goal of the Hindu society there is a vast divergence between the Western society and the Indian. We know that the social order is the counterpart of the infinite Universal Motherhood while the monastic order represents the Universal Fatherhood. As self-love is the first teacher of self-renunciation, so social order is the primary-school for the monastic life. Also the spiritual history of ancient India declares that the social institutions of the Hindus are but the reflex of the religious constitutions. The Hindu marriage vow is but an echo of the monastic vows. The life of service of her husband and his people that a Hindu wife is called upon to follow since her marriage is but the reflex of the life of discipleship or self-discipline that a disciple follows in the household of his "Acharya". As it is imperative for a Hindu wife to serve faithfully and worship her husband whether he is good or bad, rich or poor, virtuous or vicious, so for the Hindu society it is indispensible to serve the monastic order and worship it, however depraved it might be at the present moment and poor in spiritual wealth. Modern India must worship the ideal, the truth on which the monastic life is based, and the sacred vows that form the holy Brotherhood. "Man is born" as Swami Vivekananda said "to conquer nature and not to swallow it." On this truth the monastic life is based. It is the 'Mantram' of the Hindu discipleship. Who can dispute it? That the social order owes its strength and purity to the monastic order, that it cannot stand and thrive without its pillar of strength and its sanctuary of purity, the monastic order, is the truth first realised by Lord Buddha, Father of the Monastic Order.

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Adwaita—There is no doubt that like the monastic vows the Hindu marriage vows lead a Hindu wife to the way of destroying the prison-house of Maya. As by means of discipleship or self-discipline a disciple is capable to break off the chain of the spiritual bondage, so by means of "Pati Dharma" a Hindu wife can reach the same goal. Morever I beleive "Brahmacharya" is the means for attaning the end of "Brahmanhood" as defined by Vyasa Deva in Gita, "As the child is father of the man" so "Brahmacharya" must be father of 'Sanyasam,' the highest stage of the spiritual life, the highest inaction which transcends all action. Now, the whole subject is very clear to me. And to a true Hindu they will equally be clear like the sermon on the Mount, they will quicken his inner soul, illumine the dark chambers of his brain, the subconscious region. But for an English educated Hindu who is content to learn his religion and philosophy from English books and Western interpretations and translations, the sacred words of the people of the monastic orders, I dare say, has scarcely any importance or value.

Swamiji—Yes, it is not unknown to me and my people too, that a Brahmacharin or Hindu friar with his "Kaupin" the symbol of the monastic vow of celibacy, his "Jholi" and "Kamandalu" (vessel for alms), the symbol of the vow of poverty and his "Danda" or sceptre of divine authority (only to which he submits) the symbol of the vow of submission, has nothing to teach or to claim respect from, a modern Hindu. However let me finish my to-day's divine service of "Pasupathi" with a few more words from a Tamil scripture. According to the scripture soul is called 'Pasu' being bound by 'Pāsa' and God is called 'Pathi or lord.' The Pāsa is therefore consisting of Anava-Pasa, Karma-Pasa, and Maya Pasa which, co-existing with the soul as salt with sea-water,

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confines it to a particular body. As 'Pasujnana' or soul-illumination, or the divine-sight penetrates and enlightens the soul, then its inherent 'malas' (impurities of its nature) are burned and it is freed from the 'Pasa'. Thus the soul becomes one with 'Paramesvara or Pasupathinatha, the Lord of Uma. It is a nice illustration of the relation of God to the soul and to Maya and also shows the way of destroying the 'Pasa' namely the Anava-Pasa that binds and limits the Omniscience, Karma-Pasa that limits the Almighty power, and the Maya-Pasa that limits the Omnipresence (Vyapaka) of the soul. So you see in the service of her 'Pati' or husband a Hindu wife is not required to miss the object of worship that a 'Brahmacharin' has in the service of the 'Acharya'. Both have the same goal, but only the means is different. The Hindu social order and the monastic order must serve each other whether the modern Hindus will do it or not, as long as the Indian consciousness will govern the moral, social and religious life of the Hindu races, or as long as that Ascetic of Ascetics, that Ideal of Dispassion, the 'Pati' of the Motherland. My dear boy, Adwaita, we must part from each other at present. See in the yonder sky the evening star is smiling. You know that with the sweet smile of Venus begins 'Sayam Sandhya' of the Hindu, the hour of our evening meditation like the sixth canonical hour of the Christian R. C. Church. Hark! the melodious music of vespers from the Temple of the Divine Mother on the distant hill, how tenderly and lovingly it calls men and women, the rich and the poor, of the Negal Valley from work to worship.

OM TAT SAT.

B. Brahmavadin.

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THE INWARD VISION.

I

It is written in the Kaṭhopanishad that the Creator fashioned the senses so as to open outwards, and hence everyone is able to look only outwardly at various objects but is unable to see inwardly the soul within. The same text proceeds to explain, by way of assurance and encouragement, that such an inward vision is neither a thing unknown nor an absolute impossibility, but instances thereof are very rare. Some one of strong will, journeying in search of immortality, is now and then known to turn his vision inwards and realise the self within. Let us consider what this inward vision signifies and how it can be acquired in practice. The study of this question is of the utmost importance to all students of religion who are eager to convert the theories they learn into practice and to achieve some tangible progress, however slow, in the narrow path of spirituality.

In order to understand the question rightly, it is necessary to analyse the process of sense-perception from the standpoint of the Vedānta, and to determine what part the mind plays in that process. What we here call the mind might perhaps be more accurately called the consciousness. The Sanskrit name for it is *buddhi*, whereas, if we use the word 'mind,' there is the risk of its being mistaken for *manas* which, in Vedāntic phraseology, is much lower than *buddhi*, being, so to speak, only a sixth sense. It is true that these two words, *buddhi* and *manas*, are indiscriminately used in popular religious writings, but in the standard Vedāntic text-books, the treatises that deal with the 'science' of the Vedānta, the distinction is

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scrupulously kept in view. For example, in the well-known passage of the *upanishad* comparing the self to a warrior and the body to a chariot and so on, we read that the *buddhi* is the charioteer whereas the *manas* is only the reins,—the senses, by the way, taking the place of the horses yoked to the chariot. We shall therefore translate *buddhi* as consciousness, although the use of the word 'mind' to represent the same idea is not unknown in many translations. One simple explanation of the process of perception that will readily suggest itself to the lay observer is that the process consists of some sort of motion from outside towards the inside, from the object of perception towards and up to the consciouness. Ordinarily we say that an object strikes the eye or other sensory organ and produces an impression which is carried by the nerves to the corresponding brain-centres and thus results in a modification or manifestation of a particular phase of consciouness. This may be a correct analysis according to Western physio-psychology and is met with even in some ancient Sanskrit works in which a cursory treatment of psychology was felt to be a necessity. But, according to the Vedānta, the above explanation deals only with a very insignificant part of the whole process. An accurate description thereof should represent it as the outward flow of consciousness and not as an inward movement. The process can best be explained by means of a similitude. If we compare consciousness in its normal state to a lake that is full of water, its surface unruffled, and the object of perception to a field or a plot of ground to be irrigated, it would then be easy for us to fill in the other details of the comparison. Firstly, the consciouness flows out towards the object, the channel along which it flows being termed *vṛitti*, roughly translatable by the word 'function.' When the consciousness, or rather, the *vṛitti* reaches the object, the first

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consequence is that it breaks the veil of ignorance or unknownness that has hitherto surrounded that object. It then floods or pervades the object and thereby assumes the exact form of the object itself, resulting in what we call perception. This is the correct explanation of the process according to the Vedānta. Now, when the consciousness extends, by means of its *vṛitti*, up to the object, breaks asunder its veil, and pervades it and assumes its form, the function is at an end and a reaction sets in which ripples back as it were to the very source from which the channel of the *vṛitti* had its origin. It is this part of the process which is spoken of in physiology as the transmission of the impression produced by the object on the senses to the mind. There is another interesting detail connected with this process which will not fail to interest the religious student. Consciousness *(buddhi)* or knowledge *(jṇāna)*, used as synonymous by Vedāntic writers, is, in its absolute sense, when devoid of all limitations or relations, the very nature of the self which is *sat-chit-ānanda*, existence-consciousness-bliss, or *satyam jṇānam anantam*, reality, knowledge and infinity. But for the self, therefore, knowledge or consciousness would be utterly impossible ; for the self alone is the self-resplendent illuminer *(svayam-prakāṣa)*, while all else, comprised in the term 'not-self' *(anātman)* stands in need of being illuminated. The self alone is subjective *(chit)* while all else is objective *(jaḍa)*. This is poetically expressed in the familiar Vedāntic text : "There the sun shines not, nor the moon, nor the stars. There these flashes of lightning shine not. What is this fire there ? All things shine after its shining ; by its light, all this is manifest." The *vṛitti*, therefore, has no power to reveal anything or to give rise to knowledge. The Vedāntā therefore teaches us that the function of the *vṛitti* consists merely in its breaking

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the veil of unknownness as aforesaid, the further process of revealing the object to the consciousness being the work of the *chid-ābhāsa*, the reflection of the self in the *buddhi*, that is, so much of the self as is apparent or manifest within the limits of the individual consciousness. This can easily be understood by an example. A coin or other article is hidden within a box kept in a dark room. In order that one may see that coin it is not sufficient if you merely open the box with a key or even break it open, but you have also to bring in a light before the coin can become visible. The work of the *vṛitti* may be compared to the opening of the box in the above illustration, the light of the lamp, which is only so much of the universal principle of light (*tejas*) as is conditioned by the lamp, to the *chid-ābhāsa*, while the universal principle of light itself corresponds to the universal consciousness, the infinite, all-pervading, unconditioned self. The assumption of the *chid-ābhāsa* is necessary, because the self, pure and simple, cannot be the knower or perceiver, being free from the triple relationship of knower, known and knowledge. It need not be doubted that whatever is stated in respect of the reflection must also be true in the case of the principal object itself; for, the reflection and its movements are the result of the conditions imposed on the self by nescience and do not affect the self. For example, the reflection of the sun, the moon, the stars and trees in the waters of a lake may become elongated and present a wavy motion if the surface of the water is disturbed by the wind or other cause, although the sun, the moon, and the trees are not, in the least, affected thereby.

The above example of the sun's reflection in a lake will help us very much in understanding the nature of the inward vision. As has been explained above the form and nature of the principal object cannot be accuratly

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determined from an observation of the appearance and movement of the reflection ; so, too, the workings of the above-mentioned reflection of the self do not in the least correspond to the real nature of the true self, and do not afford any help to a proper realisation of the 'existence-knowledge-bliss' nature of the self. Nevertheless a perfectly accurate conception of an object like the sun can be gained by a study of its reflection, provided that the water or other reflecting medium is absolutely clear and its surface completely placid. Especially is this the only means of knowing an object like the sun which it is impossible to know by direct sight. As is taught in the *upanishad* the self is such that words cannot reach it nor even thought. No amount of teaching, not the most gigantic intellect nor the most extensive reading has the power to reveal the nature of the self ; for, the self is self-resplendent (*svayam-prakāṣa*) and, everything shines by its light, it does not stand in need of being illuminated by something else. All things except the self, comprised in the term 'not-self', being themselves devoid of any light except so much of the light of the self as they are able to reflect, cannot by their very nature be in a position to illumine the self. The highest and clearest realisation of the self is therefore possible only through the understanding of its exact reflection in the clear and unperturbed consciousness of the individual. It is therefore of the utmost importance for every spiritual aspirant eager to catch a glimpse of the true glory and effulgence of the self to devote his whole attention and energy to the purification and tranquilisation of the consciousness. The inward vision (*antarmukhavṛitti*) which is mentioned in Vedāntic treatises is nothing else than the process of pacifying the consciousness mentioned above. The consciousness, as has already been explained, is in the majority of individuals in a state of constant ebb

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and flow. From the moment that the desire for gaining some external object springs up therein through all the various complicated stages which have to be passed before its attainment up to the time when the success of all this endeavour produces a passing pleasure or its failure a passing pain,—a process which is immediately renewed and endlessly repeated by the desire for another object readily taking the place of the former—the consciousness is undergoing a violent and incessant agitation and is also always in motion, flowing in and out through the outlets of the senses. Moreover, the innumerable desires that thus disturb the consciousness being as a rule selfish and wordly and directed towards the not-self, they impart their own colour and impurity to the consciousness, thereby rendering it extremely turbid and impure. It is therefore idle to expect that the consciousness, while in such a condition, will be able to reflect the self except in a very distorted and deceptive manner. It is no doubt true that the consciousness, by itself and in its own nature, is perfectly pure and calm, being an aspect of the self itself. But just as water, considered by itself, as an element, is pure in nature and yet the presence of a large quantity of sedimentary matter in it will render it impure and unfit for reflecting any object although not affecting its chemical purity, in the same way do the desires which sway the majority of mankind affect the capacity of one's consciousness to reflect the real nature of the self without in any way altering the inherent purity thereof.

(To be continued.)

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BHAGAVAD GITA—AN ESSAY.

(Continued from page 570 of Vol. XIV.)

V

The answer is simple. If the reader will carefully bear it in mind, much of the confusion created by the expression Karma-Yôga will have been removed. By motive is meant *selfish* motive. All unselfish motives such as doing good to others, freedom from birth (Moksha) are not brought under the category of "motives" spoken of in the Gita. Hence the Lord's pointing out "freedom from birth" as the result to a Karma Yôgi does not contradict the definition He gave out, at the outset, of the expression Karma Yôga. Or the motives referred to are motives of *this* world. So the motives of the *other* world such as freedom from birth &c., are out of the pale of Gita and are not therefore, regarded by it as such. In any case, Karma Yôgi does not cease to be such if he entertains higher motives such as Moksha.

Having heard from the Lord what Karma Yôga was and what result would accrue to him who would practise it, Arjuna expressed his desire to know, for a better understanding of the matter, the characteristic marks of a Karma Yôgi. The Lord replied and, in so doing, pointed out to Arjuna the four stages of wisdom-culture thus:

First stage

प्रजहातियदाकामान्सर्वान्पार्थमनोगतान् ।
आत्मन्येवात्मनातुष्टः स्थितप्रज्ञस्तदोच्यते ॥

"When a man, O Partha, abandoneth all the desires of the heart and is satisfied in the self by the self, then he is called Sthithaprangya *i.e.*, stable in mind."

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Second stage

दुःखेष्वनुद्विग्नमनाः सुखेषुविगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥

"He, whose mind is freed from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger, is called a Muni (sage) of stable mind."

Third stage

यःसर्वत्रानभिस्नेह स्तत्तत्प्राप्यशुभाशुभं ।

नाभिनन्दतिनद्वेष्टितस्य प्रजाप्रतिष्ठिता ॥

"His understanding is well-poised who, nowhere, forms attachments and who neither exults when an auspicious event befalls nor abhors when an inauspicious event befalls."

Fourth stage

यदासंहरतेचायं कूर्मोऽङ्गानीवसर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रजाप्रतिष्ठिता ॥

"His understanding is well-poised, who withdraws his senses from the objects of senses, like the tortoise indrawing its limbs."

Now, to an aspirant of wisdom-culture, the first thing he has to do is to abstract his senses from sense-objects. This is the lowest stage from which the aspirant has to ascend. But, as the Lord says,

विषयाविनिवर्तंते निराहारस्यदेहिनः ।

रसवर्जं ॥

"From the embodied who starves the senses, the sense-pleasures depart, *save the craving*," the "craving" or

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tachmeatnt remains in the mind even though the aspirant may have withdrawn his senses from sense-objects. Hence the next higher stage is his whose mind has given up even the attachments, neither exults nor hates &c., The senses having been withdrawn and the attachments having been given up, still the mind does not become sufficiently steady but allows itself to become at times agitated by affiiction. But he who has steadied his mind is said to have ascended the third rung of the ladder. The fourth and the highest step he will have reached when his mind shall have become solely atma-satisfied. It is therefore these four stages beginning from the highest that the Lord pointed out in the Gita II. 55--58.

M. S. RAMASWAMI AIYAR, B.A., L.T.

To be continued.

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Harih Om !

Sri Lakshmi Nrisimha Parabrahmane namah.

THE INDIAN ASCETICISM.

By S. N. NARAHARAYYA.

(Continued from page 586 of Vol. XIV.)

Section XI.

Says Bhagavadgita, in reference to a yati that

"विविक्तजनसेवित्वमरतिर्जनसंसदि ।"—Ch.

"enjoying of one highly beneficial to him solitude and a dislike for a crowd of people." He has to leave entirely all that is "his,"—his people, his wealth, his desires, etc., and with these he has to leave also the company. The reason of this is made plain by the explanatory verse of Sankaracharya :

Solitude.

"सत्संगत्वे निस्संगत्वं निस्संगत्वे निर्मोहत्वम् ।
"निर्मोहत्वे निश्चलतत्त्वं निश्चलतत्त्वे जीवन्मुक्तिः ॥"

"out of good company, love of solitude is produced ; with love of solitude, disappearance of ignorance ; with the disappearance of ignorance, the unshaking reality ; and with the unshaking reality, Emancipation comes to the living man." This is as much advice to the men of the world as it is to sannyasins. Solitude graudally helps them to contemplate upon Parabramhan and obtain the highest bliss.

A yati shall be free from every kind of dualism, or contrast and his soul is ever to be centerd in that Parabrahman. Also he is enjoined to move always alone. Much need not be said as to the benefit of all this. Mind is ever

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working, and to make that really useful and always give it a higher impulse it is essential to get out of all the baser associations.

Section XII.

A yati without qualifications.

Two essential qualities in a yati are Vairagya and Jñana. If a so-called yati who has none of these qualities, viz., endurance, *jñana*, *vairagya*, sama, etc., and knows only how to beg his food he is a sinner, and a destroyer of the very order of yatis. Such a man,—for he is no longer Brahma in not being a real yati,—is destined to fall into hell, the very names of which, viz., "Maharaurava", that is, "Most terrible," etc., strike us dumb with terror and horror. Emancipation cannot come to him who nearly wears a *danda*, or even shaves his head clean. Nor can it come to him who is a hypocrite. He alone is Ekadandi (which see) who wears the staff of *jñāna*, and he who has with him but a stick of bamboo, covets everything, and is devoid of *jñāna*, is bound to go to the most terrible hell. He is thus to be born as an inferior animal and suffer the consequence of his past sin. Maharishis sing that this earthly "position" is but the fœces of sow,—for so much is their disgust and abhorrence towards it,—and, therefore, let a yati never desire it but move on the earth as humbly as though he were a creeping worm.

Knowledge of material sciences is also beneficial.

A knowledge of even material sciences is also beneficial, indirectly if not directly. As a matter of fact, everything that is material is delusion or *māyā*—and a knowledge of such is surely *Avidya*, or ignorance itself. It may seem a paradox, but a study of something that is apparent or unreal, can in no way be the real knowledge. It is still necessary, for says Isavasyopanishad,

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"विद्यां चाऽविद्यं च यस्तद्वेदो भयगँ्सह ।

"अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥"

"He who knows both Avidya and Vidya together, doth cross the death with (the aid of) *avidya*, and enjoys eternity with (the aid of) *vidya*." To appreciate light we must know what darkness is, for,

"सुखं हि दुःखान्यनुभूय शोभते ॥"

"misery having been endured, happiness becomes sweet," and happiness, if it comes alone, is devoid of all its charms. Until he has a knowledge of material sciences, he may not be free from natural temptations, and a knowledge of them will enable him to compare it with the highest knowledge and understand the insignificance of the former. If he had been a grihastha previously, he is expected to have already a tolerably good knowledge of them, and he becomes a sannayasin without having passed through the other asramas, he may try to have some knowledge of those sciences not prohibited to him.

The practice of yoga, eating a limited quality of food, and courage are essential.

A few more remarks.

It has already been said that he shall not even sit to narrate even anything, as he is not allowed even to see them. He shall not have anything to do with those arts such as dancing, singing, and shall not undertake any risky thing. He shall not accept a woollen or any such kind of cloth, and if he does so, he shall at once fall to a lower level and the Upanishads affirm, "there is no doubt about it." There are rules laid down to worldly people as regards their bath, their repetition of mantras, and their mode of worshipping, but a sannyasin has nothing of them. He shall not speak to Sudras (see N. P. U. Upa., 5), to women, to him who

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has fallen from the pedestal of virtue, and to a woman in her menstrual period. He shall not destroy even trees and plants, for there is Parabramha. Let him ever be pure, ever turn his mind and intellect towards the Soul, and be ever full of calmness and wisdom. He shall not remain in a kingdom where anarchy prevails, and whatever he is let him never flatter, or bow to, another. He shall not begin to say anything unless he is *asked*, and when asked he shall not say what is not to be expected of him. Though learned and highly intellectual, let him look as stupid as possible, and let him after all, be content with whatever happens of its own accord.

A few more injunctions.

Let it also be noted that he shall not consent to stay longer than the prescribed time in a place at the request of some person or the other, who may ask to do so, and, in fact, 'he has to resemble a timid deer in not remaining in one and the same place.' When he has to cross a river, he shall not swim across, nor shall he ever climb up a tree. In addition to his not worshipping an image, he is also asked not to see a procession of one, and, in fact, he has to hate all sorts of worldly ways and luxuries.

One word more. In what way is this Karma sannyasin (whice see) benefitted ?" Manu has answered this thus :

"मृत्तोयौः शुद्धयतेशोध्यं नदी वेगेन शुद्धयति ।

"रजसा स्त्री मनोदुष्टा संन्यासेन द्विजोत्तमः ॥"—Ch. V. 108.

"That which is to be purified is rendered pure by earth and water ; a river by its speed ; a woman who is thatine in mind by her monthly menstruation ; and good braiumd by embracing sannyasa." (That is to say, he is purified from his sin).

(*To be continued.*)

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EXTRACT

THE NON ARYAN ELEMENT IN HINDUISM.

The number of sects into which Hindus are divided is quite bewildering to the on-looker. That all these sects claim to derive their creed from the Vedas and the Upanishads, only makes the position more confusing. Close observation, however, shows that all these numerous sects and creeds can be reduced to three principal tendencies of thought, which seem to have arisen even before the vedic period had come to an end. These three tendencies may be broadly defined as being directed to contemplation, worship and austerities respectively as the means of salvation. Vedantic Monism, the worship of Vishnu and the cult of Siva, are the three main representatives of these tendencies at the present day. Vedantic Monism has been so much written about by scholars, European and Indian, that it is not necessary to say much about it on this occasion. Philosophy can never satisfy the religious craving of the masses, and even the Indian philosophers themselves found it necessary to combine their metaphysical doctrines with some form of popular worship. Conversely, also, popular worships have sought to acquire a recognised status for themselves within the pale of Hinduism by connecting themselves with a philosophic doctrine traceable to the Upanishads. Thus, it has come to pass that the Vedantic Monism has come to be associated with the worship of Siva, the Destroyer, while the worship of Vishnu, the Protector has found it necessary to provide itself with a philosophical basis in what has been called the qualified Monism of Ramanuja. This tendency, again for a popular worship to seek the aliance of a philosophic system, is probably to be accounted for by the fact that Hindu civilisation, and Hindu religion which forms its

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basis, is the resultant of the action and reaction of Indo-Aryan and autochthonous influences on each other. There are practically no materials for forming an estimate of the precise nature and composition of the civilisation and religion of pre-Aryan India. But a comparative study of Hindu thought before and after the Aryan colonisation of the east and the south clearly reveals the presence, sometimes in a very activeform, of elements in the later developments of it, which can only be considered as the indigenous contribution to the building up of the vast and seemingly inchoate fabric which is known as Hinduism. The assimilation of the two elements is not always complete and sometimes there does not seem to have been any effort at assimilation at all. That is what makes it possible for us to make an attempt at discriminating between the purely Aryan and the purely indigenous elements in Hinduism.

That the worship of Vishnu as well as the cult of Siva, originally sprang from a strong substratum of indigenous religion cannot, we think, be doubted. The ancient Indo-Aryans were not a people in whose nature the element of reverence was very prominent. The gods of the Vedas are their allies and helpers against their enemies—for a consideration. Sacrificial offerings and plentiful libations of *Soma* juice, were offered to them to induce them to help their votaries. This absence of reverence may be detected in the literature of other races which descended fresh and vigorous from an inhospitable climate or in fertile lands to warmer and richer country. The burden of the mystery of life does not weigh upon their hardy and careless temperaments. As observed by Huxley in his address on "Evolution and Ethics," the Vedas and the Homeric epics set before us a world of rich and vigorous life, full of gorgeous fighting men.

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That ever with a frolic welcome took
The thunder and the sunshine.

From such a race of men we cannot expect asceticism carried to the point of self torture or the self-forgetful faith of the devout worshipper. Yet the ascetic and the faith schools have a prominent place in Hindu religious development and it seems a fair inference to make that their first appearance marks a commingling of Indo-Aryan thought with certain new elements provided by the indigenous systems of worship. Tnat the ancient inhabitants of India, before the advent of the Aryan immigrants had a hightly-developed social system and civilization of their own, there are good reasons for believing. Mr. J. F. Hewitt in his "Ruling Races of Prehistoric Times" writes enthusiastically of the Dravidian races as the first systematic cultivators of the soil, as the signal founders of the village communities and of a social system in which the reverence of law and order was prominent and a principal feature of which was a strict provision for the education of children. The great Hindu epics themselves speak of the wealthy and populous cities lying beyond the territories occupied by the Aryans. The conclusion seems to be irresistible that as the Vedic religion came in contact with new races, new and strange forms of thought came to be incorporated in it without any deeper attempt at assimilation than the adaptation of certain Vedic names to the indigrenous deities so as to give them a familiar sound. This is a phenomenon discernible in many other mixtures of civilisation and even the spread of Roman Catholicism in India has sometimes been alleged to have been faclitiated by such a simple process.

We have a direct proof of such a process in the growth of Vaishnavism. Professor Rangacharya has given in a

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scholarly and lucid address on "Ramanuja and Vaishnavism" recently delivered at Bangalore, a careful summary of the religious movement in India from the earliest times as culminating in the teachings of Ramanuja. He thinks that Vishnu may be traced to the Vedic literature and that the *bhakti* school of religious thought "appears to be distinctly described in the Mahabharata." In the same manner, he suggests, Saivism also may be traced to the Vedas—to the deity Rudra well-known in Vedic literature. But while all this advanced cautiously, tentatively, the evidence as to the Dravidian element in Vaishnavism is unmistakable. In explanation of the position assigned to Lakshmi in Sri-Vaishnavism, Professor Rangacharya says that it was the outcome of the matriarchal system of family life which prevailed among the Dravidians and the consequent importance of the mother in the household. "If we have a people among whom godess worship is prevalent," he writes, "and if we want to introduce in their midst a newer and a higher religion, it turns out to be necessary to find a real place for a great goddess in that newer and higher religion. This was probably one of the reasons which led to the enthronement of Lakshmi in the religion of Ramanuja-Charya as the world's merciful mother, who is the ever-loving and ever-successful mediatrix between Her Lord God and the individual souls seeking the salvation of a perfected re-union with Him." The Sri-Vaishnavas again, speak of their literature as *Ubhaya-Vedanta*, that is, as a double Vedanta consisting of the Sanskrit philosophic Vedanta and the Tamil poetic Vedanta. Ramanuja was the first great Hindu religious roformer who openly recognised that the non-Aryan races had a distinct contribution to make to the religious thought of the country. A fusion of Aryan and Dravidian religious ideas has been long in process in the South. The Tamil civilization was

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too highly-developed to suffer extinction at the hands of the Brahmanical castes. They had to make terms with it. As Professor Rangaecharya says Ramanuja was in no sense the pioneer of the popular religious movement out of which Sri-Vaishnavism arose in South India. He came on the crest of the wave of this movement and obtained for it the full support of the Sanskrit Vedanta. The character of this reform movement may be judged from the fact that Ramanuja admitted pariahs as worshippers into the famons Vishnu temple at Melkote in Mysore. There is, so far as we know, no other instance of a Hindu temple which admits pariahs into its precincts in all India. Ramanuja's influence was subsequently extended by reformers like Ramananda, Kabir and Nanak in other parts of India. It is a remarkable fact that the two greatest apostles of post-Buddhistic India—Sankara and Ramanuja-were both natives of the South and drew their inspiration at least as much from the Dravidian religious thought of the times in which they lived as from the Sanskrit Vedas and the Upanishads.—*The Times of India.*"

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NOTES AND THOUGHTS.

Thoughts from the "Amiel's Journal."

Put personal ambition away from you, and then you will find consolation in living or in dying, whatever may happen to you.

* * *

In the conduct of life, habits count for more than maxims, because habit is a living maxim, become flesh and instinct. To reform one's maxims is nothing: it is but to charge the title of the book. To learn new habits is everything, for it is to reach the substance of life. Life is but a tissue of habits.

* * *

God is good, and what He does is well done;—resign yourself to everything, even to happiness; ask for the spirit of sacrifice, of detachment, of renunciation, and, above all, for the spirit of joy and gratitude—that genuine and religious optimism which sees in God a father, and asks no pardon for His benefits. We must dare to be happy, and dare to confess it, regarding ourselves always as depositaries, not as the authors of our own joy.

* * *

Do not despise your situation; in it you must act, suffer, and conquer. From every point on earth we are equally near to heaven and to the infinite.

* * *

Nothing can lessen the dignity and value of humanity so long as the religion of love, of unselfishness and devotion, endures; and none can destroy the altars of this faith for us so long as we feel ourselves still capable of love.

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THE

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"एकं सद्विप्रा बहुधा वदन्ति"

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

Rig-veda. I. 164–46.

VOL. XV.] FEBRUARY, 1910. [No. 2.

LINGA WORSHIP.

(*Continued from page 19.*)

9. The whole book on the Vratya is highly interesting. It describes the Vratya as wandering in the east, in the west, in the north, in the south, the forms of Vedic faith he carried to each of these places, and his life in these quarters of the world, aud how he produced the orders of Kshatriyas &c. The father of the European nations and the founder of many of the religious practices in the world is perhaps these Vratya or the barbarian Aryan nomads. The Swami declared that in India all are Aryans. He seems to have implied that the non-Brahmin Dravidians who were also the worshippers of Fire and Sun though not in the sacrificial form were the early Vratya settlers of this land, else it is not easy to account for the mutual assimilation of these and the Brahminical later settlers in all matters not only religious but also social and political. The story of the Vratyas as described in the Vedas shows that the Vedic religion was also aggressive even without

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being personal in the sense in which the European orientalists understood personal religions. The formulation of Sukla Yajur Veda by Yajna Valkya is the out-come of the recognition of this fact.

10. With the expansion of the social area, with the widening of the intellectual horizon, Hinduism projected itself beyond its ethnic limits and became universal. The form of Vedic faith gradually changed without the loss of the spirit to suit the altered conditions of life. Mental Yajna was given a greater predominance. Elaborate rituals were simplified and the spirit of yajna was expressed in newer forms. It was enough for men who could command neither the wealth nor the convenience to perform an yajna, if they erected a YUPA or Linga, the ensigne of sacrifice, and worshipped it. Such a worship was considered as efficacious as a Vedic sacrifice. The Mantras used in the worship are also Vedic. Lily in his Buddhism says that the practice of erecting small Stambhas was in pre-Bhuddistic days, and references to it are to be found even in the Mahabharata. The Bhuddhists simply popularised this ancient custom even as they democratised the religion of the Vedantha. For, at the time of Goutama Karmakanda was gradually disappearing into temple worship which assumed a dominent form in the post-Bhuddistic times.

11. The Swami says, "The Bauddhas used to erect memorial stones consecrated to the memory of Buddha, and the very poor, who were unable to build big monuments used to express their devotion to him by dedicating miniature substitutes for them. Similar instances are still seen in the case of Hindu temples at Benares and other sacred places of India where those who cannot afford to build temples, dedicate very small temple like constructions instead. So, it may be that during the Buddha's

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supremacy the rich Hindus, in imitation of the Bauddhas used to erect something like a memorial of their Skambha and the poor followed them, on similarly small reduced scale, afterwards the miniature memorial of the poor Hindus became a new addition to the Skambha."

12. Students of Indian History must never forget that Sakhyamuni is the child of Vedic faith, standing on the national background and an Indian Avatar interpreting the Mother-faith. He is an engineer who applied the Vedic waters of life to thirsting humanity. Buddhism is only a particular definition of the universal Hinduism, a single integration of national life. It is dynamic Vedanta. It is an attempt at the spiritual conquest of the whole world by India ; and out of a sheer necessity it converted India into a big hermitage. The domination and worship of the hermit God, Siva, in his double aspect of creation and destruction, of the Stupa or Linga, the creative Siva and the contemplative Dakshinamurti seated under a banian tree as the symbol of ascetic knowledge is a Buddhist legacy. Is not the eternal flux, perpetual creation and destruction the cardinal doctrine of the Buddhists ? When Buddhism disappeared into the mother faith a large body of ascetics passed into the fold of Hinduism ; and the five-headed Siva, representing the five fires of knowledge (of. Panchagni Vidya or Nachiketas Fire of Katha. Up.) and the Stupa or Linga, his ensign, became their God. Panchagnanin five-knowledged, is one of the names of Buddha himself ; Panchagnanin also means he who is versed in the five-knowledge of the Pasupata Saivas. In some places Buddha is represented with a halo of five rays over his head. Similarly a Siva-Linga has a canopy of a five-headed hood of a serpent.

13. The post-buddhistic period is one of great national reconstruction ; a creative epoch of art and industry.

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Great spiritual ideas were expressed in wood, stone and plaster. The buddhists and Jains were great temple-builders. If one studies carefully the plans of these temples one will find that they are the modern forms of the ancient Yajnasala or the sacrificial house. You have the Yūpastambha or the Dhvajastambha, the Vedi or the Balipitha, the sacrificial hall adjoining it and the god inside as the Yajnapurusha. Dathgatha though he condemned animal sacrifices still was not against the spirit of the sacrificial religion. What he did was to perpetuate the old sacrificial worship in newer forms rid of the cruel element in it. He not only gave his strong support to the mental Yajna of the Aranyakas which constituted the religion of the higher classes, but also made his religion easily accessible to the lower orders of the temple worshipping masses. His followers saw in image worship only a humane form of the ancient sacrificial worship. To-day even non-buddhistic temple worship in India is treated as a regular sacrifice and conducted with the aid of sacrificial rituals. The Brahmotsavas celebrated for ten days at the beginning of every new year is simply a reproduction of the Vedic Dasaha sacrifice of the same duration. On the first day all the Vedic gods are invoked on the Dhvajastambha or the modern representative of the sacrificial Yupa, and on the tenth day night these are released and duly honoured and sent back to their abodes in heaven. That many of the Buddhistic forms and ceremonies may be traced to their Vedic originals needs no mentioning. When Buddhism was reclaimed into Hinduism newer races, newer forms and ceremonies also entered the body politic. When Hinduism was reconstructed on the downfall of Buddhism and fresh national synthesis was attempted, modern Hinduism was born. The Buddhistic Stupas, Chaityas, Dagobas gave birth to the Linga, Saligrama and

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other kinds of symbols and image worships. When the art instinct of the race was stimulated much of the ancient sacrificial religion was retaken and re-expressed in more materialistic forms.

14. The Buddhists laid a great stress on the apotheosis of man into god and inaugurated the custom of saint worship and building Stupas, Chaityas, Dagobas in their honour. Such a custom is in vogue even among the modern Saivas of India. Some of the Siva temples are built over the ashes of great men. The famous Siva temple at Palani is said to have been built over the ashes of Agastya the father of Tamil language. One of the names of Buddha memorial stones is Dhatugarbha or the metal wombed. Dhatu also means Brahman or the essence of everything. Brahma is called in the Vedas Hiranyagarbha, golden wombed ; this name is also given to Saligrama, for it is believed to contain gold within it. The Skambha is called the Golden-Reed, Golden-wombed, in the Atharvaveda. Also the Ukhya-Agni carried in a golden pan was similarly named. The raising of Sthupas over the ashes of great men is also a part of the sacrificial religion of the Vedas. A great man when he died becomes one with the essence of everything. This is also the teaching of Gautama. Hence the remains of great men are as holy as the sacrificial refuge glorified in the Atharva Veda as Agni, as Brahman. The building of Sthupas over the urn containing bones and ashes is a part Pitrimeda or the worship of Prajapati or Brahma, the first father of the human race, and is one of the five Yajnas of the brahminical Aryan. It is the worship of Agni as Death, as the All Destroyer to preserve the race culture and continuity of which he was the first progenitor. In short it is the worship of Agni as a social pact through time. This custom of the Baudhas, as the Swami has pointed out, accelerated the Linga

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worship of Hinduism. (R. V. X. 18-14. Muir's Sanskrit Texts. V. 297-9)

15. We have pointed out that when Buddhism disappeared as modern Hinduism many of its practices also found their way into it with the necessary modifications. The worship of easily movable miniature Stambha or Linga as the embodiment of the supreme deity instead of huge ones built of solid stones in public places of worship came into existence. Gradually natural stones resembling a Linga was preferred to artificial ones such as the Narmada Linga, the Mekedhat Linga of Kaveri. These shaped by the attrition of water are considered very sacred. It must here be remembered that everywhere in the Vedas water is considered the home of Agni or Siva whose emblem the Lingam is. In some places in the R. V. in the Satarudriya of Y. V., also in the A. V. on the Skambha Siva is said to prefer natural objects for his home, such as trees, pebbles on river beds, mountain gorges, fords, whirlpools &c. "The mysterious being as a Golden Reed lies amidst the flood" (A. V. "Food and strength contained in stone and mountain" (S. Y. V. XVII. Here the stone is Agni. Stones of various bright colours are set up to represent Agni or Surya. (R. V. X. 139; S. Y. V. XVII. 59) Besides natural stones are purer and give greater sanctity and permanancy to them. Temporary Lingas are at times prepared out of clay and worshipped; after the worship is finished it is consigned to water which is the seat of Siva symbolised by the Linga. This practice is largely seen amongst the Linga worshippers living along the sacred river sides. The worship of clay models of deities for a period such as Linga, Ganesha, Airavata &c., and even of bricks is as old as the Brahmanas. In book XI of S. Y. V. a clay lump and a brick are made to symbolise Agni or Surya. Purishya Agni the god of manure, the

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deity that overcomes obstacles or sets right defects in the performance of Yajna is preserved and worshipped as Agni or Suryan till the Yajna is finished, and then it is thrown into a river. This perhaps is the origin of the worship of clay Linga and throwing it into the water after its worship is finished. In all Yajnas, a piece of clay, potful of water and a wick light are all worshipped as emblems of Yajna. In the Agamas and Tantras the descendents of the ancient Brahmanas a similar worship is sometimes practised. When a temple is built and a deity established, a clay image of the deity is worshipped until the whole ceremony is over.

16. There is yet another custom among the Saivites that also requires some explanation. The Jungamas and Virasaiva followers of Basava always carry with them a Linga encased in metal and daily worship it. It is this that distinguishes the Lingayats from other Linga worshippers. It is as holy and essential to a Lingayat as the Sacred Thread to a twice-born. This is the Jungama Linga or moving Linga as distinguished from the Sthavara Linga or fixed ones as in temples. The custom of carrying sacred amulets tied to the arm or neck is as old as the Vedas. Siva lives in sacred amulets (Sathrudriya). In the A. V. we read of a small piece of Udumbara tree, or Bhilva tree which are the trees prescribed for the making of Yupastambha being carried as a charm encased in metals suspended on the neck. "May he who was our household fire, the ruler of our cattle, strong amulet of Udumbara endow us with prosperity." (A. V. XIX. 31). The Udumbara is identified with Agni. Udumbara or Fig-tree, out of which the Yupa is made, is the name of Yupastambha also. Besides in book XII of S. Y. V. in the formulas relating to Ukhya-Agni and the preparation of the Ahavaniya fire-altar the sacrificer always carries about his neck, fire in

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a golden fire-pan sewed up in black antelope skin and worships the same. The texts recited are from the Rig-veda I. 96, 5. etc. The Ahavaniya fire is lighted from the fire in this firepan carried about his person by the sacrificer. This perhaps is the modern origin of the Jangama-Linga or the moving Linga on the person of the Lingayats. Just as every married Dvija has to maintain a permanent household fire for daily personal worship, every Linga worshipper has to carry a portable Linga or the emblem of sacrifice on his person for conducting his daily worship of Linga. While Sthira Linga in temples or public places of worship represents the village fire kept for purposes of public social or communal worship in the sacrificial house. Also Agni is the greatest purifier. This, carrying the emblem of Agni on the body of a person, is belived to keep a person always pure, free from sins, by reminding him that he is merely an instrument of the Linga which is the emblem of Siva on his breast.

17. It has been pointed out that the Linga worship is the worship of Brahman as symbolised by the Yupastambha, and that this worship was democratised by the Buddhists. It is therefore clear that there is no such thing as Phallic worship in India. There are no Phallic Manthras among the Lingas, no reference to it in any serious literature or tradition even among the lowest caste of Linga worshippers. Linga is worshipped as Shiva and and the mantra used in its worship even by the lowest classes is only the muttering of Panchakshari. Some of the Mantras of the higher classes of worshippers have already been given. That men like Bhagavan Shankara were Linga worshippers is proof positive that it was ennobling. Linga worship is unattended by any indecent ceremonies. And it would require a perverse imagination to trace indelicacy in it. Such is the view of the Orien-

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talists also. In the Śiva Purana Shiva says, "I am omnipresent but specially present in twelve places and forms. They are Somnath, destroyed by Gazzani, Pattan, Mallicarjuna, Mahakalonkara, Amareswara, Vaidhya, Rameswara, Banares etc. In all these places Śiva is worshipped as Lingam. If Lingam was phallic then the worship of Prithwi Linga, Appu-Linga, Thejo Linga, Vayu Linga and Akasa-Linga would have no meaning. The Akasa Lingam of Chitambaram is no image but an Ambaram or empty space—an empty room curtained. The Vayu-Linga of Kalahasti is the perpetual playof air on a number of lights kept burning for how many centuries we do not know. The passage of air behind the lamps is so arranged that in group of lights when the central one flickers rapidly all the rest burn steadily; but when the central one burns steadily all the rest flicker. The Thejo Linga of Tiruvannamalai is a light on a height in the ghats. The revolving Linga of Dholphur is called Ghatiswara or Time, the all destroyer. The above examples would be enough, to prove, that Lingam is simply Siva emblemed as the Yupastambha.

18. If Linga worship is not phallic then what about the base of the Linga called Yoni or Bhaga identified by the orientalist with the female phallus? Yoni is a technical term. The base or resting place of anything is called a Yoni. and does not mean the female phallus. In the Taitt. Up, brain is the seat of Indra and medulla the base of the skull is called Indrayoni. When the cosmic worship of the Karmakanda gave place to the psychic worship of the Jnanakanda and the signs of Yoga was developed, brain was called the seat of Sadasivalingam or the ever blissful Lingam. In architecture the basic stone of a pillar is its Yoni. Authorities can be quoted from the Vedas that the base is always feminine. Lord Krishna says in the Gita

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the Universe (Brahman) is my Yoni. Earth is feminine and Heaven masculine in the cosmic Riks of the Rig Veda. The square hole dug beneath the Arani woods while kindling fire, the lower Arani stick, the Yupavedi or altar on which the Stambha stands, the square hole in which the Stambha is fixed, the piece of wood put into that hole to secure the stability of the Yupa, the hearth on which the fire is kindled, the Pranalika or the water passage in the basic platform to draw out the water poured on the image which is also square, are all feminine. (R. V. I. 35, 99, 256 S. Y.V. on the construction of the hearth, Vedi and Yupa; the Vedic sutras of Apastamba, Kousika, &c.)

(To be continued.)

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CHARACTERISTIC FEATURES OF AN INCARNATION OF GOD

or

How to distinguish an Incarnation of God.

By Swami Ramakrishnananda.

What is the necessity of Divine incarnation ? God is infinite, He is absolutely one and unlimited. Then why should He incarnate at all ? When He is limitless, how can He confine Himself in a form which is limited ?

This human body is a peculiar thing. It seems to be only three and a half cubits in length, whereas in reality it is unlimited. For what is a living body ? It is a conscious entity. Without this consciousness, the body would be as dull, as dead and unconscious as is any dead object. So consciousness alone gives value to it. Otherwise it is absolutely worthless. A living body therefore means not only the body, but consciousness as well. Now this consciousness which shines through the five organs of sense, through the five organs of action and through yourself is inside the body, not outside. If you stick a knife into your body you feel pain, but if you put it somewhere else, is there any sensation of pain ? This shows that the seat of consciousness is inside the body.

Every one imagines that when he is sleeping, he is unconscious, but this is not a fact. When a man is awake he is conscious, in dream he is also conscious, so in the wakeful as well as in the dream condition he is conscious. When he sleeps soundly however he thinks that he is unconscious ; but this is not so. If you can remember a thing, you must have been conscious of it when you

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experienced it. Memory always means recalling a past experience. If then when you wake up, you remember that you have been in sound sleep that proves that you were conscious. That you are able to recall the experience of sleep shows that there was consciousness at that time. When a man experiences the absence of all sensation, perceptions etc, that is what we call sleep. But consciousness is still there. Nor is the man outside his body. In the three conditions of sleep, dream, and waking, the man is always inside his body ; and in all three, consciousness is there intact. From birth to death it is always present in a living man. But the mind is not there and the senses are not there in deep sleep. If a man takes your book away at that time, you do not know it. Only when you wake up do you see that it is gone and which shows that your powers of perception were absent.

Throughout the whole lifetime of a man therefore consciousness is present. Mind does not always exist senses do not always exist, body does not always exist, but consciousness always exists. It is consciousness which enlivens the senses and the mind. It is consciousness which enables the senses to perceive and sense all things. Now this consciousness which is distinct and separate from the senses and the mind, has the power not to be confined by the mind, or the senses or the body. When it is not confined by these, it is in its liberated condition—unconfined. This consciousness is therefore really limitless ; and we can make this out in sound sleep, for at that time it has separated itself from body and mind and so is unconfined, infinite ; it must exist inside the body. It can never be outside, for the moment it goes outside, the man drops down dead. Now consciousness being infinite and unlimited, and being also an essential part of man, then man must be finite and infinite at the same time. He is

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finite as regards his body, he is finite as regards his mind and he is finite as regards his ego ; but he is infinite as regards his consciousness. It is therefore possible for him to be finite and infinite at the same time. How much more must it be possible for God !

There is this difference, however, between man and God. Man has forgotten his infinite nature. He thinks he must have a certain amount of food, of air, of heat, to make him live. In his mind he is less limited, but still compared with infinite knowledge the amount he can possess is infinitesimally small. Still we must admit that he who lives in his mind has expanded himself infinitely more than he who lives solely in his body. But what is the number of the second class ? At least 99 percent of humanity. The great majority of men believe that they are weak or strong, hungry or well fed, ill or well. For suppose, however, there is a poet or a philosopher. What does he do ? He shuts himself up in a room and becomes so lost in his thought that he forgets his body. Such a man is honoured and respected by all men, because they know that he is much wiser than they ; and it is to the feet of such that we go to sit and learn. Yet again compared to infinite knowledge, what this man knows is infinitesimally small ; and the knowledge of the average man is still less. Nearly every man imagines that he is three and a half cubits long and that at the death of his body he must die. And because he wants to live, he hates death. This is not the case, however with one who lives more in his consciousness ; and such a one is known as an incarnation of God.

Man identifies himself more with his body and mind. He belives himself to be finite and his consciousness limited. That is the reason why Arjuna said to Sri Krishna : " You are of my age and yet you say that you knew that which

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happened before I was born." and Sri Krishna replied: "Many lives have elapsed of yourself and myself, Arjuna. You know them not, but I know them all."

"Because you confine your consciousness by your body and by your mind, you know few things, and you do not know about the whole of the past. You only know what has taken place in this lifetime. Because you have identified yourself with this body and mind. Therefore your extension is limited and your life is limited. But I have identified myself with my consciousness, therefore my extension is unlimited and my life is unlimited and I can know all time." This must have been Sri Krishna's explanation of the affirmation which He made to Arjuna.

The Incarnation of God has the power to separate Himself from body and mind consciously, and He does it from His birth. Suppose you consciously separate yourself from your shirt that is one thing. But during sleep someone takes it from your body, you do not know it. So in the same way when you are asleep, someone separates you from your body and mind. That power, which has forced you to lose your consciousness, has mastery over you and that power is sleep. Sleep, however, never overpowers an incarnation of God. He is always wide awake. Therefore He has mastery over His body when he is wide awake; He has mastery over His mind when He is dreaming, and He has mastery over his consciousness in sound sleep. Hence He is always the master. He is the master of the wakeful condition, of the dream condition and of sound sleep. He sleeps only when He wills. We often try to stay awake, but we fall asleep. With an incarnation of God, however, that is not the case. For that reason He is called Hrishikesha or Lord of the senses.

As in you infinite consciousness is enlightening your body and your mind, so in the tiniest animal-cule, that

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same consciousness is enlightening its body and mind. Just as there may be a very small creek filled from the big ocean, so behind all these finite consciousnesses there is the infinite ocean of consciousness. From the highest being, Brahma, to the lowest blade of grass, all living organisms are a peculiar mixture of that which is finite and that which is infiinite. In the same way when God incarnates, He too, becomes finite and infinite. But he only appears finite. He never indentifies Himself with the finite. Man thinks himself finite so his body is finite, his mind is finite, and his consciousness is finite. But because God never identifies Himself with His body and mind, although He appears finite, He is really infinite ; although He appears limited in powers, He is really omnipotent. Therefore Sri Krishna says to arjuna : "Because men cannot recognize my infinitenature, they treat me like an ordinary man ; but I am always infinite, although I may appear finite." When Sri Krishna said : "I am all this", arjuna asked Him to show His universal form and then He manifested His Divine side.

This then is the difference between an Incarnation of God and the ordinary created beings of the universe. Man is always consciously finite and unconsciously infinite, while an Incarnation of God is consciously infinite and finite.

There are also other marks which distinguish an Incarnation of God from a *Mukta-Purusha*.

By sitting at the feet of a true teacher, by serving him, by worshipping him, the disciple realises his perfect nature. Such are called *Sādhana-Siddhas*.

Then there are those who become perfect by a dream. In a dream a man sees some great Soul who gives him a *Mantram*. When he wakes up here members that

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Mantram and repeating it, he becomes perfect. These are called *Swapna-Siddhas.*

There are certain *Nitya-Siddhas* who incarnate with God. Because they are, as it were. courtiers of God, companions of God and are constantly with God ; they must be perfect ; and when God comes, they come with Him— There is a creeper on which the fruit comes first, then the flower. *Nitya-Siddhas* are like that. They are born with wisdom and that helps them to distinguish right from wrong, good from evil, profit from loss. Then being able through this wisdom to know what is right, what is good, what is real profit, they begin to struggle for these and this struggle is the flower.

You can easily make out *Nitya-Siddhas* and differentiate them from an Incarnation of God, because They always sit at the feet of an Incarnation and never claim to be equal to their master.

An Incarnation of God is always perfect. Baby Sri Krishna showed the whole universe in his mouth to His mother. Apparently He was a helpless and weak baby, but He killed the most powerful demons even in His babyhood.

He was a peculiar mixture of weakness and strength, of that which is absolutely finite with that which is absolutely infinite.

There is another thing which distinguishes an Incarnation of God. An ordinary man, if he wants to learn, must go and sit at the feet of some one, but an Incarnation never needs a teacher. He never has a Guru. He gets all His illumination from within himself. Illumination comes to man by the co-operation of his mind, body and the external world. He analyzes the world with the help of his body and mind, weighs it in the balance of reasoning and finds it wanting. Thus giving up the world on account

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of its hollowness he realises truth within himself. But the Incarnation of God never cares to analyze the world in this way. He never worships as others do. He comes to teach a new religion, to teach men how to worship; so how can He comply with the manners of those around Him? How can he move like them, live like them worship like them? For that reason people criticise and misunderstand Him at first. He comes as a teacher and not as one who is taught by the ordinary methods of the world. Take our great Master, Sri Ramakrishna. Most men must read books, most men must go to school; but without reading books, without going to school, He was able to know everything; while those who read books and who go to school really know nothing. So He came to teach that if a man wants to realize his infinite all-knowing nature, he must not make much of books, but must go within and read the book of his own inner self. Then only will he realize his perfect nature.

If, however, you should not send your boy to school if you should not have him read books people would think you mad because we are ordinary mortals; whereas an Incarnation is absolutely independent. He looks to no one for help. For this reason people at first think Him insane; but when they realise His greatness then they come and sit at His feet. Every Incarnation has His friends and His enemies, but His friends far supersede His enemies.

After what you have heard just now, it will be easy for you to distinguish an Incarnation of God from those who are not. All men may be classified under four heads; first, ordinary men of the world; second, Siddhas, who are not born perfect but struggle and realise their perfect nature afterwards, and who are distinguished from an Incarnation by this struggle. Then come the Nitya Siddhas

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who always accompany the Incranation, just as fragrance always accompany the flower, or as rays accompany the Sun. An Incarnation is always independent. He never struggles to realise the Truth. Illumination comes to Him from within without any effort. Sometimes He seems to struggle for realisation, but that is intended to teach men how to follow the path leading to perfection. He comes down here to guide His erring children, and hence should have to behave in such a way as to set a good example to them.

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THE INAUGURAL ADDRESS.

LIFE & TEACHINGS OF "SRI RĀMĀNUJĀCHĀRYA"

Continued from page 28.

The great merit of his works is his noble and successful attempt at the reconciliation of the various apparently-contradictory Texts of the Vedas and Upanishads, relied upon by the various Schools of Thought as of supreme importance, and giving each of them equal authority in their philosophic interpretation. While the Adwaitic as well as the Dwaitic Theologian finds it necessary, with a view to maintain his special doctrine or school or thought, to treat certain Scriptural Texts as of PRIMARY (प्रधान Pradhâna) importance, and certain others as OF SECONDARY गौण Gauna) CONSIDERATION, the Visistadwaitic Teacher Ramanuja regards no such artificial distinctions necessary in a Divine Work like the Vedas or Upanishads (अपौरपेय); and interprets each set of them as of equal authority and of necessary importance, and reconciles both the interpretations as being in conformity with the traditional and hoary teachings of the Ancient Rishis and Aryan Teachers, for his wording on this point is (पूर्वाचार्यसुरक्षितां Purvâchârya Surakshitâm = The interpretation that has been carefully guarded or maintained and handed down to posterity by Ancient Teachers.) This fits in very well with his doctrine and teachings, as is occasionally pointed out by Dr, Thibaut in the course of his Translations of the Commentaries on the Vedanta Sutras. (Vide Sacred Books of the East—Vols. XXXIV Introduction; and XXXVIII).

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9. The Visistâdwaita School of thought has been a recognised Vedantic doctrine held by Aryan Rishis and Teachers from time immemorial, as is evident from Ramanuja's reference to a number of Āchâryâs or preceptors who maintained this doctrine from Bodhayana downwards, and what Ramanuja did was only to give this system of thought an impetus to its spread by his lucid exposition of its salient points in a popular and easily understandable way. Its chief doctrines may be briefly summarised in the following terms :—

(1) The Eternal Essence, styled the Parabrahman, is the One Truth or Verity—Infinite, Omnipresent, Omnipotent, Omniscient. To this Substance or Reality are attached, in an inseparable union, the two other verities—CHIT (individual soul), and ACHIT (Prakriti). These three Verities co-exist in all conditions—either in the स्थूल *Sthūla*, or manifested form, or in the सूक्ष्म *Sūkshma*, or unmanifested form. They are generally expressed by the compound word चिदचिदीश्वर CHIDACHIDĪSHVARA (CHIT + ACHIT + ISVARA = Spirit, Matter (Non-spirit) and Lord); and the relationship that subsists between the Lord and the other two verities is similar to that subsisting between substance and attributes, the sun and the ray of light; Metal and its lustre &c).

(2). The Lord (Paramatman) is endowed with all essential auspicious (कल्याणगुण) attributes, and is free from inauspicious (हेयगुण) ones.

(3) THE ARCHITECT AND ENGINEER, who wields this huge and complicated Universe, is a Being, sufficient unto Himself, and capable of its Creation, Preservation and Transformation. He is the SAVIOUR of its innates. He is styled " Nârâyaṇa."

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(4) That the highest duty of man as a son of God, is to fear the Lord, the Great Father, and walk righteously, with an unceasing desire to reach the highest stage of existence, from which there will be no reversion to the physical or material planes. This last point establishes the grand principle of Visistâdvaitic Faith, viz. The Fatherhood of God and the Brotherhood of man.

As this system of Thought recognises "Vishnu" or "Nârâyaṇa" as the Supreme Essence, this is known as "Vaishnava Visistadwaitism."

There is another system, known sometimes as the "Saiva Visistadwaita," promulgated by "Nilakanta Sivacharya, a later Theologian than Ramanuja, in which the name of "Siva" is substituted in place of Vishnu as the Supreme Lord. In other respects the treatment of the subject appears to be the same.

10. Now, let me briefly recount a few incidents in the Life of Ramanuja within the short space of time available for us, and see how far we can follow in his footsteps so as to deserve his discipleship.

11. Our sage Ramanujacharyar the propounder of qualified Monism, was born in 1017 A.D. nearly nine hundred years ago in Sriperumbudur, 10 miles from Trivellore. His father was Kesava Asuri, a respectable Brahman, who had performed several Yâgâs, and his mother was known as Kantimati. His career was full of vicissitudes. In his time the Vaishnava faith was at a low ebb; and except in certain Vaishnava centres—such as Srirangam and Kanchi, it was not much in evidence. It is this circumstance probably that gave rise to an erroneous impression, even to the Tamil scholar of high attainments I mean Dr. Caldwell, who wrote that Ramanujacharya propounded a *new* doctrine styled "Visistadvaita philosophy". Monier Williams, who

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had a personal knowledge of India, also deplore in his "Indian Wisdom" that he could not come in contact with Indian scholars who could well explain to him the noble tenets of this system of Philosophy. Even to this day the tenets of the Visistadvaita School of Thought are not so well known as the Advaita system of philosophy. The apathy and indifference of such of our Vaishnava followers as would command leisure and convenience to enlighten the public, is mainly responsible for this state of things. What is wanted is an organised effort to give publicity to the embedded truths of this system of philosophy, chiefly written in Tamil not to speak of the Voluminous writings found in Sanskrit written by the predecessors as well as by the successors of Sri Ramanuja. Those works which are written in Tamil are styled Prabandha Literature,* which is, in the words of the late lamented Dewan Bahadur V. Krishnamacharyar of Madras "a perfect treasure-trove of pious and philosophic thoughts, and of household hints on moral conduct and purity of life." The same learned scholar adds:—"A faithful presentation of the contents of such sacred Literature in English is therefore an effort of no

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*In this direction, an attempt is being made since 1898, under my editorship, to publish the "Nityânusadhâna series in three Languages—Tamil, Telugu and Kannada, in separate Parts, for the benefit of all Sri Vaishnavas of Southern India and Burmah. The first Six Parts (Tiruppallandu, Tiruppalli Yeluchchi, Tiruppâvai, Amalanâdipirân, Kaṇṇinun Siruttambu, and Tirumâlai are now available, either, as one bound volume (linen), or as separate Parts. The Anglo-Vernacular editions contain not only the word-for-word meaning and paraphrase for each stanza in each language, but also a biography of the author, a Critical review of the work, and a Trnnslation of each stanza in English for the use of all those gentlemen who are conversent with the latter language; whereas pure Vernacular editors issued separately, also contain similar facilities as well as explanatory footnotes in place of the English Translation for the benefit of all Sri Vaishnavas (ladies especially), who may be ignorant of English.

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ordinary interest to all who are concerned in the diffusion of such Literature all over Upper India as well as in Europe and America, where the Adwaitic utterances of Swami Vivekananda are the only things known. Our countrymen in the North admittedly understand little or nothing of the Visistadvaita philosophy, and the scientific thoughts of South Indian authors (like Ramanuja and Vedanta Desikar), their logical conception of Religion and plan of Salvation, and our youths in the Tamil, Telugu and Kannada lands know even less than foreigners, and therefore need a stimulus to study the Hymns and Lyrics in praise of God, and the morality taught by religious leaders in the Tamil region."

12. *His personality and example* :—

That he was born a genius, and a person of extraordinary ability, is evident from the fact that, before he was five-and-twenty, he was able to make an impression upon all with whom he came in contact, that he was cut out for a noble mission. When he went from Kanchi, (Conjeevaram) one great seat of learning, to Srirangam, another great centre of Vaishnavaism, to confer with the great sage, Yamunacharya, who was on his death-bed, and who waited for him sufficiently long, it was found too late; for on the day on which he reached the northern banks of the Cauvery overlooking Srirangam, he saw the rising streams of smoke emanating from the funeral pyre of the great Teacher with a large concourse of Vaishnava Brahmins and others around the spot. This upset all his plans, and he was greatly disappointed at this unfortunate crisis. He returned to Kanchi, and he repaired to Srirangam under the orders of the Almighty, which he duly ascertained from a consultation with the intimate devotees of God, (for in those golden days the temple servants were holy men of devotion and

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piety, bent upon contemplation and spiritual advancement; and they did not resort to such holy places merely for the sake of paltry lucre, as is the case in the present degenerate days).

13. To give you only one instance of his universal Love for mankind, the story of his initiation into the import of the sacred eight-syllabled Mantram called the "*Astâkshara*" by one of his teachers may be mentioned:—

His five Teachers were:—

Sanskrit name.	Tamil name.	Remarks.
1. Srisaila Purna ...	Tirumali Nambi	... Initiator into the esoteric Mysteries of the Ramayana.
2. Mahâ Purna ...	Periya Nambi	... First Teacher and Guide.
3. Gosthi Purna ...	Tirukkottiyur Nambi	... Initiator into the eight, syllabled Holy Mantra styled Astâkshara.
4. Kanchi Purna ...	Tirukkatchi Nambi	... His Teacher and Friend.
5. Mâlâdhara ...	Tirumâlaiyândân	... Initiator into the Mysteries of Tiruvoymoli (Prabandha Literature).

He went to Tirukkottiyur (near Pudukota) from Srirangam not less than eighteen times to receive the due initiation into the Mysteries of the Holy Mantra; each time he went there, he got disappointed, for the sage Gôsthipurna would not part with it for any thing in the world. Under various pretexts he delayed the INITIATION, testing the recipient's patience, forbearance, and temper in many ways. On all occasions of disappointment, Ramanuja used to blame himself and his Karmic bonds; and never reflected upon the unseemly conduct of his Guru, for such a procedure would be regarded as blasphemy. At last, at the intercession of the Almighty Himself, he is said to have divulged the special import of the MANTRA to Ramanuja under a special solemn promise of not revealing it to any body else, under pain of suffering eternal torments in the Hellish Regions for any undeserved divulgation of the Mysteries. Only the very next day after this Initia-

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tion, he made up his mind to proclaim such a holy mantra to mankind in general, from the top of a gopuram hard by, on the plea that, though he may become guilty of a serious sin by such a revelation he was sure of securing salvation for a number of deserving and persistent souls, and that his personal sacrifice in the interests of humanity was a worthy act. Such was his love of mankind, irrespective of caste, creed, or colour. Hence the story that he encouraged the persecution of Jains and others of different persuation should be regarded as a "Myth." On the other hand, many joined his faith out of conviction. For want of time now, I cannot dwell upon the other incidents of his life, which are already briefly indicated.

14. In all popular religions, which have largely influenced mankind, there will generally be found two aspects (1) The *Intellectual*, which is the most philosophic, suitable to the highly-cultured development of the educated classes, and (2) The EMOTIONAL, which strongly appeals to the feelings and emotions of the masses. This latter aspect is prominently brought out in his temple-reform, while in his philosophical writings such as the Commentaries on the so-called प्रस्थानत्रय Prasthānatraya (Upanishads, Vedanta-sutras, and Gita), his polemical excellence and superiority of argumentation are patent even to the casual reader. He accordingly revived the ancient Vaishnava doctrine, in accordance with the Pâncharâthra Agama worship, the popular side of which represents the Almighty as occupying a Divine seat in Paradise with his Consort, surrounded by myriads of celestials, as immortal as Himself, who minister to Him in all manner of ways, and whose sole duty consists in chanting halleluiahs in praise of the Supreme Being, and in the perfect enjoyment of eternal bliss. This view is in conformity with that which has been held by the Venerable Ālvârs or

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Vaishnava Saints who preceded him, as well as by the Holy Acharyas who followed him. The special belief which swayed these inspired Beings in this connection was that on this mundane universe, the same prototype of the paraphernalia and glory as characterised the illimitable and indescribable Celestial Regions which are no doubt beyond the comprehension of poor worldlings like us, of limited sense is to be seen in a miniature scale, in these holy spots, such as Srirangam and Tirupati; and in that view the construction of temples (Vaishnava) has been effected. Similarly the Saiva Temples of Chidambaram, Madura, have been built in accordance with the Agamas of the Saiva cult. For all along, from the early prehistoric times, two streams of religious thought—the Vaishnava and the Saiva, have been flowing parallel to each other in the Indian soil prior to the advent of Buddhism, and have swayed their respective vo'aries who happened to be powerful sovereigns, and who, as such, commanded much influence; and with the support and patronage of such potentates, the religious aspect of each stream of thought progressed, putting down its brother stream or streams for the time being; but the Indian Sovereigns, when left to themselves, were more inclined to tolerate the existence, continuance in their dominions, of different systems of religion as suited the tastes and feelings their subjects, though they would naturally show a slight leaning towards their own faith by special favours or grants to such Institutions. But special persecutions, like the one to which our sage Ramanujacharyar was subject, was the exception rather than the rule. Toleration in religion and domestic concerns appears to have been a well-recognised cardinal Principle of Hindu Faith, in accordance with the celebrated Teaching of Lord Sri Krishna in the Celestial Song, Bhagavadgita :—

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यो यथामांप्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
ममवर्त्मानुवर्तन्ते मनुष्याः पार्थसर्वशः ।
यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
ततस्याचलां श्रद्धां तामेवविदधाम्यहम् ॥

"In whatever manner men worship Me, in the self-same manner do I accept them; whatever (righteous path) men follow, O Arjuna, that path leads them to Me in every way.

Whosoever wishes to worship, with entire devotion, whatsoever Form (of God), in that Form of God I render his devotion steady."

It is this SPIRIT, it will be seen, that pervades the mind of the Indian community, and it is this SPIRIT of tion and Universality of Faith that accounts for the existence of so many varieties, or shades of belief, in Religion, or in different systems of Thought.

(To be continued.)

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THE PLANE OF LIGHT OF THE BRAHMA-VID-VARISṬHA.

The phenomenon of Samyak-darśanam which is recognised by Vedāntins as the highest achievement of the bond-freed spirit has been sedulously sought and realised by such God-taught souls as Śrī-Rāmakrishṇa-Paramahamsa. But there are others at the present day who have been blessed only with a glimpse of the Light, or in whom there has only been a feeble flash of the Beyond, who, in the first flush of that strange jumble of thought-perception and sense-perception, accompanying the momentary lifting of the heart, mistake the shadows for the substance, nay, endeavour to prove that they have attained to the very Bourne, dazzled by the shimmering sheen of those shadows. Such visionaries are not in any degree possessed of that rare "degree of sanctification" which Hindu Mystics have always eulogised as Śabdārthajñāna, a condition of superb truth-piercing trance which dawns only on ripe and endowed *illuminati*, but hardly, if ever, on halting or haphazard intruders on "real" Realms. "Clairvoyance" is a dubious term meaning nothing more than 'transparent vision,' and such 'vision,' making short work of space, time and, finally, of all notions of 'succession,' including the so-called phantasm of "causation" which is only a sort of succession in disguise, comprises, under another classification, vision on the Conscious, Sub-Conscious, and Super-Conscious planes, of which the last leads to the luring 'Cosmic Consciousness' which is "Diving into the Deity" or "Going to God." This is the true *Turiyātītam*, the *Adhvanaḥ-pāram* of the Kaṭha-Upanishat, that tantalises the devotee amid worldy wails, and draws him towards

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the "Doom of Day," known to the sanctified spirits of the Romish Church as the "Beatific Vision."

The states summed up by the curious combination, "Clairvoyance," are so elusive of grasp and slippery that a hotch-potch is the inevitable result, if we do not pause to ponder on the variety of its versi-coloured revelations. It does not fully follow, from the sole reason of a person being a clairvoyant on the physical plane, that he must needs be also a "seer" on the Bosom of the Boundless Blue. But the ecstatic clairvoyant in his luciform sheath, who can soar into the sweeping stretches of the Superliminal, has the *Will of the Widest Vision* in the hollow of his hand. Yet, even to him, "seeing" is only "sense-perception" at best, whatever the sweet subtlety of its objective, and, hence, he does not deign to such scattering of his forces, and "dunning of the dust." Real clairvoyants rarely care to communicate their connings to the public press, and even if sometimes they would, they could not. And some of the "booming" pseudo-clairvoyants of self-deceived dogmatism are quite keen on the so-called analysis of sense-experiences or sensations into thought-perceptions or cerebrations. But if they would be true to their salt, they should not stop short at a search for *samskāras* or *vāsanas* or the inherited tendencies of the subtler mind-stuff, but should drive their drill deeper down. A vaunted knowledge of the mysterious modes of mastering the powerful "plexuses," or of meandering around the *maṇḍalas*, never even takes us to the back-door of the "heaven of heavens", of the true "Abode of God." The Seeker after God should proceed further in his quest, and boil down "thoughts" into their meta-psychical rudiments, and these "rudiments" again into their very "first principles," until they "vanish into thin air" in the infinite azure of "Absolute Be-ing." The truth is that whatever is analysis and

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reduction from below upwards, is synthesis and complication from above downwards. Unless the would-be "Anointed" be prepared to tear "thought" to tatters, to visualise, if he can, the "Motor of Māyā," it is idle of him to pose as a Seeker of God, inflicting the world with his lisping gabble of shady significance, which has abundantly been to the fore as much as the existence of babes, ever since the dawn of time.

But, for those, who, sleeping or waking, rest in the face-to-face certitude of the true Super-luminal, physical hunger and thirst are absent, for, even their fleshy frame is full of that supple essence which is the sweet sap sustaining the whole universe. What is observed above is applicable, by parity of reasoning, to "Clairaudience" or any other psychical sense. For, as mystics know, a stage is reached in their ecstasy, where all senses seem to boil and blend, when "seeing" is "hearing", and every other sensation. That is the true "Translation" of trance. The subtle secret of the awakening of these "higher experiences" is to be sought for in one's own body. As Svāmi Vivekānanda so frankly says in a different connexion, "If the steam is turned, on the engine must run". The apt allusion to the 'steam' and the 'engine' has more than a surface semblance. The trouble is, we have to store the 'steam', and not only to store it, but also to know how and where to turn it. And purity of thought is the fuel which will gently generate the steam, but never that purity, divorced from compassion, which will not scruple to spill the life-blood of one's neighbour, in the name of parading piety; on the other hand, the purity that *is capable of bearing fruit*, is what pervades the "poverty-stricken" soul, as it feels the fullest favour of its "Father in Heaven", alike in the stings of scorpions, and the pleasures of the passing, phenomenal panorama. Thus tempered

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in the fires of the "Valley of the Shadow of Death," the pining acolyte perchance probes into the depths of the "Great Be-ing," and, one day, the flood-gates of the Divine Light suddenly lift, and, in a blaze of dazzling splendour, he sees his *real form*, and, aye, in it, the very back-ground of all "forms." Such a blessed soul gazes on the fulness of *his own reality*, flaming in ineffable lustre, where, just but a moment ago, he descried, as he now finds, only an empty, though a seemingly significant, *fata morgana* of sighs and tears, a hideous dance of dire shadows.

Such a sight, even if it should vanish, in the twinkling of an eye, is more confirmatory of the substantiality of our existence, than anything that the weary world can show. Out of the phantasmal past peer, to be sure, St. John of the Cross and Tirumūlar, Buddha and Saṅkara, Śāntideva and Nagārjuna, Chaitanya and Kabir, but what of that? Has not the living present its own "Legion of Honour"? Rāmakṛishṇa-Paramahamsa and Emerson, Sadāśiva-brahmam and Tillaināthan-Svāmi, are ever with us to comfort and cheer along the "Razor-Path."

V. V. RAMAṆAN.

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BHAGAVAD GITA—AN ESSAY.

(*Continued from page 41.*)

VI

The Lord then proceeded to point out the difficulty of pursuing this wisdom-course. Says Sri Krishna :

यततोह्यपिकौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभंमनः ॥

"O son of Kunti, the excited senses of even a wise man, though he be striving, impetuously carry away his mind." Such is the power of the senses and to one who dotes on them the results are, as our Lord recounts, the following :—

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥
क्रोधात्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशा त्प्रणस्यति ॥

"Man, musing on the objects of senses, conceiveth an attachment to them : from attachment ariseth desire ; from desire anger cometh forth : from anger proceedeth delusion ; from delusion confused memory ; from confused memory the destruction of reason ; from destruction of reason, he perisheth." It is, thus, clear that the thought of sense-objects is the source of evil. How is this evil to be avoided ? The natural activity of the senses being charactersied by love and hatred, he who is devoid of them will have brought his senses under control and attained peace. Hence says the Lord :

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रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

"He attains peace, who, self-controlled, approaches objects with senses devoid of love and hatred and brought under his control."

What is the advantage of one's attaining peace? Listen:

प्रसादेसर्वदुःखानां हानिरस्योपजायते ।

"In peace, there is an end of all his miseries." He, who has subjugated the senses and attained peace, is said to have the following attainments:

यानिशासर्वभूतानां तस्यां जागर्तिसंयमी ।
यस्यां जाग्रति भूतानि सानिशापश्यतोमुनेः ॥

"When it is night to all creatures, the samyami (sense-victor) is awake; when all creatures are awake, that is night to the seeing Muni."

The purport is the sensuous understanding does not shine, like night, to the âtma-seeing muni nor does the âtma-wisdom to the other creatures. The sensuous understanding and the âtma wisdom form the "night", *i. e.* do not shine, to the Muni and the other creatures respectively.

As a direct answer to the question of Arjuna *re* the characteristic marks of a Karma Yôgî, the following may be made mention of, viz, satisfaction in the self; equanimity in pleasure and pain; absence of attachment; complete withdrawal of senses from objects and devotion to the Lord.

The second chapter ends, as it begins, with the extolling of Sânkhya-Yoga. Since the Lord spoke in this

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chapter of both the Yogas and extolled both of them, a doubt as to which of these two is better naturally arose in the mind of Arjuna. Hence the third chapter opens with Arjuna's query as to which of these two—Sankhya or Karma Yoga—will take him to bliss. Our Lord's answer thereto covers up the third chapter.

M. S. RAMASWAMI AIYAR, B.A. L.T.,

To be continued.

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NOTES OF SOME WANDERINGS WITH THE SWAMI VIVEKANANDA.

(Continued from page 10.)

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

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

Place.—Kashmir.

Time.—June 20th to October 12th 1886.

Our boats were moored near the edge of the wood, and we could see that the presence of the silent chapel, of the Buddha, which we had just explored, moved the Swâmi deeply. That evening we all foregathered in *Sthir Mata's* house boat, and a little of the conversation has been noted down.

Our Master had been talking of Christian ritual as derived from Buddhist, but one of the party would have none of the theory.

"Where did Buddhist ritual itself come from ?" She asked.

"From Vedic," answered the Swâmi briefly.

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"Or as it was present also in southern Europe, is it not better to suppose a common origin for it, and the Christian, and the Vedic rituals?"

"No! No!" he replied. "You forget that Buddhism was entirely within Hinduism! Even caste was not attacked—it was not yet crystallised, of course!—and Buddha merely tried to restore the ideal. *He who attains to god in this life*, says Manu, *is the Brahmin*. Buddha would have had it so, if he could."

"But how are Vedic and christian ritual connected?" persisted his opponent. "How *could* they be the same? You have nothing even corresponding to the central rite of our worship!"

"Why yes!" said the Swâmi, "Vedic ritual has its Mass, the offering of food to god, your Blessed Sacrament, our *prasadam*. Only it is offered sitting, not kneeling, as is common in hot countries. They kneel in Thibet. Then, too, Vedic ritual has its lights, incense, music."

"But," was the somewhat ungracious argument, "has it any common prayer?" Objections urged in this way always elicited some bold paradox which contained a new and unthought-of generalisation.

He flashed down on the question. "No! and neither had christianity! That is pure protestantism and protestantism took it from the Mohammedans, perhaps through moorish influence!

"Mohammedanism is the only religion that has completely broken down the idea of the priest. The leader of prayer stands with his back to the people, and only the reading of the Koran may take place from the pulpit. Protestantism is an approach to this.

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"Even the tonsure existed in India, in the shaven head. I have seen a picture of Justinian receiving the Law from two monks, in which the monks', heads are entirely shaven. The monk and nun both existed, in pre-Buddhistic Hinduism. Europe gets her orders from the Thebaïd."

"At that rate, then, you accept Catholic ritual as aryan!"

"Yes almost all christianity is aryan, I believe. I am inclined to think that christ never existed. I have doubted that, ever since I had my dream,—that dream off Crete!* Indian and Egyptian ideas met at Alexandria,

*In travelling from Naples to Port Said, on his way back to India, in January 1897, the Swami had a dream of an old and bearded man, who appeared before him, saying "This is the island of Crete," and showing him a place in the island, that he might afterwards identify. The vision went on to say that the religion of christanity had originated in the island of crete, and in connection with this gave him two European words,—one of which was *Therapewtae*—which it declared, were derived from Sanskrit. *Therapewtae* meant sons (from the sansk, *putra*) of the Theras, or Buddhist monks. From this the Swami was to understand that christianity had originated in a Buddhist mission. The old man added "The proofs are all here," pointing to the ground. "Dig and you will see!"

As he awoke, feeling that this was no common dream, the Swami rose, and tumbled out on deck. Here he met an officer, turning in from his watch. "What O'clock is it?" said the Swami—"Midnight!" Was the answer. "Where are we?" he then said, when, to his astonishment, the answer came back. "fifty miles off Crete!"

Our Master used to laugh at himself for the strength of the impression that this dream had made on him. But he could never shake it off. The fact that the second of the two etymologies has been lost, is deeply to be regretted. The Swami had to say that before he had had this dream, it had never occurred to him to doubt that the personality of christ was strictly historic. We must remember, however, that according to Hindu philosophy, it is the completeness of an idea that is important, and not the question of its historical authenticity. The Swami once asked Sri Ramakrishna, when he was a boy, about this very matter. "Don't you think?" Answered his Guru, that those who could invent such things were themselves that."

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and went forth to the world, tinctured with Judaism and Hellenism, as christianity.

"The Acts and Epistles, you know, are older than the Gospels, and S. John is spurious. The only figure we can be sure of is S. Paul, and he was not an eyewitness, and according to his own showing was capable of Jesuitry—'by all means save soul' isn't it?

"No! Buddha and Mahommed, alone amongst religious teachers, stand out with historic distinctness,—having been fortunate enough to have, while they were living, enemies as well as friends—Krishna I doubt. A yogi, and a shepherd, and a great king, have all been amalgamated in one beautiful figure, holding the Gîtâ in his hand

Renan's life of Jesus is mere froth. It does not touch Strauss, the real antiquarian. Two things stand out as personal living touches in the life of Christ,—the woman taken in adultery,—the most beautiful story in literature,—and the woman at the well. How strangely true is this last, to Indian life! A woman, coming to draw-water, finds, seated at the well-side, a yellow-clad monk. He asks her for water. Then He teaches her, and does a little mind-reading and so on. Only in an Indian story, when she went to call the villagers, to look and listen, the monk would have taken his chance, and fled to the forest!

"On the whole, I think old Rabbi Hillel is responsible for the teachings of Jesus, and an obscure Jewish sect of Nazarenes—a sect of great antiquity—suddenly galvanised by S. Paul, furnished the mythic personality, as a centre of worship.

"The Resurrection, of course, is simply spring-cremation? Only the rich Greeks and Romans had had cremation any way, and the new sun-myth would only stop it amongst the few.

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"But Buddha! Buddha! surely he was the greatest man who ever lived. He never drew a breath for himself. Above all, he never claimed worship. He said, 'Buddha is not a man, but a state. I have found the door. Enter, all of you!'

He went to the feast of Ambapâli, 'the sinner.' He dined with the pariah, though he knew it would kill him, and sent a message to his host on his death-bed, thanking him for the great deliverance. Full of love and pity for a little goat, even before he had attained the truth! You remember how he offered his own head, that of prince and monk, if only the king would spare the kid that he was about to sacrifice and how the king was struck by his compassion, that he saved its life? Such a mixture of rationalism and feeling was never seen! Surely, surely, there was none like him!"

(To be continued.)

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DUTY AND THE GĪTĀ.

The burden of Krishna's teaching is that the zealous performance of his duty is a man's most important task, to whatever caste he may belong ; and, as stated by Dr. Macdonnel, "The beauty and the power of the language in which this doctrine is inculcated is unsurpassed in any other work of Indian literature." We must here realise fully the difficulty of Arjuna's dilemma and sympathise with him. Imagine for a moment the peculiar perplexity of a schoolmaster who has to punish his own son severely in the class for some real mischief, or of a judge or magistrate who has to sentence his own beloved son or brother to death for some established crime against the law of the land. Such was Arjuna's difficulty. Such difficulties must be very frequent in the life of every one who wishes to lead a responsible and useful life on earth. To the irresponsible wanderer in life's desert, however, there is no such difficulty. There are some who, in such a crisis, will instinctively discharge their duty straightly and boldly. There are others (perhaps the majority) whom no amount of coaxing or good counsel can tempt to do their duty when their own selfish interests and motives are in risk. But the intermediate class of people generally oscillate like a pendulum between two extremes, and a gentle hint or advice, a word by way of patronage or assurance, will set them right. Arjuna belonged to this class, and Krishna's teaching was required to make him understand his duty and discharge it in the only rightful way possible.

The idea of duty involves in itself the idea of activity, for, duty is nothing else than activity in the right direction. The first thing for us to understand is that activity in some form or other is unavoidable as long as life lasts.

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न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

That is, no one, as a matter of fact, remains perfectly inactive even for a single moment. It is not a question of his will or choice. It is not in the power of man to completely give up all activity. If he chooses to be idle without utilising his time properly, then according to the well-known proverb, Satan will find him some mischief to do. This at least, he cannot avoid. In short, man is optionless. Nature, the very essence of things in general, the very fact of a world and life in it, forces a man irresistably to some sort of necessary activity. Merely to eat and live involves some exertion on our part.

It is therefore incumbent on us all to regularise our activity and bring it into a system ; for, doing something at least is far better than doing nothing at all. It is building castles in the air to think that it is possible to fly from the world and from all activity into some remote forest, "far from the madding crowd's ignoble strife." Even solitude, pure and simple, cannot be secured by this means. How then can true renunciation ? Let us remember the exquisite lines of Byron :

To sit on rocks, to muse over flood and fell,
To slowly trace the forest's shady scene,
Where things that own not man's dominion dwell,
And mortal foot hath never or rarely been ;
To climb the trackless mountain all unseen,
With the wild flock that never needs a fold ;
Alone over steeps and foaming falls to lean ;

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This is not solitude ; it is but to hold
Converse with Nature's charms and view her stores unrolled.

But midst the crowd, the hum, the shock of men,
To hear, to see, to feel and to possess,
And roam along, the world's tired denizen,
With none who bless us, none whom we can bless,
Minions of splendour shrinking from distress.,
None that, with kindred consciousness endued,
If we were not, would seem to smile the less,
Of all that flattered, followed, sought and sued,
This is to be alone ; this, this is solitude !

This applies word for word only to solitude, but nevertheless it affords us an excellent parallel. Mere dwelling in the dreary forest or on the bleak mountain-top, far away from the haunts of men, does not constitutes solitude, but it is the absence of sympathy and harmony even amidst the crowd of men that makes real solitude. In the same way, real freedom from the darker side of wolrdly activity and from the cares, sorrows and evils incidental thereto, cannot be secured by despising the world and humanity, and by running to a safe distance from them.

The same is the case with religious advancement. One must remain in the world amidst the hum and buzz of life and yet be out of it by virtue of his courage and culture. He must be helping those that are less advanced than himself in religious evolution, and must himself try to be so far advanced as to remain unaffected by all those things, great or small, which easily upset the equilibrium of ordinary minds. A classical illustration on the point is that of a dew drop on the lotus leaf. The drop of water is in the very centre of the leaf, and yet looks like a

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perfect pearl, its globular beauty remaining completely unaffected by cohesion or attachment to the leaf. Such should be the life of religious progress. The ways of the misanthrope are, after all, very selfish. He is the very incarnation of that selfishness which he has tried to avoid. He might very well have spared himself the labour of his journey to the forest, for, he might equally enjoy his selfishness even amidst active humanity. To such a person whose only care is about himself and none else, no preaching of the principles of duty is necessary. Let us leave him alone. The idea of duty assumes that we are to serve others as much as others should serve us, and, therefore, for one who imagines that the whole world exists to promote his own selfish interests, the question of duty does not arise at all. Sri Krishna says :

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥

The meaning is ; it is not by remaining idle and doing nothing that a man can secure freedom from the results of action ; nor can he, by merely giving up all activity, dream of success in his religious life. There is one other strong reason why the religious should be as active in wordly life as the irreligious or the less religious. The cultured saint may not derive any benefit from such ordinary innocent activity, but a certain duty rests on his head.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ।
यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

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यत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
सङ्करस्यचकर्तास्या मुपहन्यामिमाः प्रजाः ॥

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥

That is, whatever the leaders of the community do, others will do the same. Whatever opinions the elect may hold, whatever authority they may obey, others will quietly endorse. It is therefore incumbent on the religious elder to set a good example for others to follow. He should not create confusion, as regards the path of duty, in the minds of the ignorant. He must be as active as others, so that others may follow his example and not remain idle by imitation and ruin themselves. A notable example of such conduct was Sri Krishna himself. He was an incarnation of the Supreme. There was nothing in the world for him to acquire or to avoid. He had therefore nothing to do. But he went through his life as actively as any other. He was a king, a lover, a friend, a statesman, an arbitrator, a teacher, a warrior, and so on. Why ? Because, if he did nothing, people would have said : "The God that came down to earth to set us an example is idle and does nothing. We should therefore follow his example and be idle". Such a state of things would produce utter ruin, for, if nobody does anything, the world must necessarily come to an end.

We thus see that the advanced should be as active as the less advanced. What then is the difference between their activities, and how does religion create a distinction ?

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथाऽसक्तः चिकीर्षुर्लोकसङ्ग्रहम् ॥

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The activity of the ignorant springs from selfish motives and desires, whereas the wise man works unselfishly for the good of the world. Let us consider one or two examples. A man is enormously rich, so much so that he does not know what to do with his wealth. He is not overanxious to help anybody else and does not care whether the rest of the world is happy or miserable. He willingly gives away a few thousands to some public charity, not because he wants to do good to anyone, but because he loses very little by making the gift, and further he will become famous as a philanthophic millionaire, and this will add to his selfish pleasure and enjoyment. By way of contrast to this individual, there is a half-starved beggar who has barely the wherewithal to keep his body and soul together for a single day. He sees another beggar more starved and miserable and wretched than himself. And actuated by a genuine feeling of sympathy and by a burning desire to save the other, he willingly gives him something out of the little he has, and cheerfully foregoes a portion of his own pressing necessity. This is not a mere theoretical speculation, for, there are historical instances of such charity. The famous Sanskrit poet, Māgha, was the benefactor of several beggars even while he was on the verge of starvation. And what sublimer example of charity can one have than the well-known instance of Sir Philip Sydney, on his death-bed in the battlefield, handing over to an ordinary soldier who was also dying hard by, the cup of water that could alone save his own life, for the mere reason that the necessity of the solider was more pressing than his own! What a commendable self-sacrifice! Some may say that it is charity overdone, a case of extremes. That is a separate question altogether about which opinions differ. For our present purpose it is enough to note

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carefully the difference between the mock-charity on the one hand and the real charity on the other. In both cases, no doubt, the benefit done to the second party is the same, and therein the activities of the two kinds of individuals are similar. But no one would think of calling the conduct of the first by the name of charity. Again, take the case of one who shuts his eyes, pretends meditation, sits at worship and strikes his bell vehemently, only when he is observed, with the sole object of being considered a very religious and orthodox man by others. Contrast him with another person who is always religious whether he is observed or not. He does not care whether he is dubbed religious or irreligious, orthodox or heterodox, by others. His object is to be really religious, both for his own good and for the good of others. He has no motive in *pretending* to be religious. This idea is very beautifully expressed in the Gita itself :—

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥

यस्त्विन्द्रियाणिमनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः सविशिष्यते ॥

If a man merely shuts his eyes and mouth, and closes his ears and nostrils, and sits still like a mummy with his mind full of worldly desires and idle dreams, such a man is not simply a fool, but a pretender and a fraud. A thousandfold superior is he who goes to the very root of the matter, who does not deaden his external senses but controls their action by the instrumentality of his mind, and, with his senses wide open, marches through life in the company of his fellowmen, with this distinction, namely, that he is proof to all temptations, and triumphs over them. Does it not often happen that, even while we are

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reading a book aloud, our attention wanders away, and though the eye is seeing the lines and the voice is pronouncing them, the mind is as clean and as innocent of the contents of the book as it was at the commencement.

As already stated Sri Krishna himself did the duty that fell to his lot by birth. We may here cite, as additional instances, Bhishma, Drona and Kripa. These were learned men, elders, well-versed in the Sastras, and ever bent on doing what was right. Why did they fight on the side of unrighteousness against the virtuous Pandavas, who were more beloved to them as pupils than their enemies, the Kauravas ? It was because they had to do their duty. They were hereditarily attached to the Kaurava dynasty and were ever under their protection. Would they be justified in forsaking them at the critical moment of decisive battle ? What credit would we be prepared to give to the Russian army if it forsook in a band the cause of its country simply because to its mind it appeared that justice was on the side of the Japanese ? Under such a of things no social organisation or political community state can exist at all.

We are further taught : " Your province is work, and not the success or the failure of it." And then, " He who does work without any expectation of selfish benefit is the real saint and ascetic ; not he who gives up all religious ceremonial and does no work." This principle of duty for its own sake, of work without expectation of reward, is the thread that runs through the whole of the Gita and is the sum and substance of its philosophy.

The discharge of one's own duty without discontent means that a man should be content with doing the best that he can do, under the circumstances in which he stands. One should never forget his own position. It may well be that he sees another occupying a better posi-

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tion than himself and doing better things than what he is called on to do. But that should not tempt his ambition. For himself, he must, first of all, be true to his own situation. Of course, if he can alter that situation for a better one, he may try. But for the time being he must do his duty, looking to his present position.

NOTES AND THOUGHTS

The single thought, 'God is for my soul, and my soul is for Him,' suffices to fill a universe of feeling and gives rise to a hundred metaphors. Spiritual persons have exhausted human relationships in the vain attempt to express their full sense of what God (or Christ) is to them. Father, Brother, Friend, King, master, shepherd, guide, are common titles. In other figures, God is their Tower, their glory, their Rock, their shield, their sun, their star, their joy, their Portion, their Hope, their Trust, their Life. But what, has been said will show why a still tenderer tie has ordinarily presented itself to the Christian imagination as a very appropriate metaphor, that of marriage. The habit of breathing to God our most secret hopes, sorrows, complaints and wishes, in unheard whisper, with the consciousness that He is always inseparable from our being, perhaps pressed this comparison forward."

F. W. Newman.

पिता त्वं माता त्वं दयिततनयस्त्वं प्रियसुहृ-
त्त्वमेव त्वं मित्रं गुरुरसि गतिश्चासि जगताम् ।
त्वदीयस्त्वद्भृत्यस्तवपरिजनस्त्वद्गतिरहं
प्रपन्नश्चैवं सत्यहमपि तवैवास्मि हि भरः ॥

—Sri Yâmunâchârya.

पिता च रक्षकश्शेषी भर्ता ज्ञेयो रमापतिः ।
स्वाम्याधारो ममाऽऽत्मा च भोक्ता चेति मनूदितः ॥

—Sri Pillai Lokâchârya.

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THE

BRAHMAVADIN

"एकं सद्विप्रा बहुधा वदन्ति"

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

Rig-veda. I. 164–46.

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LINGA WORSHIP.

(*Concluded from page 62.*)

19. The phallic idea in the Lingam is a later day western importation and has no existence in the national mind of the—Hindus. The westerner generally, with his rigid materialism unmindful of the serene beauty of the soul, with his religion not indigenous and incapable of fresh creation lacks an intuitive mind. He cannot enter into the soul of a people. Despising traditions other than his own he cannot descend easily into a new moral country. With his belief in the reality of the material world he cannot appreciate easily the significance of spiritual symbols. It is asserted by western scholars that there was a phallic worship in the primitive world.—Sonnerat says, "Linga is the figure representing the virile member of Atys the well-beloved of Cebele, and the Bacchus which they worshipped at Heleopolis. Egyptians, Greeks, Romans had temples dedicated to Priapus under

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the same form as the Linga. The Israelites worshipped the same figure and erected statues to it. Asa, the son of Rehoboam prevented his mother from sacrificing to Priapus. The Jews got themselves initiated into the mysteries of Belphegor, a divinity like Linga whom the Meddianites worshipped on mount Phegor. Judah did evil in the sight of the Lord and built them high places and images and groves on every hill, and under every tree, and the object of worship was Baal and the pillar Lingam its symbol. It was on his altar they burned incense and sacrificed unto the calf (Kings). The calf (Nandi) is the Apis of the Egyptian Osiris. Baal whose votaries the Hebrews constantly became, worshipped the pillar and styled their God as Chuin, perhaps the Chivan or Siva of the Indian Trinity. (Bk. of Amos) Plutarch says that the Egyptian God Osiris was found everywhere with the Priapus exposed. Ptah-Sokari was also so represented and was called Ptah Sokari Osiri. In Phonecia the Canaan of the Scriptures, Linga worship was conducted in its wildest aspects. Lucian says, after the return of Bacchus, he placed two colossal phalli 300 fathoms high in the vestibule of the great Syrian temple. 9 (De Syria Dea). In the Bacchic sacrifice celebrated by Ptolomy of Alexandria a golden phallus 120 cubits high was erected by him. (Athenacius, Lib. V) Todd points out that even the Arabian Alhat is a Linga. The Buddhas of delight Hwan-hi-fu of Tibet is similar in the setting. Even to-day Durjayalinga of Darjeeling is worshipped by the Buddhists.

20. We believe that there was no phallic idea even in these relics of ancient civilisation in the West of India. The phallic idea is either a fiction or a misinterpretation of later times; perhaps of men averse to spiritual symbols. That a highly civilised race like the Greeks, the Romans, and the Hebrews could countenance such a worship cannot

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be consistently believed in. Christian Greece and Rome and Mohommadan Egypt have become strangers to their own tradition. The continuity of religious life was lost in these peeples. Wherever sacrificial religion existed or the Vedic faith permeated, Yupa, Vedi, the Bull, etc. symbols of Yajna and forms of Agni must have been worshipped. If there was any real phallic worship in Western Asia then it must have been the result of the borrowing of an alien faith without realising its true import. The earliest religion of humanity as well as the latest is yajna or sacrifice. The Lord says in the Gita "Having created men along with sacrifice Prajapati said of yore multiply with the help of this, for, this is your wish yielding cow. "The Vedas are the basis as it were the only complete records of this religion of man. Hinduism with its Samhita, Brahmana and Upanishads, with its Srauta and its Smarta Sutras, its Itihasa and Puranas, its Tantras and Agamas, has preserved the continuity of national tradition in all its manifold Phases. Hence the religions of the world must be interpreted in the light of the Vedas. If viewed, in this light, the phallic worship of Western Asia in nothing other than the worship of Sun or Agni as Siva and its ensign Yupa. In the Rig Veda, the Yagnapurusha is very often Vishnu and the Yupa is a sun-pillar and sometimes it is Sivalinga.

21. Let us take some of the ancient phallic gods and try to understand their significance. Let us take the semetic Baal, the Assyrian Bel and the Sabian Bil. This Semétic word primarily means 'Lord' and is used in the sense of 'Lord or husband of men.' This is also the meaning of the Sanskrit word Prajapati or Brahma, a Vedic God. The biblical Baal is a generic name. It is applied to every God, even to Jehova. But latterly, it represented a particular deity even as the Yupa came to

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represent solely a Sivalingam. Baal is perhaps derived from Bala, strength or lordly power or Hali. The bull and the Yupa are, in the Vedas, emblems of strength and prosperity. As in the case of the Vedic Yupa, the Baal of the Chaldian cosmogony is the shaper of Heaven and Earth and the Creator of the universe. Ball was represented on high places by a pillar and is sometimes called Baal Chammanam or Sun-pillar. It is believed that the symbols of Baal in their earliest form of the sacred tree or the sacred stone were not appropriated to any particular kind of worship but were the marks of any sanctuary or memorials of a place where the worshipper had found God, even as the Stamba of Hinduism which was also a Sun-pillar in the Vedas. We pointed out that the Yupa also is represented by the sacred trees such as Udumbara, Khadira, Bilva, and by sacred stones of variegated hues. His wife Ashera is translated in English as Grove. She represents sometimes the pillar or tree. Baal is the Lord of ashera. The Yupa is also termed in the Vedas Vanaspati or Lord of the forest. These pillars were also the primitive Altars, Yupa-Vedi. As the Linga has a double aspect as Siva the God of Bliss and Rudra the distroyer, so Moloch the destructive diety was also called baal. It was only laterly that the Phallic idea was superimposed on it. The writer in the Encyclopaedia Britanica from which we have noted the above facts, says, "The worship of Baal among the Hebrews has two distinct periods one before the time of Samuel, and a second from the introduction of the Tyrian worship of Baal by Ahab, who married a Phoenexian princess. The ritual of this new Baal was much more splendid than the older, canaanitish worship." The Hebrews in their wanderings carried with them the religious influences through many channels and nations. Hence we have an old Baal and a young Baal. Wherever there was

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a tree worship or pillar worship it must have been the worship of Agni as Vanaspati. Such seems to be the origin of tree worship even in the Shimto temples of Japan. Atys maimed himself and became the fir tree a stump of which was loved by Cebele. Simillar explanations can be offered even in other cases. The word Phallus itself, says Todd, is from Phalisa, Lord of fructification. This is also the attribute of Agni-Prajapati, in the Vedas. Bacchus is traced from Bhagga-Isa, the God of wealth and prosperity in the Vedas. Priapus can be traced to Prajapati who in the Rig Veda resides by the side of rivers and is the source of agricultural prosperity ; he is the great fructifier and creator. Vulgar sceptics and irreligious scoffers might have identified Priapus with the virile member ; the Yupa with its top ring may convey the idea of Priapus exposed to a scoffer, but there is nothing absurd in the original itself. Osiris is derived from Iswara by Todd. Perhaps, Osiris is from the Sanskrit Asiras, the headless, the stump or Skambha is a name of Agni. Osiris was a new comer in the Egyptian pantheon and was laterly identified with the sun God Ra Sanskrit Ravi. Christianity is considered by some orientalists as an expression of the Vedic Fire myth. Christ is the Fire taken out of the Cross or churned out of the arani sticks placed in the form of an Indian Svastika. We find Linga-like symbols on the outer lintel which surrounds the Circis at Nesmes and in front of the ancient churches and cathedrals at Toulouse and Bourdeaux. If this hypothesis is justifiable the Cross, the sacred symbol of the Christians may be said to have the same origin as the other Babylonian and Assyrian symbols of its kind, and is but another expression of the original sacrificial emblems of the ancient Aryans or of the Sivalinga. Thus the pillar or Linga worship is another form of the worship of the sacrificial

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Yupa-Vedi ; and the phallic idea in it is only a latter day superimposition of degenerate imagination. It has nothing whatever to do with the original symbol.

22. What has been said is this : All the religions of the ancient world--Egyptian, Assyrian, and even Semitic—are of sacrificial origin. They originated as symbols of Sun, fire, and such other sacrificial deities. Of the vestiges of ancient religious literature the Vedas alone have preserved in unbroken continuity the growth and development of the various rituals and philosophy pertaining to these gods. Rich in particulars they have furnished the foundation for all kinds of future possibilities. The true significance of the symbolic as well as the personal elements of every religion can, therefore, be better understood only with the aid of the Vedas and Vedic traditions. The Linga worship of the Indians has its origin, like every other religious worship of India, in the ancient Sun and Fire worship, of the Vedic Aryans. Linga symbolises the Yupavedi or the pillared altar which constituted the emblem of sacrifices. The same is seen to have been the origin of the ancient worships of Baal, Phallus, Bacchus, Priapus, Osiris, Moloch and such other gods. In India in the mantras and rituals used even this day in the worship of Linga there is nothing obscene or repugnant. They are all addressed to the Supreme Being with a view to secure to the votaries Supreme felicity of Moksha. The Vamacharic conceptions in similar worships outside India appeared to have been later importations into the sublime faith of the ancients by the exotic followers of the faith who sought to give religious colour to their vulgar social practices. Most of the Vamachara practices that might be found current in India to-day have nothing to do whatever with religion. These have been pronounced by competent authorities to have been introductions in

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India from outside during the post-buddhistic era of Indian History. One of the attempts of religious reformers like Sankara, Ramanuja, Basava, and Chaitanya, who came in wake of Buddhism, was to preserve religious practices from all such corruptions by holding aloft the torch of religion in its prestine purity. Like the cross of Christians and the crescent of Mahomadans, Linga is therefore the sublime symbol of the Supreme Brahman, the emblem of the creative and destructive Siva who is the personification of Agni or the Fire of the sacrificer.

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NOTES OF SOME WANDERINGS WITH THE SWAMI VIVEKANANDA.

(Continued from page 91.)

Persons :— The Swami Vivekananda : gurubhais, and disciples.

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

Place.—Kashmir.

Time.—June 20th to October 12th 1886.

Wednesday July 20th.

Next day, we came to the ruins of the two great temples of Avantipur. Each hour, as we went deeper and deeper into the interior, the river and the mountains grew more lovely. And amidst the immediate attractions of fields and trees, and people with whom we felt thoroughly at home, how difficult it was to remember that we were exploring a stream in Central Asia ! To those who have seen Kashmir in any season, a wealth of memory is called up, by Kalidas' picture of the spring-forest, in all its beauty of wild cherry-blossom, and almond and apple,—that forest, in which Siva sits beneath a dheodhar, when Uma, princess of the Himalaya, enters, with her offering of a lotus-seed garland, while close at hand stands the beautiful young god

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with his quiver and bow of flowers. All that is divine in an English spring, or lovely in the woods of Normandy, at Eastertide, is gathered up and multiplied, in the charms of the vale of Kashmir.

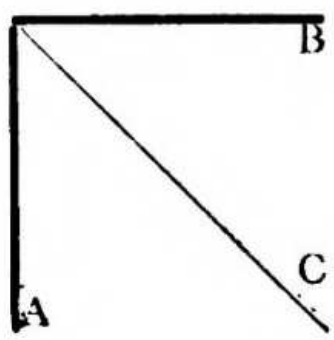
That morning, the river was broad and shallow and clear, and two of us walked with the Swâmi, across the fields and along the banks, about three miles. He began by talking of the sense of sin, how it was Egyptian, Semitic, and Aryan. It appears in the Vedas, but quickly passes out The Devil is recognised there, as the Lord of Anger. Then, with the Buddhists, he became Mara, the Lord of Lust, and one of the most loved of the Lord Buddha's titles was conqueror of Mara, *vide* the Sanskrit lexicon that Swâmi learnt to patter, as a child of four! But while Satan is the Hamlet of the Bible, in the Hindu scriptures, the Lord of Anger never divides creation. He always represents defilement, never duality.

Zoroaster was a reformer of some old religion. Even Ormuzd and Ahriman, with him, were not supreme: they were only manifestations of the Supreme. That older religion must have been Vedantic. So the Egyptians and Semites cling to the theory of sin, while the Aryans, as Indians and Greeks, quickly lose it. In India, righteousness and sin become *vidya* and *avidya*,—both to be transcended. Amongst the Aryans, Persians and Europeans become Semitised, by religious ideas, hence the sense of sin. [One of those who listened to this talk, had a wonderful opportunity, later, of appreciating the accuracy, as well as the breadth of the Swami's knowledge, when she saw two Parsis glad to sit at his feet, and learn from him the history of their own religious ideas.]

And then the talk drifted, as it was always so apt to do, to questions of the country and the future. What idea

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must be urged on a people, to give them strength ? The line of their own development runs in one way, A. Must the new accession of force be



B ? This would produce a development midway between the two, C, a geometrical alteration, merely. But it was not so. National life was a question of organic forces. We must re-inforce the current of that life itself, and leave it to do the rest. Buddha preached renunciation, and India heard. Yet within a thousand years, she had reached her highest point of national prosperity. The national life in India has renunciation as its source. Its highest ideals are service and *mukti*. The Hindu mother eats last. Marriage is not for individual happiness, but for the welfare of the nation and the caste. Certain individuals of the modern reform, having embarked on an experiment which could not solve the problem, "are the sacrifices, over which the race has to walk."

And then the trend of conversation changed again, and became all fun and merriment, jokes and stories. And as we laughed and listened, the boats came up, and talk was over for the day.

The whole of that afternoon and night, the Swâmi lay in his boat, ill. But next day, when we landed at the temple of Bijbehara—already thronged with Amarnath pilgrims—he was able to join us for a little while. "Quickly up and quickly down," as he said of himself, was always his charactesristic. After that, he was with us most of the day, and in the afternoon, we reached Islamabad.

The *dungas* were moored beside an apple-orchard. Grass grew down to the water's edge, and dotted over the lawn stood the apple and pear and even plum trees, that

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a Hindu state used to think it necessary to plant, outside each village. In spring-time, it seemed to us, this spot must be that very Island-Valley of Avilion,

> "Where falls not hail, or rain, or any snow,
> Nor ever wind blows loudly; but it lies
> Deep-meadowed, happy, fair with orchard-lawns,
> And bowery hollows, crowned with summer sea."

The houseboat, in which two of us lived, could not be taken so far, so it came to rest in a very deep and rapid portion of the stream, between high hedges, and how beautiful was the walk, from the one point to the other, under the avenue of poplars, with the wonderful green of young rice on either hand!

In the dusk that evening, one came into the little group amongst the apple trees, and found the Master engaged in the rarest of rare happenings, a personal talk with *Sthir Mata*, and her whose name was Joy. He had taken two pebbles into his hand, and was saying how, when he was well, his mind might direct itself to this and that, or his will might seem less firm, but let the least touch of pain or illness come, let him look death in the face for a while, and "I am as hard as that (knocking the stones together), for I *have* touched the feet of God." And one remembered, *apropos* of this coolness, the story of a walk across the fields, in England, where he and an Englishman and woman had been pursued by an angry bull. The Englishman frankly ran, and reached the other side of the stile in safety. The woman ran as far as she could, and then sank to the ground, incapable of further effort. Seeing this, and unable to aid her, the Swâmi,—thinking "So *this* is the end, after all!"—took up his stand in front of her, with folded arms. He told afterwards how his mind was occupied with a mathematical

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calculation, as to how far the bull would be able to throw. But the animal suddenly stopped, a few paces off, and then, raising his head, retreated sullenly.

A like courage—though he himself was far from thinking of these incidents—had shown itself, in his early youth, when he quietly stepped up to a runaway horse, and caught it, in the streets of Calcutta, thus saving the life of a woman, who occupied the carriage behind.

The talk drifted on, as we sat on the grass beneath the trees, and became, for an hour or two, half grave, half gay. We heard much of the tricks the monkeys could play, in Brindaban. And we elicited stories of two separate occasions in his wandering life, when he had had clear previsions of help, which had been fulfilled. One of these I remember. It may possibly have occurred at the time when he was under the vow to ask for nothing, and he had been several days (perhaps five) without food. Suddenly, as he lay, almost dying of exhaustion, in a railway-station, it flashed into his mind that he must rise up, and go out along a certain road, and that there he would meet a man, bringing him help. He obeyed, and met one, carrying a tray of food. "Are you he to whom I was sent?" said this man, coming up to him, and looking at him closely.

Then a child was brought to us, with its hand badly cut, and the Swâmi applied an old wives' cure. He bathed the wound with water, and then laid on it, to stop the bleeding, the ashes of a piece of calico. The villagers were soothed and consoled, and our gossip was over for the evening!

(*To be continued.*)

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SRI RAMAKRISHNA MISSION IN TRICHINOPOLY.

A STUDENT OF SWAMI RAMAKRISHNANANDA.

About more than half a century ago a wave of scepticism and agnosticism began to deluge the world, and it looked as if religion was in danger of death and destruction. The mechanical view of the universe presented by Huxley and Tyndall, Darwin and Spencer caught the minds of men. Intellect, sharpened by Science and led by the senses, began to search the whole world of experience for the soul of man. The living temple was dissected; God was put into the test tube; and the new High Priests of modern Science with a zeal worthy of a better cause, imagined to have conclusively proved to themselves that belief in divine life was a pure myth—the result of a feverish imagination, the work of a cunning priestcraft and the inspiration of superstition. The loss of the soul became the malady of the day. The poetry, the chivalry and the romance of life all vanished before the rush and whirl, the bustle and turmoil of modern life. Verily the modern man has gained the whole world, but lost his own soul. But intellect alone cannot solve the problem of life. The best men in the West were not satisfied with this soulless, mechanical and automatic view of life. They found out that gold fever and the thirst for power made men more restless than ever. The passion for truth, the glorious heritage of modern science, seized their minds and possessed their souls. For a time they took refuge in art; then they turned to poetry, morality, and philosophy. But none of these could satisfy the irrepressible thirst of the soul.

2. While thus they were immersed in this dark and

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overwhelming despair, a glorious vision dawned on them, the horizon was touched by the golden rays of the rising sun of Wisdom and shining ethereal forms emerged out of the golden orb. They wept for very joy and were filled with rapture. These shining forms were the children of the Lord who always surround Him and come before and after Him when He incarnates, ever ready to help those that thirst for God.

3. Meanwhlile let us see what is the state of India. Subject to centuries of slavery, her children have forgotten their glorious heritage and are now sunk in the lowest depths of formalism and superstition. Sâtvika peace has degenerated into Tamasika dulness and ceremonials have taken the place of spiritual earnestness. Commercialism, the spirit of the age, has invaded every sacred tie of Hindu life, and undermined the religious basis of our civilization. The Vaidikas cling to the dry bones of religion with the zeal of fanatics. The educated classes are sceptic and hypocritical. They see no meaning in the absurd superstition of the country and yet they must perform the ceremonies being in society. The Brâhmana, once the pride of India, is now hurling down headlong into materialism with all the keen intelligence of his race. Caste based upon spiritual qualification has degenerated into a social tyranny, most appalling to behold. At best the educated man has only intellectual conviction about religion which scarcely filters down to the heart, through which alone religion can be realized. We are so much accustomed to the denunciation of our present degraded conditions that I do not want to insert one more probe into the wound.

4. The historical view is often misleading. In our generalisations of the condition of modern India we are apt to take a very pessimistic view of life and consider

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that India has hopelessly degenerated without any redeeming feature. But India is now as young and beautiful as ever. Her capacity for producing sages is infinite and those who have eyes to see may still meet sages in every part of this Punya Bhumi. Critics, patriots and Philanthropists think that India needs to be revived by *them* and forget that ours is a sage-made civilization as old as creation.

5. But this does not contradict the general view that there are ups and downs in the history of nations as of individuals. At any rate, there is no doubt of the present degenerate condition of the educated Hindus. Fascinated by the glamour of western civilization they are ashamed of their motherland and eagerly ape the vices and not the virtues, of the west, while the West with its passion for truth is proceeding at an electric rate towards the goal of humanity. We are yet standing in idolatrous admiration of Huxley and Spencer imitating all the vices of a godless, âsurica civilisation and are hastening towards corruption and death. A few men, however, were not satisfied with this mad craving of the senses and tried to rekindle the fire once more. Many Samâjams like the Arya Samaj and the Brahmo Samaj and reform movements were started, but time has proved that these do not touch the real chords of our civilization. The earnest seekers after truth were now immersed in gloom and despair. Once again in the history of spiritual civilization the prayer went forth from Mother Earth for the destruction of materialistic civilization and the preservation of Dharma.

6. While the East and the West were thus pining for a Redeemer, there appeared in the little village of Kamarpukur in Bengal a young man with a strange appearance consumed by divine love and wisdom. The story of this God-man is now the common property of all. But

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we may read it a thousand times and yet the charms of this beautiful life possess us more and more. We who had not the privilege to sit at his feet have only to look at the picture. Ah ! how telling is the childlike simplicity of the face ! His eyes are really turned inward and bear eloquent testimony to the soul lost in God-consciousness. Who could describe the limitless ocean of *Satchidananda* in which he was for ever and ever immersed and from which he had to be brought back to the senses ? Was his mind a waveless ocean bathed in light and effulgence—a veritable *Kshirâbdhi* (க்ஷீராப்தி) for the abode of God ? Was it all light—light effulgent that lights the Sun, the Moon, the lightnings and the Stars ? Was it filled with ever expanding love and bliss and grace ?

7. His coming indicates a high watermark in the tide of civilization. The whole universe is filled with joy aud rapture at the birth of a great Saviour. When a man becomes a sage he raises the whole world along with him for all life is essentially one and the same. Truly does Swami Vivekananda say.

"Even the Buddha and the Christ, are but second "rate men ; the greatest men of the world have passed "away unknown. The highest men are calm, silent and "unknown. They are sure that, even if they go into a "cave and close up the door, simply think five thoughts "and pass away, these five thoughts will live through "eternity. They will penetrate through mountains and "cross oceans and travel through the world and will enter "into some brain and raise up some man who will give "expression to these five thoughts." Thus this great sage, a God among men, spread a charm wherever he was. Many sat spell bound to hear him. And to-day he is worshipped as an Avatâra by many all over the world. Such is the silent power of godliness.

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8. Modern Commercialism by her facilities of communication has annihilated distance and brought together all the nations of the world on the common platform of strife and competition. The complexities of modern life were never dreamt of in the past. Clashing interests and conflicting ideals have been irresistibly brought together. Can we not say that India with its diversified races and creeds, interests and ideals will be the battle ground of the world to bring about the victory of Truth over Falsehood? Nowhere else in the world can there be so much diversity—diversity of caste, creed, colour, nationality, interests, ideals etc. India is really a microcosm, a miniature universe. The solution of *her* problem is the solution of the problem of the world. Whether we like it or not, we are no longer to remain in isolation. We are confronted by conflicts everywhere. We have to tolerate them whether we will or no. Toleration leads to assimilation and assimilation to unification. Thus unity in diversity—the plan of creation as Swami Vivekananda said—is to be realised only in India. It is her precious privilege, her innate right. But though the principle is not new to us, we find the application to be difficult. The contradictions of modern life are so amazing that we often despair of finding a mean between the possible and the impossible. But it was reserved to Bhagvan Sri Ramakrishna Deva to reconcile the irreconcilables and make a universal application of the principle. In him met all clashing interests and conflicting ideals and found their reconciliation. He was the fulfilment of every creed, religion and philosophy, Orthodoxy and heterodoxy, the Brahmin and the Pariah, the Indian and the Westerner, he was all this and more. A better Christian or Muhammadan or Buddhist could not be imagined. The name of Allah or Jehova melted his mind as much as that of Sri

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Rama or Krishna. Even the conflicting mârgas claim him as their own. His was the privilege, we may say unique in the history of religious aspiration, of sucking the honey from every flower of religion and philosophy. He summed up in the short span of his earthly sojourn the history of the whole human race in all its varieties and perfected it by the realization of God consciousness.

9. "The sage sits in a cave and thinks five thoughts. "These will penetrate through mountains and cross oceans "and travel through the world and will raise up some man "who will give expression to these five thoughts." Yes. Who can be a better example for this statement than Swami Vivekananda himself? Swami Vivekananda was early marked for his mission. With a towering intellect and an inspiring personality this apostle of Universal Religion actually did cross oceans and travel throughout the world carrying with him the torch-light of truth—the message of his Master. He has done more for India and the world than any one man during the last century. To-day his ideals are the ideals of thousands of educated men all over the world. We are met here to-day to do homage to the mighty sage and his world-moving disciple. By doing so, we really pay homage to all that is noblest and best in the traditions of our religion.

10. The prophetic eye of the Swami seized the fact that India had a mission in the world, the mission of spiritualizing modern civilization. He knew well that religious revival precedes and sanctifies all other reforms, social, political and material. The weary world is now being brought back to the fountain again. Western civilization has already reached a dead-lock and looks to India for inspiration once more. All glory to Swami Vivekananda as he was the first to hearken to this call. To regenerate the world, India has to be regenerated.

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Swami Vivekananda and his co-disciples have themselves set the example.

The young band of sanyasins gathered together by the Swami, inspired by their master's life and burning with religious patriotism, formed themselves into a mission for the guidance of struggling humanity. The apostles of Jesus and the disciples of Buddha were not more triumphant in their mission. The sublimity of their ideal and the purity of their lives draw forth the admiration of all.

11. His Holiness Swami Ramakrishnananda, with a living love for God and his Guru—all his own—has been in our midst for more than ten years. His saintly character and silent work are familiar to you all. Hundreds of educated men have sat at his feet and drunk deep of the fount of wisdom and love. I and many young men like myself, immersed in materialism and grovelling in darkness have derived consolation by coming under his paternal care. The many branches in Southern India and the more silent but lasting influence he has effected in the minds of men bear ample testimony to his work. But Ramakrishnananda the man, the saint, is no less great than Ramakrishnananda the preacher. You have only to watch his life for a week and a new flood of light, such as we rarely experience in these days, is sure to course through your veins, and life will verily assume a deeper meaning. Madras is thus peculiarly fortunate in having amidst it this dispenser of devotion and love.

12. The branch at Trichinopoly, which is to be ushered into existence shortly, coming under the holy influence of such a great personality is destined, I am sure, to carry the torch light of true religion to every nook and corner of the district, and bring peace and solace to the struggling souls that are misguided by hostile influences. There can be no place more fitted in southern India for

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the manifestations of the activities of the mission than Trichinopoly, with its numerous institutions for the training of youths, with its votaries of other religionists ready to draw away young minds from the faith of their birth, and above all with the Holiest of the Holy Shrines in India ever reminding man of the temple within himself. May Sri Ranganatha, the ever merciful and ever gracious Lord, vouch unto us strength and devotion to carry out the noble work.

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BHAGAVAD GITA—AN ESSAY.

(*Continued from page 86.*)

VII

The Lord says,

लोकेऽस्मिन्द्विविधानिष्ठा पुराप्रोक्तामयानघ ।
ज्ञानयोगेनसांख्यानां कर्मयोगेनयोगिनाम् ॥

"In this world, there is a twofold path, as I before said, O sinless one, that of Gnâna Yôga of the Sânkhyas and that of Karma Yôga of the Yôgis."

Each leads to the goal quite independently of the other. But—be it remembered—Gnâna Yôga *directly* leads to the goal, while Karma Yôga only *indirectly*. That is to say, Karma Yôga, leads to Gnâna Yoga, while the latter leads to the goal without any extraneous help. That Karma Yôga is a stepping stone to Gnâna Yôga is borne out by the following passage of the Brihadaranyaka Upanishad :

"The Brahmanas seek to know this (self) by the study of the Vedas, by Yajna or worship," as well as by the following verses of the Gita.

संन्यासस्तुमहाबाहो दुःखमाप्तुमयोगतः ।

"Without Yôga, O mighty-armed, renunciation is hard to attain"

यज्ञोदानंतपश्चैव पावनानिमनीषिणाम् ॥

"Sacrifice, gift, austerity are the purifiers of the wise."

Thus, it is clear that Sânkhya or Gnâna Yoga is next to impossible without its preliminary Karma Yôga. So the Lord says ;

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नकर्मणामनारंभा न्नैष्कर्म्यंपुरुषोऽश्नुते ।

नचसंन्यासनादेव सिद्धिंसमधिगच्छति ॥

"None can attain the actionless (*i.e.* Gnâna) state by abstaining from action: nor by mere renunciation of activity doth he rise to perfection."

In this connection Srî Sankarâchârya opines that the above verse applies only to the ignorant, not to the wise. For the latter, being unshaken by the *gunas*, can go straight up to the goal of Gnâna Yôga; while the former, shaken very much by the *gunas*, must resort to Karma Yôga. Indeed the ignorant *cannot but do so*. For, says the Lord,

नहिकश्चित्क्षणमपि जातुतिष्ठत्यकर्मकृत् ।

कार्यतेह्यवशःकर्म सर्वःप्रकृतिजैर्गुणैः ॥

"None can, even for an instant, remain actionless," for *helplessly is every one driven to action* by the *gunas* born of of nature?

Evidently, it is "every one" of the *ignorant not* of the *wise*, that is "helplessly driven to action." Since, then the ignorant *have* to engage in Karma Yôga, the Lord proceeds to draw their special attention to the right, as well as to the wrong, way of such engagement.

First, wrong way.

कर्मेन्द्रियाणिसंयम्य आस्तेमनसास्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारःसउच्यते ॥

"Who controlling the organs of action, sitteth dwelling in his mind on the objects of the senses, that bewildered man is called a hypocrite." This is proceeding to practise Karma Yôga *with attachment*. So it is a wrong way.

Secondly Right Way.

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यस्त्विन्द्रियाणिमनसा नियम्यारभतेऽर्जुन ।
कर्मेंद्रियैःकर्मयोगमसक्तःसविशिष्यते ॥

"Who, controlling the senses by Manas, O Arjuna, engages in Karma Yôga, *unattached*, with the organs of action he is worthy." Here the Karma Yôga is without attachment. So it is a right way.

Now, taking for granted that the bulk of the denizens of this world are ignorant and having said that such ignorant people have to practice first Karma Yôga and then Gnâna Yôga, the Lord proceeds to enumerate certain reasons as to why Karma Yôga is to be practised even in preference to Gnâna Yôga.

M. S. RAMASWAMI AIYAR, B.A., L.T.

To be continued.

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Harih Om !

Śrī Lakshmi Nrisimha Parabrahmane namah.

THE INDIAN ASCETICISM.

By S. N. NARAHARAYYA.

(*Concluded from page 45.*)

Section XIII.

Classification of Sannyasins.

Lastly it remains to notice the various classes of sannyasins known by the technical names. There is, perhaps, an unending controversy as regards this subject, but still we shall try to give some idea of these classes we have understood them.

Ekadandin.

In the first place there are *Ekadandins* and *Tridandins* : He who has abandoned all sorts of desires, whose mind is centred in That Highest without a second, and who wears that *danda* or staff of *jñāna*, or wisdom, is called an *Ekādandin* (possessor of one *danda* of *jñāna*.) He shall have these seven things : Taciturnity, Yogasanas, (various sitting postures while practising yoga), Yoga itself, endurance, love of solitude, non-desire, and equality among all beings in the entire cosmos.

There are three things called *Vāgdanda* (*Vak* = speech), Manodanda (*Manas* = mind,) and Karmadanda (*Karma* = action), and he by whom these Dandas are "regulated" is called a Tridandin. That is to say, he in whom that triple subjection of, thought, word, and deed is found is, called a Tridandin. The same idea is contained in,

Tridandin.

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"वाग्दण्डश्चकर्मदण्डश्च मनो दण्डश्च ते त्रयः ।
यस्यैते नियता दण्डास्स त्रिदण्डी महायतिः ॥" N. P. U. Upa. 6.

But nowadays there are a class of sannyasins who wear one *danda*, in which three separate ones are tied together (so as to look one), and they go by that name.

We shall next see how Sannyasins may be divided according to the merit: There are four classes, (i) Vairagya Sannvasins; (ii) Jñāna Sannyasins; (iii) Jñāna-Vairagya Sannyasins; and (iv) Karma Sannyasins. The very names speak for themselves but a brief description may not still be useless.

1. Classification according to the merit.

It has been noticed more than once that Vairagya is essential for the embracing of Sannyasa and how that alone is the best qualification. It was also noted above, there are some people, who, at a very early age, get that idea of renunciation. Especially, when their Samskāra is good, the very reading of Vedanta makes them hate all the pleasures of the senses, and they are specially fit for the life of asceticism. They are ever trying, consciously or otherwise to render themselves free from that veil of Māya. The first light that comes from outside—also a natural occurrence commensurate with the past Samskāra—is necessary and sufficient to light their path. Those who renounce life in that state of Vairagya are called Vairagya Sannyasins, and they are the Sannyasins of the highest merit.

i. Vairagya Sannyasins.

Next come Jñāna Sannyasins: By vocatious reading of Śastras and by the attendant meditating upon the highest Knowledge, some people get a sort of that real Jñāna, or knowledge. They can conceive what the highest is, and even as an intelligent student of physiology can conceive within

ii. Jnana Sannyasins.

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himself what the entire structure and functions of various parts of the body from top to toe are, even though he has never seen a body dissected, they can conceive what the world is, what man is, what Atman is, and, in fact, what it is that one should know. They thus, in time, become experienced in the ways of the world and gradually their mind turns dead to them all. They then forget all the fancies of the flesh, grow beyond this deed or that prescribed by the Śastras to the people of the world, and even forget all the attachment they have to the world,—

"देहवासनां शास्त्रवासनां लोकवासनां त्यक्त्वा"

Even if one dishonours them, they feel as glad as if they were highly honoured, and detest all *pravritti* that is associated with the world. To them *Sadhanachatushtaya*, will ever be ready within themselves, and they embrace Sannyasa, and are known as Jñāna Sannyasins.

iii. Jnana-Vairagya Sannyasins

Third in order of merit are Jñāna-Vairagya Sannyasins: They begin to study everything step by step, and also enjoy the pleasures of the world. Being soon satiated, they begin to feel that the so-called pleasures of the world are after all very trivial and are quite meaningless. What is our passionate love, our revengeful anger, our luxurious enjoyment, etc.? They have this body, no doubt, but are quite naked, as it were, from the various worldly garbs. At the same time they may embrace Sannyasa too, and such persons are called Jñāna-Vairagya Sannyasins.

iv. Karma Sannyasins.

Lastly, there come what are called Karma Sannyains. It is not necessary that they should be propelled by Vairagya, Jñāna, or both. They pass from one Aśrama to another and as a sort of "purification", embrace Sannyasa too at

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the fourth part of their life. They are known as Karma Sannyasins.

The other classification is according to the order to which they belong. There are six orders, and beginning with the lowest one, let us proceed to the highest, giving the names in order, defining their nature, and also giving side by side the various restraints and limitations (Niyamas) that are attached to their actions.

II. Classification according to the order to which they belong.

First, there is that Kutichaka : At first we way mistake him not to be a Sannyasin at all, for generally our idea is that a Sannyasin has neither Śikhā nor Yajñopavita; but a Kutichaka is allowed to wear both. He wears a Tridanda, and has his Kaupina, Śāthi, etc., and is also allowed to worship his father and mother—that is to say those from whom his body has resulted—and preceptor. He is also,

i. Kutichaka.

"पिठरखनिशिक्यादिसाधनपरः ।"

as the Upanishads say. Gautama, Bharadwaja, Yājña-valkya, and Vasishta are said to have belonged to this class. A Kutichaka shall seek moksha in the path of Yoga.

He shall bathe thrice a day, and mark his forehead perpendicularly. He has to get his head shaved once in a couple of months, and Ekanna—or the eating of the food given by one alone—and a *pair* of Śathi- are recommended to him. He may worship images, and is also allowed to repeat Mantras in the form of *Japa*. His *pranava* is called *manasapranava*, and he has to study, but is not allowed to give Upadeśas to others.

His Niyama.

The next and a little more elevated is Bahudaka He too wears Śikha, Kantha, etc., and resembles Kutichaka in many respects.

ii. Bahudaka.

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He has to bathe twice a day, and mark his forehead with three stripes. The time between one shaving and the other is two Ritus or four months,— twice the time prescribed for Kutichaka,— and his dress shall consist of a single *Śāthi*. Just like Kutichaka, he is allowed to worship too and repeat Mantras to perform what is known as *Japa*. He shall live by *Madhukarabhiksha* alone, and has to study several things. His Pranava is the same as that of Kutichaka, and like him he is not also allowed to impart Upadeśa to others.

His Niyama.

Next comes the Āśrama known as Hamsa, which has something to do with *tapas*. A Hamsa may allow *jatā* to grow, must mark his forehead with three perpendicular stripes; he cannot stay more than one night in a village, five in a town, seven in a pilgrimage, and in no case, more than the number of prescribed days. He must eat a little of cow-dung and drink a little of cow-urine every day, and besides observe Chāndrayāna.

iii. Hamsa.

A Hamsa shall bathe only once a day. If he is in the habit of getting himself shaved, he shall get shaved only once in four months, and shall live by *Mādhūkarabhikshā* using only his hands to receive alms. He has only one piece of cloth, has no worshipping of any deity, and all his worship consists in worshipping from the mind alone. He has to contemplate upon That Supreme Soul, his Pranava is called Antarapranava, and he shall not give Upadeśa to another.

His Niyama.

Fourthly comes Paramahamsa. This is a higher order still, and he has to remove all his hair, his Yajñopavita, etc. Upanishads make Vishnu say, "He gets the benefit of doing all the Karmas; he is Brahmana; he is well centred in the Brahman; he is the Rishi; he is Tapasvin; he is the best;

iv. Parama hamsa

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he is the best of all ; he is the highest in the world ; and he is myself alone".

Says Manu,

"अद्भिर्गात्राणि शुद्ध्यन्ति मनस्सत्येन शुद्ध्यति ।"

—Ch. V. 109.

"Bodies are purified by water, and the mind by truth.", and he also says.

"क्षांत्या शुद्धयन्ति विद्वांसः ।"—Ch. V. 107.

"To the wise, the purity is effected by patience (itself)". On this principle, these Paramahamsas' baths are called *Manasikasnana*, or mental bathing, but they have to besmear their body with white ash. Let it be noted that according to Śastras,—well founded on principles we might have understood or have yet to understand,—bathing is of various kinds. (i). *Avagahana*, or immersing ; (ii). *Agneya*, or besmearing of the body with white ashes ; (iii). *Brahma*, sprinkling the person with water while the Mantra "Apohishtha etc." is being repeated ; and (iv). *Vayavya*, or to expose one's self to the flying dust when the cows walk. This besmearing of the body itself with white ash serves the purpose of a bath with better effects. He has no shaving, or if he wants to get himself shaved, it must be once in six months. He has to beg in the Madhukara way and has no clothes, and if he wants to have anything at all he is limited to a Kaupina. He has to worship only from the mind, he has to meditate, his Pranava is called *Antarapranava*, and he can give Upadeśa to others.

Hamsa and Paramahamsa may use a deerskin. but no other class.

Fifthly comes the Turiyatita. This is a stage which, as the very name implies, is past the fourth or the Parama-

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v. Turiyatita.

hamsa stage. One belonging to this order must dwell in caves or holes, living on fruits. He has no clothes and must regard his body as a corpse.

He has to have only that Agneya kind of bathing, but is asked to mark his forehead. He is thoroughly naked must ever regard himself as That, he can give Upadeśa to others, and deep meditation must ever be his practice.

His Niyama.

• Next comes Avadhutha or the last order. "This order", say the Upanishads, "is very rare in the world, but never very frequent. If ever one is found, he alone is ever pure, he alone is the embodiment of Mukti through Vairagya, he alone is the knowledge in that shape, he alone is the Purusha extolled in the Vedas, so do Jñānins regard him". "That high personage who concentrates in Me his mind, in him I too am centred," says Bhagavan Narayana. He has to pass through all the orders beginning with Kutichaka, and in the end he has to give up everything. In fine he has to abandon both tne Vedic and the wordly ways, should regard his body as a corpse, and must be wandering ever and everywhere. Though he has the highest intellect, yet he shall look as if he were stark mad, or a ghost itself. He shall never speak, shall ever be alone, shall be free from all dualism, and shall ever be thinking of That Self alone.

vi. Avadhuta.

He has to bathe in the Vayavya fashion, and has not to besmear his body even with white ashes. He has no shaving, no clothes, should ever think himself as That Itself, and ever have that deep meditation. His food is to swallow something, fruit leaf, or the kind of the forest productions, just as an

His Niyama.

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ajagara serpent swallows. He may give the Upadeśa of Mahavakya to others.

En pasant we have to understand how the people of the world are to behave themselves in the presence of a Sannyasin. Be it noted that if he is humility itself incarnate people shall not take advantage of it. They must revere him, for the rule is.

विद्याकर्मवयोबन्धुर्वित्तैर्मान्या यथाक्रमम् ।
एतैः पूभूतैः शूद्रोऽप्विाधिके मानमर्हति ॥

(Yajnavalkya A—116)

That is to say, learning, occupation, age, relation and wealth are to be respected in the above order. Though a Sudra, he in whom these excel, shall, in the old age, deserve respect. We need not again discuss the superiority of a Sannyasin, over the rest of the world in at last the first and the second points, and as such he is entitled to the respect by the worldly people.

This closes the topic Sannyasa, and two more things Tapas and Yoga will be taken up shortly, under the same title.

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LIFE & TEACHINGS OF "SRI RĀMĀNUJĀCHĀRYA"

(Concluded from page 79.)

15. *The ideal of a Vaishnava.* The ideal to which a Vaishnava follower of Ramanuja is expected to reach is beautifully illustrated in the sacred writings. Once it happened that a Vaishnava devotee wished to know how he should conduct himself, and he approached his revered teacher for instruction in the matter. He referred him to Saint Anandalwar of Tirupati Hill for advice, to which he proceeded. This model teacher thereupon desired him stay with him for sometime. One day while meals were to being served after worship to all, he was asked to take his place in a corner at a spot far below his rank to which he would be entitled by virtue of his learning and social status; but he never got offended at the arrangement; and he immediately sat at the place allotted to him. The next occasion he was pointed out a seat in the front ranks of Vaishnavas at the time of serving meals. He was in no way elated with joy at this procedure. Everyday he used to bathe, and have his clothes well cleaned, and kept neat and white; and in his conduct he was exemplary, being the same in thought, word, and deed. After noticing his behaviour for sometime, the teacher at Tirupati exclaimed in terse Tamil thus "Kokkuppôl irukkam; Kôḷipôl irukkam, uppuppôl irukkam, ummaippôl irukkam"=கொக்குப்போலிருக்கும்; கோழிபோலிருக்கும்; உப்புப் போலிருக்கும்; உம்மைப்போலிருக்கும். "A Vaishnava will be like a swan (in his dress and neatness), he will be like a

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fowl (in picking up the valuable substance from amidst a heap of rubbish); he will be like salt (being of the same quality, externally or internally); and he will be like yourself." With these remarks, he wished him God-speed. He brought this news to his own teacher; and great was the joy of all in the assembly, when they heard of this beautiful illustration. How much do we fall far short of this standard of a Vaishnava! How altruistic, sympathetic, noble, and exemplary is the ideal! It is hoped that we shall, hereafter at least, regulate our lives so as to approach this ideal. It is clear from the given illustration that a genuine Vaishnava should be a living example for purity of conduct, and should be a mirror of greatness, nobilily of character, like a swan. The comparison of a FOWL in relation to his daily life is intended to illustrate his attitude towards the Shastras and standard works of authority amidst the vast store of religious Literature. He is expected to use his best discrimination to select the essentials from the non-essentials like the FOWL, which is wont to take out the SUBSTANCE from amidst a heap of RUBBISH. The illustration that he should act the part of 'salt' in his dealings with the world, indicates his genuineness of character in relation to the external world, as well as to the internal, with a view to show that what was aimed at as the ideal was NO IMAGINARY BEING, but that living examples could be had in those days. The teacher points out to him that the person addressed was himself one of such examples, though rare to find.

Any how, with such noble examples before us for our guidance, we should not despair. This being a period of transition, we have occasions to notice many an instance of deviations from the righteous course, many a course of conduct undeserving of the former social dignity and status of the delinquents.

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16 The need of the hour.

As a measure of practical reform along the line of least resistance, I would strongly advocate the entire union of the two important sections of Sri Vaishnava Brahmins which is partially carried out, and would earnestly appeal to them to sink their minor differences, and really follow the footsteps of Ramanujacharya, and approach the ideal already referred to. To the thoughtful and unbiassed Vaishnava follower of Saint Ramanuja, I would appeal for his consideration, and ask him to ponder over these so called differences. In his learned Introduction to the Mysore Census Report of 1891, Mr. V. N. Narasimhaiengar incidentally refers to these eighteen differences between the Vadakalai and Tenkalai section of Sri Vaishnavas. They are mostly philosophical, and two or three of them appear to be very puerile, and based upon mere sentiment.* With a spirit of broad-minded and sympathetic toleration with which our educated classes ought to be credited, (else our boasted education on western lines is not worth much), we should not despair of effecting a compromise, and work as a united band in common brotherhood as Ramanuja's true followers, who are expected to be alike in word, thought, and deed LIKE COMMON SALT. To carry out this desirable reform, let Aryan Lodges be established in different centres with the main object of effecting this compromise, so that all Ramanuja's followers may stand upon a common platform, and work out our salvation. To these institutions, Hostel arrangements can be attached, where the rising generation of Vaishnava students may be taken care of with regard to their spiritual advancement.

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* *These differences are noted below for easy reference.*

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The differences referred to are:—

(1) Whether Laxmi, the consort of Vishnu, is, co-omnipresent and coillimitable with Vishnu.

(2) Whether Laksmi is only the mediatrix or the co-bestower of "Moksham" or final beatitude.

(3) Whether there is any graduated Moksham attainable by the good and blessed according to their respective multifarious merits.

(4) Whether PRAPATTI, or unconditional surrender of the soul to God, should be performed once for all.

(5) Whether it (Prapatti) is open to all, or is prescribed only for those, specially prepared and apprenticed.

(6) Whether the indivisibly atomic human soul is entered into or permeated or not by the Omnipresent Creator.

(7) Whether God's mercy is exerted with or without cause.

(8) Whether the same (Divine mercy) means the overlooking (doshādarsanam), or the enjoyment (dosha-bhogyatvam) of the soul's delinquencies.

(9) Whether works (karma) and knowledge (gnâna) are in themselves Salvation-giving, or only lead to faith (Bhakti), by which final emancipation is attained.

(10) Whether the good of other (unregenerate) castes should be tolerated according to their graduated social statuses, or should be venerated without reference to caste inequalities.

(11) Whether Karma (works, ritual) should or not be bodily and wholly abandoned by those who have adopted PRAPATTI.

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Besides these, there are minor differences regarding (1) Performance of "Srāddha" on "Ekadasi" day, or the next day (2) The bell should be rung with the left hand, or it should be done away with, during worship, (3) whether Hastôdakam (purifying the hand with water after "Prāṇāyamam") should, or should not be resorted to).

17. In conclusion, Ladies and gentlemen, I beg to thank you for the kind patience with which you listened to my poor performance, for I am fully conscious of my inability to do justice to the great "Hero" of to-day's address. I am glad to find that signs are not wanting which indicated that several native scholars, imbued with Western scholarship and with an eye for historical research, will soon come into the field to explore the unknown regions of Visistadvaitic school of thought, and give the benefit of their researches to the world.

18. I am particularly glad to congratulate Mr. Gopalacharlu on the success that has attended his efforts to open a "Ladies" section for the delivery of lectures in Kanarese, in connection with the Srinivasa Mandiram Library; and may there be many more occasions of such gatherings, as years roll on, in commemoration of Birthday festivities, anniversaries of our noble sage Sri Bhagavan Ramanujacharya is my fervent prayer, the prayer of one of his humble and unworthy disciples and followers.

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SRI SANKARA'S TEMPLE.

The last magha shukla thriyodasi which corresponded with the twenty first day of February 1910 has become an important day in the calendar of Hindus. On that day the temple that had been built in memory of Sri Sankaracharya was consecrated by His Holiness the Sringagiri Swami. At Kaladi on the banks of the Purna in Travancore the great Sankaracharya was born, but no memorial of any kind existed at that place until Mr. Justice Ramachandrier determined to found one and started work. With the help of His Highness the Maharajah of Travancore and the cooperation of Mr. V. P. Madhava Row, ex-minister of that state, the memorial has become an accomplished fact. Two temples have been constructed, in one of which the image of Sri Sankara has been installed and in the other that of Sri Sarada, the *ishta* of the great acharya's family. The two were consecrated by His Holiness Sri Sankaracharya of Sringagiri. The important event attracted scholars from all communities and from all parts of India ; and to-day Kaladi is a place of pilgrimage. In a part of India rich in natural scenery, in the dominions of a ruler famed for charity, in a place which tradition has clothed with sanctity as the birth place of the great Paramahamsa, there has sprung up a temple. Is it too much to hope that around it will soon grow an agraharm, a *patashala* and *gurukula* institution,—in other words a university of purely Indian type,—to remind the nation that the threads of progress will slip out of our hands if we lose sight of the grand advaitic idea.

In one sense the birth of Sankara was the beginning of modern India. Buddhism had introduced into the

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land new ethic elements which complicated the social problem and obscured the grand truths of the Aryan religion. The country required the revival of the Vedic truths and Sankara was born. He touched the national chord, and the nation awoke. His sannyasa was the promise of a growth and expansion of Indian thought, which passing through the age of Bhakti emphasised by the great acharya Ramanuja and the other vaishnava saints, and through the rekindled fire of renunciation of the "Tyagis" of Northern India grew in volume and power in Sri Ramakrishna and his disciple Vivekananda.

From the time of Sankara the course of thought has been one of continuous advance. Absorption of new ideas and adaptation to meet new conditions have been going on. For centuries India has been working at the synthesis of thought and life which Sankara outlined in his life's work. The task of working out this synthesis is not now less arduous or less severe on account of the achievements of our Saints and teachers after Sankara. By them the path has been traced and it is for us now to widen it and so let all the nations of the world go along the broadway to the common goal. We take it that it is not the Murti of Sankara but the spirit of Sankara that has come to remind us of our duties, to watch over us and to guide us. Mr. V. P. Madhava Rao observed. "To those who have been watching the trend of events in India at the present time, this celebration, has a significance much beyond the passing interest of the moment. The event is symbolical to them of the Unity and Peace that is in insight for India and its multifarious races and religions in all departments of activity....." The unity and peace that is in sight must be one based on right knowledge. It must be the externalization by everyone of the Unity and Peace of Self in him. This right know-

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ledge it is given to one in a million to attain without labour and training. And it is in the fitness of things that the memorial of Sankara at Kaladi should be a spot whence the power which Sankara manifested should again emanate and spread throughout the land. A well endowed oriental university with a library,—where the Vedas and the Vedangas may be studied, and periodical conferences to discuss and record the results of oriental research,—these must necessarily follow in the wake of this revival. It was encouraging to note that the leading Hindu astronomers from the different parts of India met in conference there to discuss and come to some common understanding about the reform of the Hindu Calendar or *Panchangam*. We trust Mr. Ramachandra Aivar having began and achieved success so far will feel encouraged to crown his labours by the establishment of this University. The action of the Ubhaya Vedanta Vardhani Sabha of Melkote, in sending representatives and in presenting an address to His Holiness the Sringagiri Swami must convince those who have not rightly understood India that the existence of so many sects in India does not conflict with the idea of Hinduism as a religion common to all Hindus. The Hindu has always felt that there is a unity underlying all the varying sects and that it is this unity that is more important to him than the differences between them. Every rise of new sects indicates an attempt made to correct some insidious corruption, to remove some weakening idea and to assimilate some new ideal. But the essential unity of all sects which Sri Sankara emphasised, and strengthened at a crisis in our national history and which secured the synthesis of Indian thought and feeling at that time, was never totally lost sight of in our history.

Whenever foreign and adharmic influences entered into the thoughts of the Hindu and diverted his attention from

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growing synthesis and unity to minor details, the people have been promised the birth of great men to proclaim in trumpet voice the great truth "Ekam Sat Vipra Bahuda Vadanti." May we hope that His Holiness Sankaracharya of Sringagiri has the call to do this, that the building of a temple of Sankara is a step towards the fulfilment of the promise which the nation received in the glorious Sannyasa of Sri Sankara.

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THE SWAMI AND HIS MISSION.

[*An address delivered by Mr. C. V. Kumaraswami Sastriar, B. A., B. L., Judge, City Civil Court, on the occasion of Birthday Anniversary Celebration of the Swami Vivekananda at Madras.*]

GENTLEMEN,

We have met to-day to commemorate the birthday of Swami Vivekananda; and I have been requested—I would rather say, commanded by His Holiness Swami Ramakrishnananda to deliver the usual address on the occasion. However much I wished that the task had devolved on abler shoulder I had no option but to obey, and I crave your indulgenec should you find that my efforts have not reached the high level of linguistic excellence and spiritual fervour which the speakers on previous occasions have taught you to expect. The subject on which I shall address you to-day is "The Swami and His Mission," and I chose the subject as it seemed to me that we cannot better commemorate his birthday than by trying to appreciate the greatness of the man and the nobility of his mission, to recall with reverence and gratitude the noble task which he set himself to perform, to appreciate noble truths which he taught with nobler reverence; and so far as it lies in our power to keep alive the memory of a life whose short span was consecrated to the ennobling of human suffering and pain, and the diffusion of the priceless gems of Indian thought and philosophy amongst the great nations of mankind. For when we come to think of that wonderful life we cannot but fail to be struck with the greatness of the man and the nobility of his mission and we cannot but hope that a knowledge of his life and a perusal of his discourses would animate the hearts and purify the lives of our countrymen present and future, and that no effort would be spared to keep the torch that he handed to us from being dimmed by indifference and neglect.

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To the public his mission commenced when he left the shores of this country on the selfimposed duty of telling the West that the East was not perpetually dreaming but that it had a lesson to impart and a message to deliver that had hitherto been undreamt of, and that the solution of the riddles of existence, and the ills of society lay in the knowledge of the higher aspects of Vedanta. The previous years were spent in preparation and service, in the discipleship which it is necessary for every teacher to undergo for in the history of all religions no great teacher has arisen who has not spent his early years in service and suffering who has not spent years in purging his soul from the little dross that earthly existence invariably generates.

The comparatively unknown monk who left the shores, returned in the course of a few years the acknowledged master of thousands of earnest and thoughtful men; and the few years of the earthly existence which were still left to him were spent in the service of his motherland which he loved so well and to regenerate which was the task of his life.

It is impossible to appreciate the mission of the Swami or the task which he accomplished without looking back on the broad lines of religious thought and philosophy from the time the conquering Aryans hymned their joy of life and ideas of a future, to the period when after ages of stagnation they bewailed the futility of earthly joys and aspirations and the curse of mudane existence. Centuries elapsed between the two periods but the transition was none the less certain and none the less sure.

In the infancy of the Aryan race, when it was strong with the strength of youth and lust of conquest, when it found shelter in the sunny land of India and had to conserve all its energy to retain possession of the land conquered, pessimism found no place in its creed, and fervid thanks to the gods for benifits conferred and pious appeals for the continuation of the protection hitherto granted satisfied the religious cravings

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conquest, the unsatiable craving of the Aryans for spiritual thought found vent in elaborate ceremonials and sacrifices, and as man was pleased with gifts and good things in this world; it was thought that the God in whose image man had been created would be similarly propitiated. Centuries elapsed and when the Aryan settlers increased and multiplied and were comparatively free from foreign aggression and internal revolt of the conquered aboriginxies, the gifted race applied itself to the solution of the riddle of evistence embodied in the three questions "Whence, Wherefore and Whether?" and the Upanishads are the imperishable legacy bequeathed by them to human thought, where the riddle is attempted to be solved and is solved with marvellous aprroximation.

But the seeds of pessimism had been sown in the attempt. For when the brief span of man's years and the weak results of his achievements were measured against the infinity of space and the enternity of time it was found that the desire of wordly good and advancement, and the transient happiness which man got along with the great misery and trouble were of very little avail. Men whose names were on the lips of their contemporaries were soon forgotten and works which had been the delight of those who beheld them, soon crumbled into dust, and the ceaseless whirl of the wheel of existence only left clouds of the dust of oblivion.

This idea was developed for centuries and its ultimate expression in Buddhism which is the *cri de cœur* of pessimism, if by pessimism is meant the sense of the futility of striving after mundane joys or possessions or seeking for mundane greatness. All transient existence, Buddha taught, involved suffering, birth and death, growth and decay, the frustration of desire and the longing that cannot be satisfied. Regret and desire are equally vain in this world of impermanancy, for all joy is but the beginning of an experience that must have its pain—for all that live must surely die, and all that meet will surely part. Against happiness has to be set off sorrow and of the race. When, however, success had situated the joys of

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the final balancement of accounts is in no way in favour of the former.

The triumph of Hinduism over Buddhism by no means meant the rejection of these doctrines but only a modification on What I would call a Theistic basis. The Indo-Aryans, too early in their career, sought the inward meaning and the reverse side of glory and saw the world behind the ordinary world of human striving, and this ideal haunted them with a persistency that in course of time became a serious hindrance to continued effort aud unbroken empire.

During the centuries of stagnation which followed the Mahommedan conquest the gloom was deepened and thc doctrines of Karma which in the hands of philosophers afforded the key to unlock the secrets of existence, sorrow and suffering, became in the hands of fools and cowards the excuse for inaction. The rituals which were devised by the ancients as the means by which man might attune himself with the infinite and seek the light with unclouded vision, became to be considered as the ultimate end of endeavour. When the human mind stagnates it seeks to comfort itself with the idea that the quintessence of wisdom and good lies in the past, that slavish obedience is the only way to salvation and that any progress or modification of ancient ideas is the surest way to degradation. The caste-mark begins to eat up the forehead and religion comes to mean not the striving after high ideals or the recognition of great truths but the following of rituals and the meaningless observance of customs which have lost all fitness with the daily necessities of life. One man comes to be considered more religious than another not because he sins less but because he cants more.

It was to remedy these abuses that had crept into Hindusim, to uplift his countrymen, to induce them to take a saner and more wholesome view of life that the Swami Vivekananda devoted the years of his existence. That was his mission, and every word of his is a solemn protest against

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the doctrines which had reduced human endeavours. To tell man that religion never intended that he shouid look away from this world and cheer himself with the thoughts of the next, and consider that he is earning heaven by making a hell of earth, but that he should look stoutly into this world in faith that if he does his work thoroughly here he would be carrying on the divine purpose of creation—that his greatest duty is to promote the happiness of his fellow-men, and that this duty cannot be accomplished by winning over the supposed degradation of earthly pursuits,—to teach him that he is not the lost or degraded being whom later day pessimism has depicted in such woeful colour, but an atom co-equal and co-eternal with the Supreme Spirit and that the kingdom of God is, in the truest sense of the word withim each individual, ready for the salvation not only of himself but the whole species, was what the Swami set himself to teach in language glowing with eloquence.

He recognised that every humam Soul like a seed in its germination represented the *apparent* duality of the universe. It strikes root dov nward into unconscious matter from which it derives its means of growth and its own separate standing place in creation. But it also strives upward into maturity and perfection. His mission was to teach it to realise its own law consciously and intelligently and to enable it to surmount the opposing powers around,—to depend more and more upon the light and warmth of heaven, less and iess upon the light and manure and moisture of earth. To accomplish his mission the Swami used the means which the priceless teaching of the Vedanta Philosophy placed in his hands. In the words of Tennyson he recognised that self-knowledge self-reverence and self-control were the only means by which man might rise to sovereign power. The Monistic view of the Vedanta which taught that individual souls were only emanations from the Supreme One was emphasised by him to show that man was never intended to be weak or to suffer but was possessed of infinite capacity for improvement, "The

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greatest sin" says the Swami in his Inspired Talks "is to think yourself weak. Nothing is greater. Realise you are Brahman. Nothing has power except what you give it. We are beyond the sun, the stars, the universe. Teach the Godhead of Man. Stand up and say I am the Master—the Master of all." The whole of his teaching is but the amplefication of this idea—this sense of the divine nature of man of man's origin—this determination to treat evil as foreign to his nature and the result of ignorance and delusion. He taught that individuals were only partial detachments from the infinite ocean of being, that education of mankind to the realisation of the divine nature of the individual soul, and the recognition of the eternal oneness of the two back through our everlasting past and through an everlasting future was the only means of elevating mankind. "I direct my attention" said the Swami to an interviewer in London "to the individual, to make him strong, to teach him that he himself is divine and I call upon men to make themselves conscious of this divinity within. That is really the ideal—conscious or unconscious—of every religion." He recognised that a social system which raised up barriers of classes and sub-classes, each considering that the other was separate from its neighbour was a fatal bar to national development—that no social system that taught that the quintessence of virtue and goodness of virtue and goodness lay in minute observance of form and ceremonial could develop the unity of the race or promote united endeavour for its high being. "Give up" he says with scathing irony "all those old discussions, old fights, about things which are meaningless, nonsensical in their very nature. Think of the last six hundred or seven hundred years of degradation, when grown up men by hundreds have been discussing for years, whether we should drink a glass of water with the right had or the left, whether the hand should be washed three times or four times and whether we should gargle five or six times. * * There is a danger of our religion getting into the kitchen. We are neither Vedantists most of us now, nor

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Pouraniks, nor Tantriks. We are Don't-touchists. Our religion is the kitchen. Our God is the cooking-pot and religion is 'don't touch me, I am holy.' It is a sure sign of the softening of the brain when the mind cannot grasp the higher problems of life; all congruity is lost, the mind has lost all its strength, its activity and power of thought, and just tries to go round and round the smallest curve it can find."

All his teaching is but the Kalidoscopic reiteration of these ideas. He recognised that progress was not possible until his countrymen understood their divine nature and till they deliberately set before themselves the task of removing all the foreing matter which had clothed itself with the cloak of sanctity and masqueraded under the name of religion. He has taught renunciation, but it was the renunciation of the pleasures that minister to the lower self and of the desires that tend to affirm it to live in it and to rest on it. He too taught the use of suffering but it was the suffering out of which comes the serious mind, the grateful heart and undemanded devotion to the interests of the human race. He taught that the true road to progress lay not in an acknowledgment of our weakness but in an avowal of our strength and that man's primary duty was the chastisement of his passions, the discipline of his intellect, the subjugation of his will and the cultivation of the spirit of veneration for the good, and sympathy for the weak.

It is remarkable to see what a large space the vast submerged classes in India occupied in his mind and how earnest were his exhortations to his countrymen to do all they could to lift them up from their present state of degradation. "How many men," he asks in one of his letters "unselfish thorough-going men in Madras ready now to supply to struggle unto life and death to bring about a new state of things—sympathy for the poor, and bread to their hungry mouths—enlightenment to the poeple at large, and struggle unto death to men of them who have been brought to the level of beasts by the tyranny of your forefathers." "Remember" But alas!

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nobody did anything for them. The fate of nations depend on the condition of the masses. Can you raise them? Can you give them back their lost individuality without making them lose their innate spiritual nature? Can you become an occidental of occidentals in your spirit of equality, freedom work and energy, and at the same time a Hindu to the very backbone in religious culture and instincts. This is to be done and we will do it. You are born to do it. Have faith in yourselves, great convictions are mothers of great deeds. Onward for ever, Sympathy for the masses, the poor, the downtrodden, even unto death—this is our motto."

Gentlemen, I am afraid I have already made too great a demand on your patience. I have tried to give you what I take to be his ideals and the mission he set himself to accomplish, and when we see the earnest band of Sannyasins who have set themselves to the task of realising those ideals and the earnest and increasimg number of men who are striving to appreciate them, I do not think there could be any ground for supposing that the Swami taught or laboured in vain.

To thoughtful minds the necessity for great teachers like Swami Vivekanada and earnest and devoted disciples cannot be overrated. For we are living in an age when the pernicious doctrine of Western materialism is assuming a strange fascination for ordinary minds. Also the danger of our becoming dead to all higher aims and ambitions in the free pursuit of wealth and power is not small, as it will eventually lead us to forget God in the midst of all comforts of life. The only safeguard against this is the study of the works of our great teachers and who can say that in this respect there is a dearth of material. Looking back on the moral and religious history of this great country we cannot but be struck with the great religious teachers and thinkers that have from time to time arisen to prevent corruption and decay and to recall us to the path of true life. We cannot but think with gratitude and reverence on the great men who with no thoughts of self have set themselves to the redemption of their fellow-countrymen

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and who have devoted the years of their lives to the betterment of their motherland. How many lives have been consumed that her children might be happy—how many minds have thought and agonised and how many lips have prayed that her children might be blessed—how many hearts have acted that the pulse of her children might vibrate with joy,—how many eyes have been wet with tears that her children might see through the material shapes of this world as through a thin veil and hear through its ugly and discordant voices the everlasting song. Their voice is a plea sometimes tranquil, sometimes passionate but always earnest for the things of enduring exellence and for the regulation of our lives on lines fraught with the greatest good both to ourselves and to those with whom our lot is cast. They have lived and passed away leaving to us the glorious legacy of their imperishable teachings and it is impossible that their voice could cease to be heard.

"Full lasting is the song, thought he
The singer passes, lasting too
For souls not lost in usury
The rapture of the forward view."

Let us hope that the time would never come when in the aggression of noisier ambitions we can be so deadened to all better feelings as to be deaf to the voices that God has tuned and the lamps that he has lit for our guidance.

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THE FORTY-EIGHTH BIRTHDAY ANNIVERSARY CELEBRATIONS OF THE SWAMI VIVEKANANDA.

The Ramakrishna Home, Madras.

IN the morning there was Bhajana, in which Swami Ramakrishnananda took a leading part. This was followed by the feeding of about 4000 poor people. Many of the leading gentlemen contributed to the feeding fund. The Swami's students themselves, many of them graduates, served food to the poor.

In the evening there was a discourse on "The Swami and hisMission" by Mr. C. V. Kumaraswami Sastriar, Judge of the City Civil Court. Then Hon' ble Justice Krishnaswami Aiyar, the chairman, after thanking the lecturer for his eloquent discourse spoke to the following effect:—

Swami and Gentlemen,—I believe it is about 8 years since Swami Vivekananda passed away from amongst us. Eight times I think we have met in annual celebration of the anniversary of the departed great, and have listened year after year to eloquent discourses and presidential addresses. I myself remember having taken a humble part in some of these annual gatherings. But as I look over the past 8 years a feeling comes upon me, a question arises within me, what is the lesson that we have learnt from the life of Swami Vivekananda? What is the good that we have been able to do in our time following the teachings of the great Swami? It is perhaps not possible in the course of an evening's discourse to give you an idea of the great length over which the mind of Swami Vivekananda travelled, to give you an idea of

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the vastness of the subjects with which he dealt in the discourses that he delivered in this country and in foreign lands. But it is not perhaps impossible to summarise in a few words some of the salient ideas which he was never tired of repeating in one form or another in the letters that he wrote, in the addersses that he delivered, and in the books that he composed. One idea which was prominent in his mind and which the degeneracy of the present age forced itself upon him and which if it was possible for him he would with all his might have seen implanted in the breast of every Indian, was the idea of strength. He used often to speak of strength and insisted on every individual Indian in this land to have the feeling that he was not a weakling, that he was not a downtrodden individual. He was anxious that every one, be he a Brahman or a Sudra, be he within the pale of caste or outside it, should realise that he was not merely a creature of God, but that he was God himself, that he had within himself the attributes of the divine. He felt that it was the lack of recognition of this great and sublime truth on the part of every one of us that made us weaklings in these latter degenerate days.

There was another idea which you will find prominently repeated again in one form or another in all his discourses and that idea was the universality of the Hindu religion. Every religion has had its days of sectarianism and of narrowness, of salvation for the elect and glory only to the few. As every religion has begun to find a larger expression of its own inmost truths, every religion has begun to see the universal elements of its own features in order that it may furnish a broader platform on which people of varied faiths may meet. Now in that conception of universality, the Hindu religion, of all the religions of the world, has never had to borrow from

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any other. Its conception has been one of universality, because there was no particular cult, there was no particular form that was necessary for any person to adopt in order that he may realise the Supreme within himself. Hinduism proclaimed as it has been in the Gita, "No matter what God one worships or in what form one comes to Me, all the gods that any person may, according to his lights, worship will be fashioned into the Supreme." This idea Swami Vivekananda has brought into the marketplace and has popularised amongst all classes from the highest to the lowest. He has told us that the great cardinal divisions of Hinduism at the present day are not mutually antagonistic, that one is not superior to the other, but all these forms are complimentary, that each is suited to the particular class of intellect and of character, and each therefore subserves its purpose for the uplifting of the human soul.

It is not necessary for me to go into the other positions that he has taken up and brought before us with that incisive rhetoric and logic which was peculiarly his own. But having considered the way in which he did his work, the question arises whether after his passing away, have we shown ourselves worthy of those teachings, have we on our part indicated a disposition to profit by the lessons that he gave us? I well remember that on his returning from the West he was addresssing large Madras audiences in which he tried to place before them his conception of the work that lay before the young men of this country. I remember his saying in one of the great addresses that he delivered on the "Future before us," how he would regulate Indian Society, so that Indian Society might move on lines calculated to produce the greatest possible benefit to the people of his land. He said that he would start institution by hundreds all over the country, and

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he would have these institutions send forth from within their walls hundreds of men imbued with the best knowledge of the Hindu religion. He would have them go forth to all people without distiction of caste, go among the highest and the lowest and preach the sublime truth of the Hindu religion which he felt the world was waiting to assimilate. He said he would found a temple in Madras which should be a place of training of Sannyasins, not by tens but by hundreds, who would imbibe the highest truths of religions from the teaching given in the institution and would go forth from the temple not merely to give religious instructions where it was needed but also to provide secular instruction amongt all the ranks of society. He said that the highest religion should be brought to the doors of every Indian whatever his station in life. Now, is it not a question for us to ask?" Have we after his passing away felt that it is a serious burden upon the lives of every one of us that he tried to place, in order that we according to the measure of our abilities might carry that burden? Have we satisfied our own consciences and our people that we have securely carried it to the places destined for them? No. The Swami would often exclaim "We want men. Where are the men? Let them come forward by tens and hundreds. There is work of untold magnitude, work in every possible direction. But where are they?" And if it had pleased God that Swami Vivekananda should be with us for a longer time, I am certain that the work which he outlined in his addresses would have been at least carried to a measurable degree, so that others might feel that the burden had been lightened for them. But the will of Providence was otherwise. The Swami has laid the duty upon us. It is our duty to show ourselves worthy of the teaching that we received.

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Swami Vivekananda wanted men for work in a hundred directions, work in the name of God without reference to the fruit, work with a singleness of purpose and with a solemn sense of duty that the work ordained must be done whatever the sacrifice. Taking the vast humanity of India, one half of it is groaning under burdens untold. And what have we done to lighten their burden? Female education stand where it did twenty, thirty, perhaps fifty years ago. The problem of female education has really yet to be solved. Until the Hindu parents, men and women, devote themselves to the education of their girls not as a mere pastime but as a serious business of their lives, that problem will continue to remain unsolved. Then take the great problem of early marriage. Have we done anyting in that direction? It is often regarded as a mere question of health of the girl. It is often regarded as a question of the proper age of conjugal felicity. But the problem is deeper than that. It is a question as to whether the Indian nation is to continue to live as a nation or is to perish. It is within everyone's experience, and the ordinary principles of Biology also teach us, that the offspring of creature before they attain their maturity is necessarily a weakling offspring. If this weak offspring continues to propagate itself in the course of the succeeding generation, what would be the result? You find Indians of great promise, of brilliant intellect and of great power passing away at forty, or fifty without having really done their lives' work. If you compare the Indians with any European nation, you will note the difference, you will mark the average longevity of a European. You will find that for every Indian who lives 15 years of active work capable of fruition there is a European who lives four times that period. Is it wrong for us to say that the prospects of the European

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races are many times greater than the prospects of the Indians? Pass on to the condition of widows, a problem which is likely to be considerably solved if the age of marriage of girls be raised. The life of austerity which widows are required to lead, the penances which they perform were all intended to train them to a life corresponding to the life of a Sannyasin amongst men. It was intended not merely to purify their lives but also to impart to others the benefit of their religious and moral culture. But what do you find now? The condition of widows is one of ignorance. Therefore they are not serviceable in that larger sense to the rest of the womankind. Each and every one of you should take it to your heart.

There is a larger population of the depressed classes in India to whom reference was made, by my friend the lecturer. The depressed classes, according to one of the accounts which I was examining to-day, are estimated at fifty millions. Fifty millions of people are uncared for, are outside the gates of the temples, with no prospect of the higher religion ever permeating their ranks, with little or no education whatever to improve their moral or physical condition. One-sixth of the population of this land! What is the work that we have done amongst them? Have any of you asked yourself, whether that work has been most sought for and most successfully accomplished? I do not know whether any of you have realised the great healing work that is done in Hardwar and Benares. A handful of Sannyasins with earnestness of soul, with thorough self-abnegation, with a determination to do and die are working in those places for the benefit of their countrymen. It is a glorious sight to see. I have seen with my own eyes medicines administered, and bandages made, with tender womanly care and with

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marvellous patience. That kind of work should be done by the people of this part of the country. Swami Vivekananda hoped great things from this Presidency He thought that the Hindu faith was preserved in this part of the country with greater purity than perhaps in other places, owing to foreign invasion and admixture of alien elements which had crept into those parts. I must confess if Swami Vivekananda had been amongst us he would be sadly disappointed; for since he passed away there is not one seen in this part of the country ready to take up that particular work. How many of you condemn the notion of regarding the depresed classes as untouchables? How many of you have solved the problem as to the hand that handles the glass of water, whether it should be the right or left? Away from all this, there remains the fact that these, are not the essence of the Hindu religion.

Pass on from this to the great working classes, namely, the industrial and the artisan classes which languish owing to the import of cheap foreign goods. They are obliged to give up their hereditary occupations. What have we done to enable these classes to arrive at a better adjustment of their condition and derive from this life whatever happiness it is possible for man to have?

As I told you, a handful of Sannyasins are labouring hard and striving with all their might and main against odds too great for them, odds which it is impossible for them to overcome, Is it not time for us to feel that after all these years we must make some endeavour to put our shoulders to the wheel, to take the task upon our shoulders and each realise that he has done something according to his neighbours, to improve the physical comforts of his friends and countrymen and to live spiritually in every sphere of life, so

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that he may lay down his life at the end of the journey full of contentment? Is it not for us to act in that spirit, is it not for us when we go home every day to put ourselves the question, what have we done to-day to mitigate the sufferings of our countrymen, to deserve well of the country that gave us birth? Is it enough for us to feel pride in the thought that this land was great at some distant date and it may one day be great by the conjunction of events that we know not of? If the country was great, we are responsible now for bringing that greatness down to the present level of degeneracy that we all feel. Is it not for us to show that we will not go away from meetings of this description gathered together for the purpose of commemorating Swami Vivekananda's services, without taking a resolve within ourselves that we may have some record of unselfish work for others, when we pass away from this life? There can only be one answer to these questions. God grant that we may receive the spiritual influence sufficient for this purpose.

Mr. G. A. Natesan on behalf of Swami Ramakrishnananda proposed a vote of thanks to the lecturer and the Chairman. In doing so he refered to the keen interest the Chairman had been taking in associations of this kind.

The proceedings of the day terminated with Aratikam and distribution of Prasada.

The Ramakrishna Math, Belur.

The Thithi puja day was celebrated as usual. The Swamiji with his brother sannyasins and others held silent worship and meditation as almost the whole day.

On the following Sunday the 6th Feb. the public celebration took place in a grand and rejoicing style.

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There was a large gathering of people from various places. In the morning Scriptures were read and explained. In the Temple room stood the big picture of Swamiji beautifully decorated, which gave a very pleasing sensation to look at. There was a lecture by a gentleman on Swamiji, his life and Teaching. The feeding of the poor was admirable. About 4000 poor were fed with great attention.

The Vedanta Society of Bangalore issued a large number of invitations to celebrate the forty-eighth anniversary of the birthday of the late Swami Vivekanandaji. The programme occupied the whole day, from 8 a. m. to 8-30 p.m. At 8 a.m. there was a large gathering of Hindus at the C. V. Sabha School, on Cavalry Road, where several *bhajana* parties had assembled; a procession was formed about 10 a.m. and went through the main streets of the Cantonment, the members of the *bhajana* being treated to refreshments by several religious societies on their way through the Station. From 11 a.m. to 6 p.m. about 1,000 poor people were fed in the compound of the Sabha School, the distribution being well-managed and the crowd kept orderly by the students of R. B. Arcot Narainsawmy Mudaliar's Technical School. In the afternoon, there was another large gathering of Indians at R. B. A. N. Mudaliar's High School, who were treated to some music by the professional flutist, Mr. Narrainswamy, who was accompanied by a violinist.

Punctually at 6 p. m. Mr. J. S. Chakravarti, M. A., Comptroller and Financial Secretary to the Government of Mysore, took the Chair and was supported by the following Swamijies on the dais:—Swamis Nirmalananda, Samanda and Vishudhananda of the Ramakrishna

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Mission and swamis Vishuda Bikku and Ananda Bikku of the Budhist Society.

Mr. R. A. Krishnamachar, B.A., an earnest Vedantist and a disciple of the late Swami Vivekananda, delivered an interesting lecture on the Swami's work based on his personal experience.

Mr. K. H. Ramaiyya, B.A., an ardent admirer of Vedantism, next gave an address in Kanarese on the sayings of the Swami.

Mr. G. Varadachar, B.A., B.L., was the next speaker and he enlightened the audience on the "Thoughts of the great Swami."

Mr. Ganapathy Naicker, a learned Tamil Pandit, recited some Tamil verses, specially composed by him for the occasion, in praise of the Swami.

The Chairman then rose and delivered an impressive address.

The proceedings terminated at 8-30 p. m. the Chairman being garlanded before he left.

At the Ramakrishna Home, Bangalore.

The birthday anniversary was celebrated in a befitting manner. On the Tithipuja day more than 150 gentlemen joind in the Sankirtan and partook of Prasada; on the following Sunday, there was a procession with a Sankirtan party going round the city; at noon nearly 2000 poor were served with food; Mr. J. Chakravarti, Comptroller, Government of Mysore, gave an eloquent address to a large audience on "The Work of the Teachers," The proceedings terminated with Aratikam and distribution of Prasada.

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AT THE RAMAKRISHNA ADVAITA ASHRAMA, BENARES.

The Tithipuja day was observed with special Puja, Bhoga, chanting of the Scripture and Homa &c. On the next Sunday there were readings from the scripture, feeding of the poor, and music, etc.

THE VIVEKANANDA SOCIETY, COLOMBO.

The Birthday Anniversary of Srimat Swami Vivekananda was celebrated with much *eclat* on Sunday, the 6th instant. The hall was tastefully decorated with ferns, &c., and presented a very gay appearance. An unusually large number of members and wellwishers gathered together and thronged the hall to pay their homage and honour to the memory of the great Patriot-Sage. Proceedings began shortly after 5-30 p. m. with the singing of Devaram and the chanting of the Vedas. Mudaliyar R. C. Kailasapillai, Vice-President, who presided over the function and conducted the proceedings and to whose unostentatious efforts a large measure of the Society's progress may be attributed, delivered a most impressive address in which he dwelt at length upon the good and great qualities of the Swami, and his message of peace to the world in general and to the sons of India in particular, and laid much stress upon the Swami's spirit of toleration. He appealed to the members to work heart and soul for the dissemination of the ideals and teachings of the great sage with untiring and unselfish efforts. He also read a telegram just then received from the Baticaloa Vivekananda Society. Then followed readings from the Shastras, a selection from the English translation of the Swetaswatara Upanishad and one from the Dravida Maha Bashya, and a recitaion in English, piece selected being a piece of "Advice to mortals." The Sanskrit slokas of Sivagnanabotham from the Rourava Agama, which formed the basis of the tamil Sivagnanabotham of Sri Meikanda

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Devar, were also recited by one of the members. Mr. A. Talaivasingam, Advocate, who was to deliver a lecture on the "Life and teachings" of the Swami not being able to do so owing to a sad bereavement in his family, Mr. R. S. Subramaniam filled his place, and filled it worthily too, and gave the audience a treat as it were, expatiating on how the followers of the Swami should emulate his example and become real workers in the cause of humanity. He quoted from a communication he received from Swami Narayana and impressed upon his hearers of the importance of the virtue of self-reliance ahd exhorted them to continue in the good work. The lecturer occupied about half an hour during which he kept the audience spell bound. He concluded with a call on the members to devote their spare time and energy in bringing the Society to a firm and solid footing, appealed to the audience on the necessity of a home for the Society and said that the necessary funds will be readily forthcoming if the members would only set to work at it. At intervals there was the chanting of the Tamil Vedam to the accompaniment of music which added to enliven the proceedings. By about 8 p.m., the proceedings came to a close, and, with the distribution of pansupari and santanam and the sprinkling of rose-water, the assembly dispersed, after having spent a very pleasant evening.

The Universe and Man

By Swami Ramakrishnananda.

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AT THE RAMAKRISHNA ADVAITA ASHRAMA, BENARES.

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NOTES AND THOUGHTS

Buddha's relics—We have once before drawn attention to the doubt expressed in certain quarters to the relics being those of historic Buddha whatever may be the truth about the matter, we are compelled to make these remarks on the action of the Government of India in handing over the casket or Buddha's relics to Buddhist representatives from Burmah to be enshrined at Mandalay. It is a precious gift to the Buddhists of Burma and will be a constant reminder to them and their religionists of their spiritual kinship with Hindus. Among the places in India sacred to every Buddhist in the world, Peshawar has become one. Mother India has carefully preserved this sacred treasure and yielded it up now, even as she has preserved the Sanatana Dharma. However anxious the Buddhist Kingdoms and Communities of other parts of the world might have been to get the relics for themselves, they would certainly not have opposed the proposal to keep it in a place hallowed by the feet of Lord Buddha. But the Government of India did not support a proposal agreeable to the sentiments of Indians. The special attention and regard shown to Burmese India by this gift is no grievance to the Hindu whose habit of mind is too good in everything. All the same there exists a feeling that in this matter the Government disregarded an expressed desire of the Indian nation to show their reverence to a great historic personality, to the greatest Karmayogin the world has ever seen. Indians can still do one thing ; they can erect a monument at the spot where the relics were found and thus add a physical proof to the historic continuity of their civilisation.

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THE

BRAHMAVADIN

"एकं सद्विप्रा बहुधा वदन्ति"

"That which exists is one: sages call it variously."
Rig-veda. I. 164–46.

VOL. XV.] APRIL, 1910. [No. 4.

"HINDU IDEALS AND THEIR PRESERVATION."

The following lecture on the above subject was delivered by Mr. M. H. Phelps of New York in the Hindu College Hall on the 28th ultimo:—

"Mr. Chairman, Gentlemen, Friends,

It is with much satisfaction that I rise to address a large and representative audience of Hindus such as this; for I feel sure that we shall find common ground—that, in fact, our views and sentiments are in the main the same. I was born as far from here as it is possible to get on this terrestrial globe, but this fact seems only to indicate the truth of the saying, that space does not in fact separate, for in feeling, sentiment and sympathy I believe that I am as much a Hindu as any of you. Indeed, before I have completed this address you may think me more so—too much, in fact.

Well, this fellow-feeling of mine is the result of more than twenty years study of your sacred books and association with such of your spirtually-minded men as I could

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reach. These have conferred upon me, as I will more fully explain later on, all that I chiefly value in my life, and have caused me to rccognize a debt to India which I would gladly make any effort to repay. It is to give expression to, and to indicate to you, this fellow-feeling, that I have adopted your dress while among you.

A nation may best be judged by its ideals. They represent the goal of aspiration for its people, and the limit of their possible achievement. Their actual condition at any time will be measured by the extent to which their ideals find expression in their lives.

The ideals of the Indian people are noble and beautiful--the loftiest in the world. They are spiritual. They are embodied in the religion of your fathers, that soul-inspiring path to God which has no equal among men.

These precious ideals are threatened with destruction by Western influences.

The West is not spiritual. It is material—almost a desert of sensuousness and intellectuality. But in this, its field of activity, the West is strong and proud of its strength; masterful, brilliant. The danger is that it may dazzle you and induce you to adopt its ways.

Let us then consider,—

First, What the Indian ideals are.

Second, What the Western life, by which they are threatened, in fact is.

Third, How the danger which threatens may be averted.

I will mention first your sublime ideal of *Renunciation.* Other peoples have followed the path of *Desire*, of *Attachment.* Your ancestors first learned, and first taught, that to gain God the world must be discarded. Say the Upanishads, "not by wealth, not by offspring, by renunciation alone, immortality is to be gained."

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And let me not be misunderstood. The renunciation which I mean is not running to the jungle, adopting the Sannyasin's robe, or deserting the duties of the world. It consists in this—while performing to the uttermost the duties of life, holding the mind and heart detached; always remembering that the spirit is free and stands apart; seeking no results, but performing action as duty, for its own sake; realizing the great fact that it is not I, but the Lord, who the actor. "He is the constant renouncer (*nitya sannyasi*), who neither likes nor dislikes", says the Blessed Bhagavan.

Such renunciation belongs to India alone.

Secondly, what is your ancestral ideal of success in Life? It is not honor among men, nor wealth, nor enjoyment, but Progress towards God. That life is held to have succeeded which carries a man nearer to that supreme goal than the last; that life has failed which leaves him further from it.

No other people in the world of whom we know has measured success in life by this kind of progress.

Then, thirdly, your ideal of supreme success, supreme happiness, supreme achievement, what is it:—gratification of the sense, or the intellect? Great wealth, honor, or distinction? Far from it; it is Union with the Supreme.

Then the Indian ideal of action. Your sages declare it to be action which is in accordance with *Dharma*; that is, action which is appropriate to the character and acceptable to God. It is action squared to the rule of conduct declared by holy men.

In the conduct of life, among your ideals are,

Simplicity; reducing your wants to a mininum and adjusting them so far possible to *what each man can do for himself*, in order that there may be more time for worshipping the Lord.

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Neighbourly Love. Your neighbour is also to be worshipped. Relations among men should be so adjusted and maintained that love may grow in the heart. The purpose of life is the development of love. Hence the Hindu conception of *Law*, as a set of rules for the conduct of life which will best develop love in the heart; and the Hindu conception of *Justice*, as doing unto others as you would that they should do unto you—a norm of action ingrained in your civilization ages before it was declared by Christ.

And *Peace*: where but in India shall we find the ideal of *Peace? Shanti, Shanti, Shanti,* Peace, Peace, Peace, is a refrain which echoes alike from the temple, the palace and the cottage, for you well know that in peace and quiet only can the path to God be found.

Another of your ancestral ideals in the conduct of life is *divorce from sensuousness.* Your sages knew that gratification of the senses must be restrained—that sense, gratificatian chokes love for God, love for the neighbour, kills the spirit. The West does not know this, or has forgotten it.

A distinguished English barrister, Sergeant Ballantyne, was brought to India to defend a Maharajah accused of murder. He travelled all over India, and afterwards was heard to remark that none of the languages of India contained a word for "comfort," nor had he found the article. Your people know that too much attention to the comforts of the body leads one away from the Lord.

Giving, generosity, unselfishness, is another of your ideals. Your sacred books say that others must be realized; that there is no other road to salvation. By the suppression of one's self, love must be nurtured. One of your wise men has said "The practice of giving suppresses the

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proclivity of the mind and hand to receive, and is the directest road to renunciation.

"There are two tendencies in living—that in which giving is habitual, and its opposite. The consciousness becomes trained in one direction or the other. The habit of giving may be practised until receiving is a desecration."

And it is well to note that according to your sacred books, giving does not result in worldly loss. The bounties of the Devas come to those who give. Rain does not fall because men's hearts become dry. Whole communities are wiped out because they have no moisture of love in the heart. It has been said:—

"Whenever you see men congregated and prosperous, be sure that if you examine, you will find some among them who are, true lovers of the Lord and of men. A city may be preserved because of a few generous people. A country having such men is *punya bhumi*."

Gentlemen, the contemplation of such ideals as these ennobles the soul. They breathe inspiration. They stimulate aspiration. They are like heaven-wafted mountain air—pure, invigorating, stimulating.

These ideals and others like them are claimed by all India. Nowhere else in the world will such ideals be found. They are the soul of your literature and religion. They are your most precious and splendid possession; your noblest heritage, embodied in the lives of your ancestors.

Let Western influences mould the minds of your children, and these ideals will disappear. In what are but a few years in the life of a nation, they will be forgotten.

And what will take their place? What can take their place, but the aims, the modes of life, of the West? I do not say ideals, for they are not ideals—they are not worthy to be so named.

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We must now turn to that picture. Yet, being a Westerner, why should I tell you things that do not reflect credit upon the West? I do so because these are things which you have a right to know; and because there is a higher loyalty than loyalty to country, or to locality. There is loyalty to truth, to God and to our brother man.

You have the right to know two things—first, what is the true nature of that social structure which demands your allegiance and which threatens to supplant your own?

Second, what has this much-vaunted Christian Church, which invites you so urgently to her fold, accomplished in her own land?

As to the first of the Indian ideals which we have considered *Renunciation* or *non-Attachment*, no such thing is known in the West. It was taught by Christ, but has been completely forgotten. The worker in the West looks first and always to the *results* to be accomplished. By them all action is measured and valued. The actor does not stand separate from the action, nor has he any thought of the freedom and independence of the spirit. He is wrapped up in the action and the anticipated results. It is the sort of action which leads to endless rebirth.

Success in life in the West is esteemed to be the achievement of wealth, honor, social position, distinction; the *Highest Happiness* is found in gratification of the senses, the tastes and the intellect, in palaces, yachts, motorcars, flying machines; in art, literature and sport, one much sought form of which is the killing of animals and birds. Progress towards God, Spiritual Growth, Union with the Supreme, have no place here.

Instead of action according to *Dharma* each man in the West aims to act *according to his desire.* Personal

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will is pushed to the uttermost. The check is not God's will, but *not getting found out.* It is discovery that is the crime.

Instead of *simplicity*, we find in the West an ever-increasing *complexity.* Year by year the burden of *things* increases. More and more numerous become the number of these considered necessary to living. The burden of possessions has become well-nigh insupportable: life is crushed out. Of course little time is left for worship, or for the consideration of spiritual things.

I fear that you have already suffered seriously in this respect from the influence of the West. The apparel of the people I meet is largely European—and so, as to the furniture of your houses. Your horses and carriages are for the most part imported. Even this hall, in this Hindu seat of learning has European furniture. I think this is all a most lamentable mistake. Your ancestral appointments were more fitting, in every way better. How much more attractive and harmonious to the surroundings were the mats spread on the ground in the school houses in which I have been speaking, than these benches and chairs! Why should you change, even were the change to your advantage, instead of to your detriment, as it is? The dignity of your race should be upheld. European influence is but a thing of yesterday in the life of India, and will soon be a dream of the past.

But the important practical fact is that the cost of living is increasing. I am told that it is fourfold what it would be, had the simple habits of your ancestors been maintained. It follows that the time you can give to the real things of life is in like measure abridged.

Yet notwithstanding the increased cost of your living your ancestors led a more rational life, and I think you will admit that they were happier, than you. They

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certainly had a greater control over their time and therefore of their lives; they were more free.

This should give you pause. It is a most serious reflection. Complexity is the great burden of Western life. I strongly counsel you to avoid it.

For *Neighbourly Love* as a rule of life, the West has substituted *Competition*—keen, cruel, destructive. That means, not taking a fair return for your labour or your goods—not being satisfied with a fair profit, but *getting all you can*, whether your neighbour lives or starves. Competition is that treatment of others which will aggrandize you most, at their expense. It destroys love. It is worse than war. It results in horrible poverty.

It is said that one third of the population of England are wretchedly poor, in a state of actual suffering from poverty. I was in London last October. The nights were cold and wet, and 1500 to 2000 homeless people spent each night on the street called the Thames Embankment, shelterless and numb with cold. It was simply heart-rending.

In the provinces of England the condition is said to be still worse. Great numbers of people are huddled into factories, where they lead mechanical, dreary, unhealthy lives. The operations in many of these factories, permit the escape into the atmosphere of chemical fumes poisonous to life, by which all vegetation is destroyed for miles about. But people continue to live there, though they become prematurely old, toothless and bald. Last June, when the Imperial Press Conference was held in London, the assembled Editors were taken on a tour all through the United Kingdom; and one of them wrote to his paper in Canada, that the most impressive fact encountered on the whole journey was the lines and masses of gaunt, hollow, *hopeless* faces which lined the streets of the

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manufacturing towns—the haunting hopelessness of those faces he should never forget.

Peace is not sought by the West, but avoided. There, Excitement, Novelty, is the soul of life. It is sought in politics, in sports and games, in balls and entertainments, in theatres, operas and music halls, in sensational journalism, in horse races, in fast travel, by train, motorcar and flying machine. Since the time of St. Paul and the Athenians of old, the men of the West have ever been alert to "see or hear some new thing."

Instead of your ideal of non-sensuousness, the West eagerly seeks sense-gratification, in feasting, wine and strong drink, women, fast horses, fast means of travel, and all the innumerable comforts and luxuries of Western life. It has been aptly said that in the West "civilization" and "comfort" mean the same thing.

Even its Priests, its Ministers, its spiritual men, live luxuriously. Many a clergyman spends upon himself and his family a sum equivalent to 15,000, 20,000, 30,000, rupees each year, paid to him for his services as minister of the Gospel. Nothing can better indicate to you than this how far asunder are the Eastern and Western conceptions of spirituality.

From this blindness to the dangers of sensuousness has arisen the curse of drunkeness, which, having come to Ceylon and India in the train of Western civilization, is now blighting and destroying your people.

I rejoice that I can ascribe generosity to the West. That virtue it has and it means much. Splendid sums are given to education; there are magnificent public charities.

Industrial Development is much heard of as an aim of Western life. It is a function of properly ordered industry to minister to the growth of spirituality—to train

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and sharpen the mind so that it may at length become a proper instrument for the unveiling of the spirit. But this, the real purpose of industry, has never been learned in the West, and Industrial Development has taken a direction which wholly ignores and suppresses this true function of work. Men are cooped up in factories—thousands in a single building. They are made into machines. A man may spend his life in fashioning the points of pins. Their souls are stiffled, their minds dwarfed. And all this soul-destruction is for what? To multiply objects of sense enjoyment.

Finally, the great Shibboleth of the West is *progress*. Progress towards what? No one knows. It is concerned with the multiplication of forms of matter—the subdivision and re-fashioning of *Prakriti*, of which the changes are endless. There is Scientific Progress, Political Progress, Social Progress. But as to Progress towards God, it is not so much as heard of. Here too, as in all else which characterizes the West, the ultimate objects of effort is the comfort and convenience of the body and the diversion of the mind.

So the chief features of Western life—those which characterize it, may be summed up as—

Pursuit of excitement, sensationalism.

Pursuit of wealth, social position and distinction in the state,

Pursuit of gratification of the senses.

Pursuit of those pleasures which minister to the more refined tastes and the intellect, in the fields of literature, scholarship and the arts.

And in these pursuits the "rule of the game" is competition—self-aggrandisement, withou attention to the sufferings caused thereby to one's neighbour.

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So it is, in its broad aspects, a civilization without a God, without a religion.

I do not mean to say that one will not find in the West good men—spiritual men. There are many of them—some in the Churches. There are many groups and associations of men and women intent on spiritual growth. There are lovable traits of character and life which, did time permit, I would gladly picture to you. For instance, there is the American university life, which for quiet dignity and artistic charm, is almost ideal. But these exceptions only emphasize the main proposition which I have advanced. The social, civic, public life—the life of the masses of men—goes on just as it would go on if men had actual knowledge that there was no God. Probably at least three-fourths of the men of America—I speak of America because I know it best—I think other parts of the West are much like it in this respect—go through the business and pleasures of the day, from the time they rise in the morning until they retire at night, without a single thought of God or spiritual things. The Churches have become for the most part mere social clubs, where men go to meet their friends and acquaintances. "Religion" is put on and discarded with Sunday clothes.

It is true that Christianity teaches better things than these; but it is powerless to guide or control men. Why is that? I ask you to attend carefully to my answer to this question, for I think it lies at the foundation of all the differences between the East and West, and is most important to be clearly grasped and always kept in mind. It is because Christianity is practically, at present, a dead, or dormant, religion. By that I mean this. Christianity was founded 2000 years ago by wise and spiritual men—men precisely like the *jivan-muktas* or sages now, and always in the past, to be found in India. Jesus and Paul

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and John, being men of true spiritual discernment, taught the highest truth. Their words were recorded, and constitute the new Testament of the Christians. But those wise teachers have not had a line of successors. It is hundreds and hundreds of years since there was in the Christian Church a teacher who had direct knowledge of God and spiritual things. Thus *the Church has forgotten the meaning of its Bible,* and has no living witnesses to interpret it. So men have been forced since ancient times to depend upon the *mind* for discovering the meaning of the words of Jesus—a task which the mind without spiritual illumination is inadequate to fulfill. It is the nature of the mind to diverge and multiply. Thus many interpretations of the Christian scriptures have arisen. More than 200 different sects have a following in the West, each advancing its own view of the meaning of the Bible. And these interpretations are not only various, but, being divorced from truth, are illogical and lacking in persuasive force. They make no appeal to the reason of man; and hence the common demand of Christian preachers that their doctrines be accepted not on grounds of reason and judgment, but of "faith."

The consequence is that few thinking or educated men are believers. Their confidence is made difficult by this divergence of interpretation, and they are repelled by the repugnance to reason of many of the doctrines advanced.

Therefore it is that religion has no hold on the people of the west.

It is otherwise among you. In India have always been found, as there are to-day, many men of spiritual knowledge, *jivan-muktas*, knowers of God. These Living Witnesses have instructed your ancestors, as they today instruct those of you who seek them, in the true meanings

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of religion and the sacred books. Therefore, in India, religion is alive, is respected by men, and moulds their lives.

The facts that I have been telling you are very vivid to me, because they have formed a part of my personal experience. Until I was more than thirty years of age religion had no meaning for me. I never was a Christian, although raised and educated amid the most orthodox Christian surrounndings. I never could believe the things the Churches asked me to believe, and I should no doubt have been a godless man today, but that in my 32nd year Hindu thought and religion was opened to me. I found here an exposition of the relations of God, the universe and man, which appealed to my reason. The more I studied this exposition the more satisfactory I found it. From that time I have never ceased to study your sacred books and seek your spiritual teachers, and to them I owe all of real value that life has brought me. You now see why I am so earnest in telling you these things, though some of them do not redound to the credit of the land of my birth. Religion—the preservation on the earth of lofty and spiritual ideals—is dearer to me than a thousand Americas.

Look, then, on this picture and on that. On the one side these noble and spiritual ideals; dearer than wealth —dearer than life itself; leading directly and luminously to the foot-stool of the Almighty.

On the other side a waste of arid materialism.

Shall these ideals be submerged by this avalanche of sensuousness and intellectuality?

This Christian Church which is pressing you so hard —luring you with offers of almost free education for your children—ask it what it has accomplished in its own land? Ask it to explain the empty Churches, the dearth of spirituality, the carnival of sensuousness, prevalent in the

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West. Would it plunge India and Ceylon into this gulf?

No, Gentlemen; Westerners are not the men to consult about religion. They are excellent authorities on stocks and bond and railways and motor-cars and flying machines. But don't ask them about religion, or take their advice. On that subject they are ignorant.

I am told that great changes have occured in Jaffna of recent years: that fifty years ago there were here probably a thousand pundits—men learned in your sacred books,—while now the number can almost be counted on the fingers; that at that time there were Hindu schools for primary and higher education in every village, while now there are hardly a hundred in the entire district. I am told that your boys often leave school taught to read, write and speak well the English language, but not Tamil; that many of your educated men do not know Tamil as a literary language; that leading men among you can be eloquent in English but not in Tamil. I am told that the ancient simplicity of your life is departing,—in a word, that you are becoming denationalised. I have talked with some of the greatest living Indians upon this subject, and Ihave found that they regard the situation with alarm.

"The coming of Western nations into our country." I am told by one of these, "is changing India. They bring with them their selfish mercantile principles, their worship of manners and wealth, and, as a consequence, the religious simplicity and the beautiful devoton to God and neighbour that prevailed among us are in danger. It is the wedge of selfishness and sensuousness that, entering in our minds, will destroy us if we do not take care."

In this Kali Yuga it is easy to descend,—the tendency is everywhere downwards. Your books say that in this age spirituality may be extinguished, even in India; that the Vedas themselves may disappear.

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And you have much to contend with. The Missionaries have been very subtle—very adroit. Finding it impossible to convert you, they attack your society through your children; and if you continue to give them your children for education, they will certainly succeed. Humanly speaking, there is no hope for you.

It is a matter of easy demonstration. They are now educating at least three-fourths of the children of this district. Is it not certain that these children, though they may for the most part remain nominal Hindus, will become acquiescent in the Christian Church—more ready even than you to send their children to Mission schools? and can anything be more probable than that their children and grand-children will become, first nominal and then genuine members of the Christian community?

I think beyond question that unless you arouse yourselves, Hindu civilization and religion in Jaffna are doomed. I doubt whether India is at present seriously threatened; but your numbers and resources are too small to stand against these onslaughts without the greatest vigilance.

I have appealed to you as citizens, as members of society—to preserve your institutions. I shall now appeal to you as parents, to preserve your children.

By permitting the Missionaries to educate your children, you are not only allowing them to remain in ignorance of your institutions and your religion; you are acquiescing in the injection into their minds of disrespect and prejudice against these. Let me give you a conspicuous instance of how this occurs.

Western Scholars have evolved a theory which traces the origin of Indian civilization, and of the Aryan race, to Central Asia. Everybody acquiesces in this theory, and

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therefore everybody believes it. Probably it is taught in this very institution. Let us consider it a moment.

One would expect that when the history of a people was in question, the traditions and literature of that people would be the first sources of information on the subject sought. But though you have the oldest civilization and literature in the world, and records which purport to recite your history for many hundreds of thousands of years, the Orientalists do not pay you this compliment. Your Books do not anywhere mention or suggest any other dwelling place for Indians than India. Their evidence is unanimously and distinctly to the contrary. For instantce, Rama flourished in India and conquered Ceylon in Tretha Yuga, not far from a million years ago. But the orientalists do not vouchsafe your books or your traditions the slightest consideration. They proceed to construct a theory of their own, which they introduce by remarks of this kind—I quote from one of their principal books, Muir's Sanskrit Texts.

"I must begin", says this scholar, "with a candid admission that, so far as I know, none of the Sanskrit books, not even the most ancient, contains any distinct reference to the foreign origin of the Indians".

The theory is, as I have said, that the Aryans came to India from Central Asia. At first 1000 years or so B. C. was considered early enough for this migration. Now, I believe, they have gotten the date back 5,000 or 6,000 years earlier than that.

On what do they base this theory? I will give you samples of their principal arguments, and beg you to note well their character.

There are many names in the Rig Veda, some of which are thought to denote Indian rivers. Now, they say, the Ganges is mentioned in the Rig Veda but once, and

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towards the end. But the Indus, or Sindhu, is mentioned early and often. This shows that your ancestors during most of the time of the composition of the Rig Veda hymns, were dwelling near the Indus, that is, in the Punjab and Afghanistan, and did not reach the Ganges until the later hymns were composed.

Very good; but when we look into the meaning of "Sindhu", what do we find?

First, that it is a name of Chandra, the presiding Devata of the moon.

Second, that is a name for the ocean.

Third, that it is used to denote any great confluence of waters, and finally (Sankaracharya, in the Bashya Hridaya), that it is another name for the Ganges itself.

Having adopted the theory, the Orientalists proceed to build it up by interpreting everything to support it. For instance, the Rig Veda mentions the "Sarayu." There is a river of that name in Oudh, falling into the Ganges below Benares. This river is too far South to fit their theory. So they say—I quote one of their leadingmen, Lassen—"Perhaps it is an affluent of the Sarasvati (a river of the Punjab); in any case, *it is to be distinguished from the well-known affluent of the Ganges.*

Well this, Mr. Chairman, is calculated to make a lawyer smile. We know how cases are built up. But perhaps I should not disclose the secrets of the profession.

Then as to writing, Their theory requires them to make you illiterate in ancient times, for otherwise how can the silence of your literature on this important subject be explained! Your books must be more recent than these events, if the theory is to stand. "An illiterate people", says A. W. von Schegel, "ignorant of writing, which has adopted a stationary home after long and

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arduous migration, might, after a few centuries, easily lose all recollection of its change of habitation".

So they say that, inasmuch as they can find no proof to the contrary, your ancestors could not write more than 2300 or 2400 years ago. But they cannot deny that you were a great people, with abundant commerce. Megasthenes shows that ; even Solomon got merchandise from India. How was your business conducted without writing? Because no records are found, is a very slender basis on which to deny the knowledge of writing to a great, civilized and commercial people.

I cannot continue this subject for want of time, but the examples I have given are sufficient to illustrate the flimsiness of the arguments of the Orientalists. These theories are the merest and most random speculations, and impudent speculations at that. But the point with which we are now concerned, is the utter disregard and disrespect with which they treat your traditions and the effect which such treatment, endorsed by their teachers, necessarily has upon the minds of your children.

Then as to the study of History. In the Mission Schools your children learn next to nothing of the history of Ceylon and India, and that notwithstanding that in the Mahavamsa you have one of the oldest and most authentic histories in the world. They learn nothing of your great men—of the heroes and moral exemplars of your past. They learn of Rome, Europe, England—of Caesar, Napoleon, Nelson, Wellington, Cromwell. How are they benefited by this ? They learn how on repeated occasions a handful of valiant Englishmen put to flight vast numbers of the "natives" of your country. Are they likely to gain respect for their ancestors from such tales ?

So all through Literature and Science. These seemingly " exact" sciences, these instruments and methods

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of "precision" seem so unassailable, so unquestionable, that your children are paralyzed. They have not a word to say in defence of their ancestral traditions. They are out of court at once.

But if they had studied your books *first* their hearts would have been won by their beauty ; and they would have suspected the wisdom of spending *all* one's life and energy in measuring and classifying *prakriti*, the ever-changing ; the absurdity, for instance, of building up a science of the nervous system and calling it Psychology.

If you say—our children must have Westem learning in order that they may hāve the increased earning capacity which it confers—, I reply—It is not Western learning, but the *influences under which it is imparted*, that are dangerous. If you teach your children *yourselves*, you may teach them what you will.

To the child educated under foreign, *i. e.* Missionary, influences, the whole of the Hindu religion becomes unreal and shadowy. Though he may maintain his nominal allegiance to it, its compelling force is gone; his religion is practically lost. No misfortune in life can be so great as that. For the sanction of the lost religion is replaced by no other effective sanction. An adopted religion can never mould the charcter as the religion of one's fathers. In most cases *moral death*, more to be deplored than physical death, results. The life is wrecked—the purpose of life is wrecked—the purpose of life is wholly missed. But I need not dwell upon this unpleasant subject. You know well the hypocrisy of life which generally follows upon so-called "conversions" among you: you know the shockingly common moral degradation of "native" converts to Christianity. I know it from my own experience, years ago, in this island, and all men of experience, in the East who are free from self-interest, testify to it.

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I have known many young Indians in just this position. Their lives were spiritually wrecked; whereas they only needed a fair start, a preliminary grounding in their ancestral learning, to have carried them safely past this danger.

The injury to your girls is a still greater misfortune. They will goveth your families, they will train your grandchildren.

If you fully grasped the deadly character of the probable result, I think you would prefer for your child the funeral pyre to the Mission school.

Yet I wish by no means to be understood as speaking against the character of the Missionaries. I think that most of them are sincere and kindly men, who wish you well. But as a class they are very ignorant on the subject of religion. They have not studied Hinduism. They do not know its grandeur. They do not know that religions are all one in origin—all equally paths to God. They do not know that the religions of Jesus, as he propounded it, is the same as that of the Aryan Rishis. They do not realize the terrible responsibility of unsettling the religious convictions of a human soul. If they did they would flee from it as from a conflagration.

Much of the money also which is given in America to support these mission schools, is given from the best of motives. The givers really believe that they are doing you great good, and make genuine sacrifices in parting with their money. But it is not all given in this spirit. Great sums are given for this purpose by wealthy men whose object is to gain a reputation for generosity. And much of it is given from a still unworthier motive—because such gifts are thought to bring commercial returns. Many of you have heard of John D. Rockefaller, the Standard Oil magnate, the wealthiest man in

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the world. He gives vast sums to foreign Missions. Several years ago I read in a New York daily paper an interview with his secretary, Mr. Gates, in which that gentleman said that Mr. Rockefellor's donations to foreign Missions are found to be an excellent investment, in that they lead to the increase of business transactions with the peoples among whom the missions are located.

Do not overlook the kindly motives which have prompted many Missionaries and supporters of Missions. But do not let your gratitude obscure your duty to God and to your children—your duty to transmit to them the spiritual heritage which you have received from your ancestors, and which they may rightfully claim from you.

Since I prepared this address, some school statistics have been furnished me. The Christian population of the district is less than one-tenth of the whole—more than ninetenths are Hindu; but out of a total of 400 schools, 300 are Mission Schools. Having legitimately but one-tenth of the children, the Mission Schools are educating *three-fourths* of the children of the district.

Still further, but about half the hundred Hindu schools are aided by Government, while almost all of the other schools are aided schools. Therefore of the public money, chiefly collected from taxes on Hindu property, spent for education in this district, only *one-eights* goes to give Hindu education to Hindu children, while *seven-eighths* are devoted, for the most part, not to giving your children a beneficial education, but to leading them by a short road to moral and spiritual ruin.

A very coservative estimate puts the number of pupils at 50 for each schools. There are then at least 20,000 children in the schools of the district, and doubtless many more.

Assuming that there are as many as 2000 Christian

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children, the Mission Schools are educating at least 13,000 Hindu children in the District. For higher education there are in this district six girl's boarding schools, all Missionary, and six boy's colleges, of which but two are Hindu.

Is not this most an alarming situation? Can you regard it with any sort of equanimity ? It clearly calls for the most energetic and unmeasured efforts on your part. Be assured that in their contest for your children the Missionaries will never relax their exertions. Their livelihood, the very existence of their establishments, depends upon holding your children. 13000 Hindu children in the Mission Schools of Jaffna—what an appeal can be made in America for money on that statement! It is worth to them many lacs of rupees every year. So they will fight you hard. If they see that you are in earnest about building up your schools, they will probably offer you *absolutely free* education. But their education would cost you dear, even did they pay you untold sums to accept it. This is a matter far above all money values.

Can you disentangle yourselves from these toils ? Certainly you can, if you put forth sufficient effort. Lose no time in rescuing your children from the Mission schools. *Educate them yourselves.* Are your present schools insufficient ? Create new schools. Resolve that whatever is necessary *shall be done.* If necessary to accomplish it, impoverish yourselves. What is money in comparison ? If you lack money, *simplify your lives.* Discard expensive European habits. Return to the simple ways of your fathers.

As an example of the crying needs of education among you, look at this College, in the hall of which we are to-night. It is really the only dependence of your boys for higher education ; and yet how precarious is its

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condition. Without a general fund, if for any cause the Goverment grant were delayed or withheld, it would be in great difficulties. It has no library. A College without a library! No chemical or physical laboratory, no play ground. And because of this lack of equipment the Madras University will not affiliate it.

If there is still time, I wish to close by reading a passage written by that grate Indian, the Swami Vivekananda. As your Chairman has said, I knew him. I first saw him at the Chicago Parliament of Religions in 1893. I shall never forget his handsome and brilliant face and his fine form, most impressively set out by his orange robe and turban. When he first spoke, before many thousands of people in the great auditorium, he took that vast audience by storm.

I saw him frequently in New York between 1893 and 1896. For a while he was a guest at my house.

The education of his people was very near his heart. We had many talks about it.

The passage I am about to read is in a manner a part of his legacy to India. It is from a manuscript found among his papers. He had commenced a book, "India's Message to the World", of the preface of which these words form a part. I read them because of the splendid ideal of India which they embody—that they may sink into your hearts, and remain their long after what I have said is forgotten.

"What a land is India! Whosoever stands on this sacred land, alien or a child of the soil, feels, unless his soul is degraded to the level of brute animals, himself surrounded by the living thoughts of earth's best and purest sons, working to raise the animal to the Divine, through centuries whose beginning history fails to trace. The very air is full of the pulsations of spirituality. This

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land is sacred to philosophy, to ethics and spirituality, to all that tends to give respite to man in his incessant struggle for the preservation of the animal, to training all that makes man throw off the garment of brutality and stand revealed as the Spirit immortal, the birthless, the deathless, the ever-blessed,—the land where the cup of pleasure was full and fuller has been the cup of misery till here first of all man found out that it was all vanity; till here first of all he broke through the fetters of delusion, in the prime of youth, in the lap of luxury, in the height of glory and plentitude of power,. Here in this ocean of humanity, amidst the sharp interaction of strong currents of pleasure and plain, of strength and weakness, of wealth and poverty, of joy and sorrow, of smile and tear, of life and death, in the melting rhythm of sternal peace and calmness, arose the throne of renunciation. Here in this land, the great problems of life and death, of the thirst for life and the vain mad struggles to preserve it only resulting in accumulation of woes, were first, grappled with and solved—solved as never they were before and never will be hereafter, for here, here alone, was discovered that even life itself is an evil, the shadow only of the real. This is the land where alone religion has been practical and real and where alone men and women have plunged boldly in to realize the goal, just as in other lands they rush madly on to realize the pleasures of life by robbing heir weaker brethren. Here and here alone the human heart expanded till it included not only man but birds, beasts and plants; from the highest gods to grains of sand, the highest and the lowest all find a place in the heart of man, grown great, infinite. And here alone the human soul studied the universe as one unbroken unity whose every pulse was his own pulse.

We hear much about the degradation of India. There

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was a time when I also believed in it. But to-day, standing on the vantage-ground of experience, with eyes cleared of obstructive predispositions, and, above all, the highly colored pictures of the countries beyond the seas toned down to their proper shade and light by actual contact, I confess in all humility that I was wrong. Thou blessed land of the Aryas, thou wert never degraded. Sceptres have been broken and thrown away, the ball of power has rolled from hand to hand, but in India courts and kings always touched only a few, and the vast mass of the people have been left to pursue its own inevitable course, the current of national life flowing at times slower and half conscious, at others stronger and awakened. I stand in awe before the unbroken procession of scores of shining centuries, with here and there a dim link in the chain but flaring up with added brilliance in the next. There she is, walking with her own majestic steps, my motherland, to fulfil her glorious destiny, which no power on earth or heaven can check—the regeneration of man the brute into man the God.

Aye, a glorious destiny, my brethren, for as old as the days of the Upanishads we have thrown the challenge unto the world "Not by wealth, not by progeny, but by renunciation alone immortality is reached." Race after race has taken the challenge up and tried to their uttermost to solve the world riddle on the plane of desires. They have all failed in the past,—the elder have gone down under the weight of wickedness and misery which lust for power and gold brings in its train, and the younger are totering to their fall. The question has yet to be decided by them whether peace will survive or war, whether patience will survive or non-forbearance, whether goodness will survive or wickedness, whether muscle will survive or brain, whether worldliness will survive or spiri-

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tuality. We have solved our problem ages ago, and held on to the solution through good fortune or evil, and man to hold on to it till the end of time. Our solution is unworldliness—renunciation.

This is the theme of Indian life-work, the burden of her eternal songs, the backbone of her existence, the foundation of her being, the *raison d' etre* of her very existence—*the spiritualization of human race.*"

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MORAL EDUCATION.

I

There is a cry on every side for the moral education of children in India. Governors speak about it, bishops bemoan the absence of morality and religion in Indian educational schemes; educational officers say that something in that line has to be done but do not know exactly what to do; and Indians come forward and speak in support of the officials who have delivered themselves of such sentiments; and the Government of India feels compelled to attempt a solution and publishes a resolution on the subject pointing out the supreme importance of moral instruction, and throwing out a few suggestions, or appoints a committee to consider the question and submit recommendations. It may even be that a native state like Mysore makes a bold experiment and rules that half an hour a day should be spent by the boys in moral instruction classes i.e. in the reading of a text book like the one issued by the Theosophical society. There is certainly a good deal of well-meant educational activity. But it is open to doubt if those responsible for instruction in schools really understand what the problem is.

Moral Education is proposed as a remedy to counteract certain tendencies noticed in the school going population, which it is feared will end in the destruction not only of domestic and social authority but of the authority of government. The condition of India at the present day would seem to support this view. That tendencies of this nature exist is an admitted fact. The question now is what do they indicate, do they indicate a diseased condition and what is the diagnosis. Then we

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can search for the causes and consider what remedies to apply.

In a country where religion is the supreme factor in the life of the people, where politics and administration have for centuries been looked upon as auxiliary to the highest aims of religion—the making of manhood, the development of high character,—the English, chief among the European nations, inaugurated a new era of secularism. For more than fifty years secularism and the government of the country by a chartered trading company were the chief features in the affairs of the Indian people. Secular morality was then the dominant note even of English life and hence of English educational methods. The close of this period of secularistic thought in Indian affairs and the beginning of the next period were marked by some important events. The introduction of railways and electric telegraphs, the application of science to industrial arts and the rise of the masses into political power which changed the conditions of life throughout the world, exercised tremendous influence on the stable east. The combined result of all these forces has been the awakening of a self-consciousness in the working man as well as in nations. This has happened in Europe, India and in other Asiatic countries.

One noteworthy feature of the recent history of the civilized nations both in the East and West is the increasing importance of Education. The need for the education of classes has for long been admitted and the state has in every case provided for it. But when it came to the extension of the principle to the masses, the problem took quite a different aspect. Education came to be considered a necessity not so much on account of the spiritual value it possesses but on account of higher value in the labour market of the educated man. The educated labourer

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realising his own important place in the making of national wealth demands better returns and larger rights. A system of education based upon a low commercialised view of knowledge, and upon an erroneous theory of human labour operating upon peoples whose self-consciousness has been roused, has brought into existence, wherever these forces are at play, a school of thought which believes in force and violence, which looks upon anarchism and destructive revolutionary methods with more or less approval. This perverted view of educational policy is the root cause of unrest and disquietude. It won't do to administer the nostrums of moral education and industrial education whenever the condition is acute, to follow the symptomatic method of treatment in educational matters. The whole educational policy must be revised and based on a saner view of human nature. Theories of Progress and order must be better and more truly correlated to the essential spirituality of man. Man possesses a mind; he is a spirit dwelling in a body and not merely a living machine to be worked for the purposes of the capitalist's or the employer's gain.

This is the Indian view and the true view of man's place in society. The Western view makes man an aggregate of organs and functions. It deprives man of his innate spirituality. They believe that his higher nature is determined by training and education and other external conditions. Starting from such a view the Western nations naturally think that it is only education that can endow a man with moral or spiritual qualities, that the qualities which we wish a man to exhibit have to be taught to him in his school days. The Indian on the contrary holds that man is by nature spiritual, pure and perfect and that the function of education is to help in removing the shrouds which cover up and hide from him his real nature. It is

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interesting to trace the consequences of these two opposite views. The Hindu, once he comes to know his true nature, works only to realise and manifest his innate perfection. The satisfaction of his material wants and sense gratification occupy only a very minor place in his life. If he gets his barest wants satisfied he does not care to think much over the problems of this material world. Himself in search of leisure from labour, mental peace and equanimity he never supports conflict, discord or disorder of any sort, in the external world. The nations of the West, on the contrary, judge life by the standard of external possessions. The European cannot bring himself to work for eight or ten hours a day, year in, year out, unless he is assured of command over those external possessions which alone can procure for him status, position and rank in Society. A life of such strenuous activity for obtaining the world's goods produces a violent reaction when the conditions of this competitive commercial age are adverse to him. From such a position it is not difficult to pass to a philosopy of revolution in which force and violence are admitted as fair methods to set right the unequal distribution of wealth and property. The problem which statesmen in Europe and America have set before themselves to solve is how to reform education so as to prevent the birth of violence, anarchism and all warring elements in Society. In India and in other Asiatic countries the problem has taken a peculiar form. The civilization of the West has been superimposed on peoples who have attained a high degree of moral and social order with which the new civilization is not quite in tune. Even in Europe statesmen have as yet come to no satisfactory conclusion in educational matters. They would seem to think that industrial and technical education would teach the people how to get their living and earn their wages and how to keep themselves above

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want, and that moral education will teach them qualities of thrift, temperance and purity, and how to live peacefully with one's neighbours and rulers. If these be done they hope that there will begin a reign of contentment and happiness, a reign of law and order. This is still a hope in the West It is often forgotten that in India this discordant superimposed civilization has brought with it, its own train of social evils. For these imported social evils the remedies proposed are also of European origin. The proper method is to leave the whole matter in the hands of the Indians themselves.

To lead a crusade against cigarette smoking and such like evils, which are weedy growths incidental to a loosening of bonds consequent on the presence of conflicting ideals and civilizations, seems a queer way of imparting moral ideas or correcting bad conduct among school-boys. Europeans are responsible for the impression that higher civilisation means increasing our wants and our comforts. So deep rooted is this idea that a young man who does not smoke or drink or take coffee or tea is often considered as a boor, a man without refinement. Simplicity of life is not esteemed a virtue. The man who adopts costly European habits in dress, food and manners is considered entitled to and is paid a better salary both by the private employer and by public officials who have patronage in their hands. This sort of indirect encouragement to costly and often evil habits weakens character. There is again the influence of European and Europeanised Indian teachers. Young boys are told that their parents, their ancestors belonged to a low stage of moral and mental development. The child is taught unassimilable things which are against his traditional ideas; and this is done in a way that drives away from his impressionable mind all respect for parents and for his past And of

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what good will be the teaching of morals in schools against the operation of insidious evils. The old discipline is gone and there is nothing in the domestic life to counteract this tendency. There is a general loosening of all social and moral bonds. If we adopt the present commercialism of the new civilisation we must he prepared for its consequences. If, on the contrary, we go back to our old discipline and value the simplicity of our forefathers, if we assert our spirituality in domestic life as well as in education and the other concerns of life, there will not be much need for special courses of moral training. The Hindus are the most moral race in the world. To teach them morality is what we cannot understand .What the Hindu has to learn is first the science of the West and its application, then the capacity to be aggressive without losing his spirituality and his high moral qualities. The former can be learnt in schools and workshops, and the latter can be acquired from field games and athletics, and from participation in public activities and from living in countries where public opinion is well organised, and national life well formed.

The vices of modern commercialism will not take any deep hold in India provided we keep the core of our national life pure and strong. We require, not a system of moral education under the control of Indians leaving general education to secular and foreign agencies, but general education, scientific and technical education wholly under the control of our men and the best of them. The cry for moral education on any non-denominational basis appears to us to be without any meaning. Our strong hold is religion ; let us be true to it and then learn the arts and sciences, encourage foreign travel, promote the modern field games and athletics. Let us respect our parents, our ancestors and the heritage they have left us,

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while at the same time we cultivate the scientific attitude of mind, the attitude of severe criticism in all branches of knowledge. In the harmonious working of these lies the salvation of our land.

Constructive proposals will follow in a subsequent number.

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NOTES OF SOME WANDERINGS WITH THE SWAMI VIVEKANANDA.

Continued from page 112.

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

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

Place.—Kashmir.

Time.—June 20th to October 12th 1886

July 23rd. The next morning, a motley gathering of coolies assembled beneath the apple-trees and waited some hours, to take us to the ruins of Marttand. It had been a wonderful old building,—evidently more abbey than temple,—in a wonderful position, and its great interest lay in the obvious agglomeration of styles and periods in which it had grown up. Never can I forget the deep black shadows under the series of arches that confronted us, as we entered in mid-afternoon, with the sun directly behind us, in the west. There were three arches, one straight behind the other, and just within the farthest of them, at two-thirds of its height, a heavy straight-lined window top. The arches were all trefoil, but only the first and second showed this,

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as we saw them at the moment of entering. The place had evidently originated as three small rectangular temples, built, with heavy blocks of stone, round sacred springs. The style of these three chambers was all straight-lined, severe. Taking the middle and furthest East of the three, some later king had built round it an enclosing wall, placing a trefoil arch outside each low, lintel-formed doorway, without interfering with the original in any way, and then had added to it in front, a larger nave, with a tall trefoil-arch as entrance. Each building had been so perfect, and the motive of the two epochs of construction was so clear, that the plan of the temple was pure delight, and until one had drawn it, one could not stop. The dharmsala or cloister, round the central building, was extraordinarily Gothic in shape, and to one who has seen this, and the royal tombs of Mohammedanism in the north of India, it is at once suggested that the cloister is, ideally, the whole of a monastery, and though, in our cold climates, it cannot be so retained, its presence is a perpetual reminder that the East was the original home of monasticism. The Swâmi was hard at work, in an instant, on observations and theories, pointing out the cornice that ran along the nave from the entrance to the sanctuary, to the West door, surmounted by the high trefoils of the two arches, and also by a frieze; or showing us the panels containg cherubs; and before we had done, had picked up a couple of coins. The ride back, through the sunset light, was charming. From all these hours, the day before and the day after, fragments of talk come back to me.

"No nation, not Greek or another, has ever carried patriotism so far as the Japanese. They don't talk: they act, die, or give up all for country. There are noblemen

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now living in Japan as peasants, having given up their princedoms without a word to create the unity of the empire.* And not one traitor could be found in the Japanese war. Think of that!"

Again, talking of the inability of some to express feeling, "Shy and reserved people, I have noticed; are always the most brutal when roused."

Again, evidently talking of the ascetic life, and giving the rules of brahmacharya.—"The sanyassin who thinks of gold, to desire it, commits suicide," and so on.

Sunday July 24th Vernag.

The darkness of night and the forest, a great pinefire under the trees, two or three tents standing out white in the blackness, the forms and voices of many servants at their fires in the distance, and the Master with three disciples, such is the next picture. Of the road to Vernag, under the apple-orchards and along the common-sides, of the pouring rain, and the luncheon in the hard-won sunshine, of that grand old palace of Jehangir, with its octagonal tank at the foot of the pinewooded hills, much might be said. But the crown of the day came in the hours after dinner, when we were, at long last, alone, and the constant file of visitors and worshippers, with their gifts, had ceased. Suddenly the Master turned to one member of the party and said "You never mention your school now, do you sometimes forget it? You see," he went on, "I have much to think of. One day I turn to Madras, and think of the work there. Another day I give all my attention to America or England or Ceylon or Calcutta. Now I am thinking about yours."

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* This is, I think a mistake. It was their political privileges, not their estates, that the Japanese *Samurai* renounced.

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At that moment the Master was called away to dine, and not till he came back could the confidence he had invited, be given.

He listenend to it all, the deliberate wish for a tentative plan, for smallness of beginnings, and the final inclination to turn away from the idea of inclusiveness and breadth, and to base the whole of an educational effort on the religious life, and on the worship of Sri Ramakrishna.

"Because you must be sectarian to get that enthusiasm, must you not?" he said. "You will make a sect in order to rise above all sects. Yes I understand."

There would be obvious difficulties. The thing sounded, on this scale, almost impossible, for many reasons. But for the moment the only care need be to will rightly, and if the plan was sound, ways and means would be found to hand, that was sure.

He waited a little when he had heard it all, and then he said, " You ask me to criticise, but that I cannot do. For I regard you as inspired, quite as much inspired as I am. You know that's the difference between other religions and us Other people believe their founder was inspired, and so do we. But so am I, also, just as much so as he, and you as I, and after you your girls and their disciples will be. So I shall help you to do what you think best."

Then he turned to Dhira Mata and to Joy, and spoke of the greatness of the trust that he would leave in the hands of that disciple who should represent the interests of women, when he should go west, of how it would exceed the responsibility of work for men. And he added, turning to the worker of the party, " Yes, you have faith,

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but you have not that burning enthusiasm that you need. You want to be consumed with energy. Siva ! Siva !" and so, invoking the blessing of Mahadeva, he said good-night and left us, and we, presently, went to bed.

Manday July 25, Achhabal

The next morning, we breakfasted early, in one of the tents, and went on to Achhabal. One of us had had a dream of old jewels lost and restored, all bright and new. But the Swami, smiling, stopped the tale, saying "Never talk of a dream as good as that!"

At Achhabal, we found more gardens of Jehangir. Was it here, or at Vernag, that had been his favourite resting-place ?

We roamed about the gardens, and bathed in a still pool opposite the Pathan Khan's Zenana, and then we lunched in the first garden, and rode down in the afternoon to Islamabad.

As we sat at lunch, the Swami invited his daughter to go to the Cave of Amarnath with him, and be dedicated to Siva. Dhira Mata smiled permission, and the next half-hour was given to pleasure and congratulations. It had already been arranged that we were all to go to Pahlgam and wait there for the Swami's return from the pilgrimage. So we reached the boats that evening, packed, and wrote letters, and next day, in the afternoon, started for Bawan.

(To be continued.)

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BHAGAVAD GITA—AN ESSAY.

(Continued from page 123.)

VIII.

First Reason.

कर्मज्यायोह्यकर्मणः ।

शरीरयात्रापिचतेन प्रसिद्धयेदकर्मणः ॥

"Action is superior to inaction: even the maintenance of the body would not be possible for thee by inaction."

Here **अकर्म** (inaction) means Gnâna. Hence **कर्मज्यायोह्यकर्मणः** means Karma Yôga is superior to Gnâna Yôga. How? In the first place, a Gnâna Yôgi who is possessed of the real âtma-knowledge may work and yet look upon himself as no agent of the act. In the second place, how can a Gnâna Yogi, if he resigns action, support his bodily existence which is necessary and helpful to him in his practice of Gnâna Yôga? Is not maintaining the body a *sine qua non*, till one finishes the particular method one has adopted and reaches the end in view? Hence Karma Yôga is necessary, nay, *sine qua non*, to maintain the body.

Here an objection is raised to the effectt hat action leads to bondage and involves the vanities of I-ness and My-ness &c.

Our Lord replies:

यज्ञार्थात्कर्मणोऽन्यत्रलोकोऽयंकर्मबन्धनः ।

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"The world is bound by action, unless performed for the sake of sacrifice."

All action, if done in the service of Parama Purusha, becomes sacred and does not bind the world. The statement, therefore that action leads to bondage must be taken with a limitation.

Second Reason.

Prajâpati, at the time of creation, saw the entities (chit) entagled in matter (achit). Out of infinite mercy, He projected the former into manifestation and along with them inauguarted the institution of Yajnas. As Our Lord says :

सहयज्ञाःप्रजाःसृष्ट्वापुरोवाचप्रजापतिः ।
अनेनप्रसविष्यध्वमेषवोऽस्त्विष्टकामधुक् ॥

"Having formerly, created mankind together with Yajnas Prajâpati said "with this, multiply: verily it is your desire-giver."

The direction of Prajapati being "multiply with sacrifice," a question crops up thus "How or in what manner can this be achieved ?"

The Lord answers :

देवान्भावयतानेन ते देवाभावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

"By this, serve the devas : let the devas serve you Reciprocating services in this manner, you will attain the highest good,—*i.e.*, Moksha."

If, on the other hand, you enjoy the gifts of the Devas without your sacrifices to them, listen to what our Lord says on the point :

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तैर्दत्तानप्रदायैभ्यो यो भुंक्तेस्तेन एवसः

" A thief verily he is who enjoyeth what is given by them (devas) without returning them aught."

Again,

यज्ञशिष्टाशिनः सन्तोमुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जतेतेत्वघं पापाये पचन्त्यामकारणात् ॥

" The righteous, who eat the remains of the sacrifice, are freed from all sins : but the inipious, who dress food for their own sakes, verily eat sin."

Third Reason

Having referred to the *moral* necessity of Yajna, the Lord proceeds to dwell upon the *physical* necessity of it. That is to say, its omission is shown to be attended with evil consequences. In the first place " the wheel of the world " must be understood.

अन्नाद्भवन्तिभूतानिपर्जन्यादन्नसंभवः ।

यज्ञाद्भवतिपर्जन्यो यज्ञः कर्मसमुद्भवः

कर्मब्रह्मोद्भवंविद्धि ब्रह्माऽक्षरसमुद्भवं ।

तस्मात्सर्वगतं ब्रह्मनित्यं यज्ञे प्रतिष्टितम् ॥

" From food creatures come : from rain comes food : from action arises sacrifice : Know, from Brahma grows action and from the Imperishable comes Brahma. So the all-obtaining Brahma is necessary for Yajna."

M. S. RAMASWAMI AIYAR B.A. L.T.

(To be continued.)

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SRI RAMAKRISHNA PARAMAHAMSA.

ANNIVERSARY.

The seventy-seventh Birth-day Anniversary of the Swami was celebrated at the Ramakrishna Home, Mylapore, on the 20th March. In the morning there was a very grand bhajana in which Swami Baba Premananda Bharati took the leading part. Many of the young and the old who had gone to the Hall merely as spectators, seeing the ecstatic dance of the Swami Baba forgot themselves and joined the bhajana, so that almost everybody in the Hall was dancing and singing to God. From morning nine till evening four about 7,000 poor people of all classes and creeds were fed the chief feature in the feeding being that a number of boys belonging to respectable and well-to-do Brahmin families took part in the service. In the after noon between 2-20 and 5, Mr. M. K. Tatachariar, B.A., performed a Harikatha on "Sarasetu bandhanam" which the audience appreciated much.

At 5-30 P.M. a lecture was delivered by the Hon' ble Mr. T. V. Seshagiri Aiyar on "The all embracing love of Sri Ramkrishna" with the Hon'ble Mr. P. S. Sivaswami Aiyar in the chair. Swami Baba Premananda Bharati also expressed his views on the subject.

THE LECTURE.

The Hon'ble Mr. Seshagiri Aiyar delivered the following interesting lecture:—

MR. CHAIRMAN AND GENTLEMEN.—Sri Krishna says "Whenever there is decay of righteousness, and there is exaltation of unrighteousness then I myself come forth." I truly believe that it is in fulfilment of this promise of the Lord and in conformity with the laws of Nature that Sri Ramkrishna

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Paramahamsa was born amongst us. I do not intend this evening to give you a biographical sketch of the great Divine. It is ancient history now. I have undertaken to say a few words upon the example of his life to us and upon our neglect of the lessons which he taught. Principally, I desire to draw your attention to the Swami's attitude towards what are known as the depressed classes of this land and how by precept and by example he has left us a legacy whose true value we have not been able to appreciate. His love was all embracing. It knew no limitations of caste or colour. I believe that the lower a man's status in the social scale, the greater was Swami Ramakrishna's love to him.

It is said of Sri Ramakrishna that he used to sweep the houses of Chandalas. To him ceremonialism and outward purity had no meaning. He never was a Philistine. He worshipped at every shrine. He bowed to every good man to whatever class, creed or nationality he belonged. In this as in other matters he was a true representative of the old teachers. In the good old days nobility of soul and greatness of heart won allegiance and not pedigree or the colour of the skin. In our Puranic legends no name stands in higher estimation than that of Prahlad. He was not a Brahmin. He was outside the pale of castes. He was an Asura: Again if the followers of Ramanuja have studied the life of their great teachers they will find that he drew his disciples from all classes. There are Alwars and Acharyas among the Vaishnavites in whom there was not a drop of Aryan blood. Coming to modern days, the great Nanda belonging to the lowest rank in our social scale has been deified and there is not a soul which does not thrill with joy at the recounting of the trials and sorrows of this truly great man and at his ultimate triumph.

One would have thought that contact with other civilizations and the progress of democratic principles all over the world would have opened the eyes of educated Indians to the necessity of recasting their social code. The days of vested

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rights are gone. No one has any right to the respect of his fellowmen and to the love of his neighbours, who bases his claim on birth or parentage. We have failed to realise this. In my opinion, no one is more to blame than the Brahmin upon this question. I shall presently show that the initiative in this direction should come from him and that his failure to grasp the strength of the forces at work around him will soon annihilate him, if he delays any further,

Comparing the figures of the last three censuses for the years 1881, 1891, 1901 respectively, I find that, whereas in 1881. out of every 10,000 peoples, there were 9,143 Hindus, 620 Mahomedans, and 228 Christians ; in the year 1891, the census showed 8,983 Hindus, 630 Mahomedans and 244 Christians for every 10,000; in 1901, the figures were 8,916 Hindus, 642 Mohmedans and 269 Christians. These figures speak for themselves.

Now I feel no doubt that when the figures of the next census are anounced, it will be found that the Christian and Mahomedan population will have considerably increased while the Hindu population will have decreased proportionately. In one sense, I am not sorry for the result. The low caste man of yesterday who is converted to Christianity or Mahomedanism is not "kicked by the Brahman as a stranger cur from his threshold," but is admitted into his house. The wonder of it is that more panchamas have not forsaken their old faith. The truth is that notwithstanding calumnies and interested and "frigid lies," the panchama has been treated with exceptional kindness by those for whom he works. It is true that you keep him at a distance. It is true that you consider that contact with him will pollute you. It is equally true that you clothe him, feed him and get him married. You are his banker although he has no credit but your good will to fall back upon. But all your kindness, all your solicitude for his welfare bear no fruit because of your stupid feeling that he should not see you eat, that he should not come near you.

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I do not think that the Brahmin recognises what he is losing. One good word, one kind look, a little less superciliousness and a little more consideration for the intellectual elevation of the Panchama will make him as devoted to the Brahmin as of old. If he neglects all this the result will be disastrous. To prove how much the intolerance of the Brahmin has contributed to his losing his hold upon the lower classes, you have only to look at what is going on in Malabar. I am not sorry because these low caste men embrace other faiths, I am not afraid that the great Religion of this land will thereby lose its hold upon its children. No. I am sorry for the disunion and social disintegration which this involves. As soon as a low caste man becomes a convert, the village has to face a new situation. Land disputes arise, criminal proceedings are taken and the village autonomy is torn asunder. This is no fanciful picture. I can cite specific instances of what I have stated. The feeling of unity disappears and you have in the village and elsewhere a spirit of antagonism and of unhealthy rivalry. Is it not time that we take stock of our influence and of the forces at work around us, and adopt a different attitude, if not in the name of humanity, at least in self-interest? It is not religion that stands in the way. Ours is the most tolerent of all religions. We count all kinds of beliefs as pertainning to Hinduism. Atheists and Agnostics are Hindus, and Lord Sri Krishna has said that no caste can claim Him and no clan. It is the pure in heart and the selfless that are dear and near to him. Do the example and teaching of our Gurus stand in the way? Baghavan Sri Ramanuja's life is a refutation of this. I have already referred to other devotees. Bhagavan Sri Ramakrishna whom we all so lovingly venerate has taught us a lesson in this respect. What then stands in the way of our recognising these brethren of ours as entitled to a more considerate treatment? It is inert and unwillingness to move out of the groove and nothing more. I said at starting, it is from the Brahmin that this reform should come. It is his influence that stands in the way of the Panchama elevation. That

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influence, I feel no doubt, is also responsible for the general contentment in which the lower classes are found. But he has no vested right to keep them where they have been. Has he not changed? Is he the same spiritual preceptor that he was before? He has thrown off his old pursuits and has sought new avocations. It is his duty to take his less fortunate breathren along with him. He must lead them on to higher planes of life and to nobler pursuits. He must not stand aloof. If he does, he will find that he is overtaken in the race of life and that he is handicapped by those whom he has failed to raise up and conciliate. He may not agree with the *Madras Times* when it says that the Brahmin should for ever continue to beg. If that theory were pushed to its logical end, one might question the right of the writer to sit in the editorial chair. In ages gone by, the Brahmin was kind and considerate towards his social inferiors. Times have changed and to-day he is bound to take steps to raise up these men, so that their allegiance and co-operation may not be lost to the nation. Imitate the example of the Paramahamsa, who was a true Brahmin and a true patriot. If you love India, if you are anxious that your social status should not be synonymous with unwise intolerance towards the lower classes, you must take Ramakrishna's lessons to heart and work up to his ideal of toleration and humanity.

I have thus far been dealing only with one aspect of the life of a great Yogi. One can speak for hours upon his wonderful life, its purity, its simplicity and its usefulness. But if I were asked to sum up in one sentence how we can best realise the truths inculcated by the Paramahamsa, I would say "watch, study and follow the life of his revered pupil Sri Ramakrishnananda" and you will find in him the epitome of all that is good and practicable and of all that you and I can imitate and adopt. Written words and abstract generalisations have a glamour for us all. We forget that it is easier to be and to become, by closely following in the footsteps of a living saint. It was not so with the ancients. They cared less for

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books and lectures than we do. They cared more for practical examples and guidance than we do. Sri Ramakrishnananda has lived in our midst for nearly 12 years. Full of true love to suffering humanity, without any thought of self, living only for others, simple, devoted untouched by the desire for worldly things, unaffected by worldly pleasures, he has been to us all a source of strength, of true happiness and the fountain of love and wisdom. Yet how few of us recognise in him the saint that he is! As I said before, if I had my way,. I would say to those who asked me to say a few words on the life of Ramakrishna Paramahamsa, "Look at the life of this disciple before you and tread in his footsteps; you will learn everything that the great teacher had to impart." But I know that paraphrases of what has been said a dozen times before, plagiarisms of other peoples' thoughts and words have a fascination for us all and you will not find me behind others in this art of literary pilfering. The Paramahamsa was a true Sanyasin. He was not in the language of the old saying, one who donned the yellow garb, shaved himself completely and yet not a particle of desire for the goods of this world had left him. He renounced wealth, wife and health too in his devotion to the Mother. Max Muller says that he is satisfied that Sanyasins will never find followers and imitators in Europe. This is quite true. In the materialistic civilization of the West where is there any room for a sanyasin ? The true Sanyasins will have no place in the life of Europe and America. Abnegation of self and annihilation of desires will never gain ground as the true science of life in these far off countries; but in India no permanent change for the benefit of mankind, no abiding reformation in the manners and customs of the people have been and will be inaugurated unless the reformer renounces self and works as the humble servant of all his fellowmen and as a praticipator in their joys and sorrows. Baghavan Ramakrishna was such a reformer, He was a true Sanyasin. He lived to bless others and not to enrich himself. He realised his oneness with the Supreme Lord in order that his fellowmen may be taught to

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follow in the same wake.

"It is said of Sri Ramakrishna that he worshipped at every shrine and bowed to every devotee. Professors of other religions speak of Hindus as idolators and they express surprise that even educated Hindus should be found to worship idols. The truth is that these critics have no conception of Hindu theology. As Swami Vivekananda used to say, in other religions there is but one coat—not Lord Morley's fur-coat—which every one is expected to wear whether it fits him or not. The child, the boy, the man, the soldier, the divine and the philosopher have to put on this over-garment whether they look neat and trim or whether they look ridiculous under it. It is not so with Hinduism. From birth to boyhood, from youth to old age there are different object lessons leading to the same goal. The child in his nursery is taught stories which satisfy him that a Divinity watches over him and that if he is good and wise, he will attain to prosperity and greatness by the grace of God. If he is a little advanced by object lessons in temples where good and holy men congregate, he is led to think of the Form Divine. In manhood, the Upanishads satisfy his soul and so on. When I speak of the young and the old, I am referring not solely to physical development, but also to intellectual growth. Some men are boys whatever their age may be. To them "Tatwamasi" will never have any meaning. It is in this way that variety leading to unity, which the foreigner is unable to grasp, is taught by all-comprehensive religion. Outside critics of Hinduism are like the blind men whom Swami Ramakrishna refers to as having dogmatised upon the physical proportions of an elephant by having felt the tail. The Baghavan knew what the various shrines meant to persons of different mental calibre. He worshipped everywhere because he found God everywhere. He also wanted people to know that the great God was as well in the image before them as in any other place. This lesson has been our heritage for ages past. Have we profited by it? Hindus and Mahomedans can live together in amity, in

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brotherhood and in peace, if they take this lesson to heart. Smarthas and Vaishnavites fight among themselves. The lives of our great men have been lived in vain in the face of these everlasting disputes. Blasphemy in the name of God is what we hear every day. Hatred oppression and persecution are indulged in, as if they please the Almighly. If there is any lesson to be learnt from the life of the Paramahamsa who worshipped Sri Krishna, Mahadev, Allah and Jesus Christ it is utter futility of these wranglings and of the unpardonable sin of indulging in these bickerings.

Gentlemen, I think I have said enough, to set you thinking. I want you to study this great life. I request you to ponder over his teachings His sayings are a mine of practical lessons for those that have not the time to seek them in our scattered books. The Paramahamsa was ridiculed in the beginning for his eccentricities. When he was found to be persistent, He was regarded as a mad man and resort was had to medical men to cure him of his insanity. Then came a time when these sapient critics thought it best to leave such unpractical man alone. Ridicule did not kill him. Contempt did not dissuade him from his path. Neglect had no effect in turning his thoughts away from the aim he had in view. He had his reward ultimately. Men of all shades of opinion, philosophers, divines, reformers, orthodox pundits, and atheists sought him in his retreat. They were enraptured by his discourse and were captivated by his simplicity. Men of eminence and of high intellectual attainments sat under his feet and were proud to own him as their Guru. After death deification in the true sense of the term has come to him and to-day we revere his memory and cherish his personality as that of one of India's noblest sons. All these show how steadfastness of aim and singleness of purpose, if they are yoked to high resolve and noble ideals, will earn for any man the love and veneration of his fellowmen and the gratitude and adoration of posterity. To young men in this hall and outside, I would earnestly recommend the study of this

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great life. Be true be honest; be kind and considerate to all men; love your fellowmen, cherish no hatred because of class or creed. You will find as the history of the life of Baghavan Ramakrishna Paramahamsa shows, that you are a benefactor to mankind, and that you have helped the world to move on in the path of peace and progress, you will also leave behind you a name which will be cherished gratefully by all with whom you have come in contact. Never deviate from the Sanatana Dharma which while extolling courage and consistency repudiates with vigour and scorn cowardly assassination and brutal murder. No nation can move along and rise by deeds of violence and anarchy. If there is any patriotism in us, as Hindus who have withstood the ravages of centuries upon our ideals of morality, of religion and of civilisation while younger nations which have had short spells of glory and of government have been dead and buried, we must stand steadfast to the watchword that has sustained us so long and which is everlasting—namely, "Om! Santi, Santi, Santi," Peace! Peace!

CHAIRMAN'S REMARKS.

The Hon'ble Mr. P. S. Sivaswamy Aiyar said that he was not going to make any lengthy speech but he would call upon Swami Baba Bharati to make a speech which would certainly stir all their hearts to inmost depths. There was one reason of his making a few remarks at that time, instead of reserving them to the end. He did not wish to follow Baba Bharati after the eloquent speech which they would all wish to hear from him. He would rather prefer that they should all go home with the cadences of the Swami's voice ringing in their ears. A function like the present one served an exceedingly useful purpose. It would recall to their minds the number of years a certain individual had spent and the lessons of his great and noble life. The sayings of Sri Ramakrishna made public by Swami Vivekananda yielded to none of those of the great sages in any age past or present in the matter of true

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wisdom or profundity. Anybody who read those sayings in the Maxmuller's life of Sri Ramakrishna or in the pages of Brahmavadin could not fail to be struck with the sincerity and the grandeur of the truths of those sayings. What appealed to the Hindus most forcibly were the Swami's spirit of complete self renunciation and the life of ascetecism. Missionaries were coming very often to the Hindus to preach to them foreign religion, but the Hindus were not moved by their teaching unless the life they were leading was one of simplicity and self-renunciation. That was why the Roman Catholic religion had succeeded in making more converts in India than the Protestant religion. Another important feature in the Swami's life which appealed to them all was the way in which he realized the teachings of Lord Krishna Bhagavat Gita, the Gospel of Gospels to the Hindus. The Hindus very often failed to translate that teaching of the Gos-pel of love into daily practice. The Swami's noble and unselfish life was dedicated to the practical realisation of that Gospel and so had a most stimulating and wholesome influence upon the hearts of the people of India. The doctrine of Universal love found place in the oldest religions of the world and certainly in Hinduism more than in any other religion. At the present time it was desirable that they should all take stock of their moral and religious progress, conduct a process of self-examination and find out how far they had adhered to the teachings of the Lord and followed the life of great men who had recently departed from them and to what extent they had yet to improve. In every nation there were backslidings and times of transition when owing to various circumstances, particular aspects of a religion were not sufficiently remembered by the people. The doctrine of universal love found practical acceptance among the Hindus for many and many a century, but was overloaded in latter days by incrustations of prejudices or sentiments which had a tendency to divide them among themselves. In making this self-examination, in confessing the shortcomings, and in expressing a desire to raise

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themselves to the ideals that the Swami had preached they should not suppose that they were furnishing a handle to those who wished to cast a stone at them. It was sometimes said that the doctrine of universal love and brotherhood was entirely the gift of Christianity to India and that the present day institutions of the Hindus were inconsistent with any theory of universal love and brotherhood if such was to be found in their books. In answer to that they had only to turn round to the example of the people who hurled that reproach at them to find that they in their own treatment of other races and other nations were certainly not guided by any more practical sense of the spirit of universal love or brotherhood. When a friend of his was told by a christian missionary about the manner in which the Hindus were dealing with the lower classes, the friend acknowledged that with regret, but said that the western people had no such problem among them, because the moment they came in contact with people of inferior civilization, they wiped the latter out and thus there was no collision between superior civilization and inferior civilization. He the lecturer, did not endorse that sentiment to the fullest extent, but it contained a grain of truth. Just as the Hindus in their dealings with lower classes may legitimately be charged with not keeping to the high ideals so other nations and communities were also liable to a similar charge in the way in which they treated other races and nations with whom they came in contact. But that was no justification for the Hindus in regard to the treatment of the depressed classes. The way in which the lower classes were treated by the Christian Missionaries aroused the Hindus to a sense of their duties. To lower classes conversion to christanity meant their elevation in the social scale, it put them to a better sense of self-respect and made them more manly and independent. To that extent the Hindus were under obligation to the missionaries preaching in this land. At the same time that duty was not one which could not be discovered in the ancient Hindu scriptures. It was often and often laid down and insisted upon in no uncer-

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tain terms. That duty was forgotten owing to a number of circumstances and conditions. One great lesson to be learnt from the life of Sri Rnmakrishna was the catholicity of love which they should not merely admire but translate into practice. There were numerous social difficulties in the way of carrying out the ideals into immediate practice. But it would be unworthy of them all, if they sat with folded arms and made no endeavour to overcome the difficulties and to elevate the condition of the depressed ciasses.

The chairman then referred to the loss sustained by the Hindu community in the death of Mr. Alasinga Perumal who had done very useful work in connection with the Ramakrishna Home, with the Brahmavadin and in various other ways.

SWAMI BABA'S SPEECH.

The Swami referred to the noble qualities of Sri Ramakrishnananda, and illustrated the all-embracing love of Sri Ramakrishna Paramahamsa by practicular instances. He said that education was unnecessary to develop knowledge of God. In conclusion he said Brahman Grihastas should not eat from the hands of Chandalas but all the same they must love them heart and soul, elevate them and Swami Ramakrishna Paramahamsa was an example of that love.

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NOTES and THOUGHTS.

ON LOVE.

WHAT is love? Ask him who lives, what is life? ask him who adores, what is God?

Thou demandest what is love? It is that powerful attraction towards all that we conceive, or fear, or hope beyond ourselves, when we find within our own thoughts the chasm of an insufficient void, and seek to awaken in all things that are, a community with what we experience within ourselves. If we reason, we would be understood; if we imagine, we would that the airy children of our brain were born anew within another's; if we feel, we would that another's nerves should vibrate to our own, that the beams of their eyes should kindle at once and mix and melt into our own, that lips of motionless ice should not reply to lips quivering and burning with the heart's best blood. This is Love. This is the bond and the sanction which connects not only man with man, but with everything which exists. We are born into the world, and there is someting within us which, from the instant that we live, more and more thirsts after its likeness. It is probably in correspondence whith this law that the infant drains milk from the bosom of its mother: this propensity develops itself with the development of our nature. We dimly see within our intellectual nature a miniature as it were of our entire self, yet deprived of all that we condemn or despise, the ideal prototype of everything excellent or lovely that we are capable of conceiving as belonging to the nature of man. Not only the portrait of our external being, but an assemblage of the minutest particles of which our nature is composed; a mirror whose surface reflects only the forms

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of purity and brightness; a soul within our soul that describes a circle around its proper paradise, which paint and sorrow, and evil dare not overleap. To this we eagerly refer all sensations, thirsting that they should resemble or correspond with it. The discovery of its anti-type; the meeting with an understanding, capable of clearly estimating our own; an imagination which should enter into and seize upon the subtle and delicate peculiarities which we have delighted to cherish and unfold in secret; with a frame whose nerves, like the chords of two exquisite Lyres, strung to the accompaniment of one deligthful voice, vibrate with the vibrations of our own; and of a combination of all these in such proportion as the type within demands; this is the invisible and unattainable point to which Love tends: and to attain which, it urges forth the powers of man to arrest the faintest shadow of that, without the possession of which there is no rest nor respite to the heart over which it rules. Hence in solitude, or in that deserted state when we are sorrounded by human beings, and yet they sympathise not with us, love the flowers, the grass, and the waters, and the sky. In the motion of the very leaves of spring, in the blue air, there is then found a secret correspondence with our heart. There is eloquence in the tongueless wind, and a melody in the flowing brooks and the rustling of the reeds beside them, which by their inconceivable relation to something within the soul, awaken the spirits to a dance breathless rapture, and bring tears of mysterious tenderness to the eyes, like the enthusiasm of patrictic success, or the voice of one beloved singing to you alone. Sterne says that, if he were in a desert, he would love some cypress. So soon as this want or power is dead, man becomes the living sepulchre of himself, and what yet survives is the mere husk of what once he was.

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MR. M. H. PHELPS B. A., LL.B.,

This gentleman is an American of New York. He was a lawyer in large practice in that city, but has now given up his profession and is greatly interested in educational and social movements. He is a preacher of universal brotherhood and a great friend of the Hindus, an admirer of their Religion and literature. Mr. Phelps is now practically a Hindu Vedantist in religion, dresses himself as a Hindu, and is a vegetarian. Swami Vivekananda was the guest of Mr. Phelps when he went to America on his great religious Mission. He visited Ceylon some years back and was the guest of Mr. Ramanathan K. C., C. M. G., in Colombo, and Mr. Ramanathan's visit to America a few years ago was at the instance of this gentleman. Mr. Phelps is now in our midst. He accompanied Mr. Ramanathan here, and on finding the great educational work which the latter has started here he has made up his mind to remain in Jaffna for a month and to help the Siva Educational Association in organising the village schools which are to be the feeder schools to the Girl's College at Maruthanamadam. Seventeen meetings have been arranged in different parts of the District for Mr. Phelps to be present, in company with the members of the Executive Committee of the Saiva Educational Association, and he has already attended and addressed two meetings—one at Mavidda-puram on the 13th meeting and the other at Alavetty last night. Mr. V. M. Muttukumaru, interpreted into Tamil the speeches of Mr. Phelps at those two meetings.

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THE

BRAHMAVADIN

"एकं सद्विप्रा बहुधा वदन्ति"

"That which exists is one: sages call it variously."
Rig-veda. I. 164–46.

VOL. XV.] MAY, 1910. [No. 5.

VEDĀRTHASAṄGRAHA

(AN EPITOME OF THE VEDIC TEACHINGS.)

By Bhagavān Rāmānuja.

I make obeisance unto Vishṇu, who is the Lord unto whose glory all intelligent and non-intelligent entities are sub-servient, who rests on Śesha[1], who is free from all that is evil, who is infinite and who is the mine of all auspiciousness.

What has been said to the effect[2] that the Supreme *Brahman* Himself, being associated with ignorance (or *avidyā*) becomes fully enveloped in illusion and gets

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1. In Hindu mythology, this is a celebrated thousand-headed divine serpent regarded as an emblem of eternity whence he is called *ananta* or infinite and forms the couch and canopy of God Vishṇu.

2. This is the view of the *Advaitins* or pure monists.

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into the bondage of *samsāra*[3]; [4]that He is associated with limiting conditions which are other (than Himself and the *avidyā* mentioned above), and becomes subject to the influence (of *karma*)[5]; that He is the abode of inauspiciousness[6];—all that is devoid of the sanction of revelational authority and of reason, and constitutes a deluding mass of darkness widespread over the world; may that well known sage and seer Yāmuna by whom that (darkness) was dispelled be victorious for ever and ever.

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3. *Samsāra* is the circuit of mundane existence. In other words, it is the ever-recurring succession of births and deaths, and the consequent continuance of the bondage of the soul.

4. This is the view of the *Bhāskariyas* who maintain that the difference between the individual self and the *Brahman* is due to limiting conditions and that, on the removal of those conditions, the individual self becomes one with the *Brahman*. For instance, the spatial ether in its original state is unconditioned, but it may get conditioned by the material outline of a pot or any other such thing. The ether within the pot is compared to the individual self. On the destruction of the pot the ether in the pot becomes one with the spatial ether which is compared to the *Brahman*.

5. *Karma* is the effect of works done in former births.

6. This is the view of the *Yādavaprakāśiyas* who hold that just as one portion of a lump of clay may be converted into pots and dishes, while another portion remains as clay, pure and simple, so also the *Brahman* evolves the individual selves out of a portion of Himself, the other portion remaining undifferentiated, so that He is both distinct from the individual selves and also non-distinct from them. According to this view the *Brahman* constituting the individual self becomes tainted with all evils.

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The teachings learnt from the (*Upaniṣhads* constituting the) head[7] of the collection of scriptures which have been promulgated for the purpose of authoritatively laying down what is good to the whole world are these: that, meditation and worship and bowing down in salutation, &c., in realtion to the feet of the Supreme Person, conducted in accordance with the regulation relating to the duties bearing upon *varṇa* and *āśrama* (or the various conditions and stages of life) and also in association with the knowledge of the truth relating to the individual self and the Supreme Self, are exceedingly desirable and give rise to His being attained (by the worshipper). The individual self has got into the stream of *karma*, made up of merit and demerit, which has been accumulated by it through the beginninglessly old ignorance (or *avidyā*); as the result of this, it has to enter into the four kinds of material embodiments consisting of those of gods beginning from the four-faced Brahmā (the creator), of men, of beasts and birds, and of immovables, and (by so entering) there arises to it the superimposition of the love of the self in regard to those (embodiments) severally and from hence is generated to it the unavoidable fear of the bondage of *saṃsāra*. For destroying this (fear) the collection of the following and other such *Vedānta* passages has, indeed, been promulgated to teach:— the essential nature of the individual self which is different from the body and that (self's) characteristic qualities, the essential nature of the Supreme Self who is its internal controller and His characteristic qualities, the worship directed towards Him and its resultant experience of the *Brahman*, which is in association with the revelation of

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that (self's) true form and which consists of bliss unsurpassed in excellence. (Those *Vedānta* passages are) :— "That thou art"; "This self is the *Brahman*"; He, who dwelling in the self, is within the self, whom the self does not know, whose body is the self, who internally rules the self,—He is thy internal ruler and immortal Self."; "He is the internal Self of all beings, He is devoid of sins, He is the Divine Lord, He is the One Nārāyaṇa"; "Brāhmaṇas desire to know Him by reciting the *Vedas*, by giving gifts, by religious austerities associated with fasting"; "He who knows the *Brahman* attains the Highest"; "He who knows *Him* thus becomes immortal here, there is no other path for the attainment of final release".

The essential nature of the individual self is free from the various kinds of distinctions known as gods, men, &c., which are all so many particular modifications of the *prakṛiti*[8]; and it is solely characterised by knowledge and bliss. After the distinctions known as gods, &c., which are all due to *karma*, are completely destroyed in relation to this (i.e. the individual self) mentioned above, then the distinction of its essential individuality, being beyond the sphere of speech and being self-luminous, can be pointed out only to this extent, that is, that "it has the nature of intelligence"; and such (a character) is common to all the individual selves. The essential nature of (the Supreme Self as) the internal controller (of the world) is this : that in regard to the world made up of the intelligent and non-intelligent things above described, He forms the sole cause of the acts of creation, preservation, destruction and the cessation of the bondage of *samsāra*;

8. This is the primordial matter out of which the world is created.

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that by reason of His being hostile to all that is evil, as well as by reason of His being the sole seat of all auspicious qualities, He is entirely distinct from all entities other than Himself; that He possesses groups of innumerable auspicious qualities which are unsurpassed in excellence; that He is denoted in all *Vedāntas* by such expressions as 'the Self of all', 'the Supreme *Brahman*', 'the Supreme Light', 'the Supreme Truth,' 'the Supreme Self', 'the Real existence,' and that He is the Divine Lord, Nārāyaṇa, Who is the Supreme Person. Further, through such expressions as these: (that all things are) His powers, His parts, His glories, His forms, His embodiments, His bodies, and also through their being grammatically equated[9] with Him (as for instance when it is said "All that is His body"), the scriptural passages which relate to the exposition of His greatness and glories establish His control over all things as a consequence of His being the internal Self of the whole collection of intelligent and non-intelligent things other than Himself.

Some[10] who have undertaken to explain the above mentioned grammatical equation, &c., which relate to the establishment of His glories, proceed to state as follows:—The *Brahman* is nothing other than pure intelligence devoid of attributes; and although eternal, free and self-luminous; He is yet one with the individual self, as may be made out from the grammatical equation "That thou art," &c.; the *Brahman* Himself is associated with ignorance (or *avidyā*) and is (in

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9. A grammatical equation is a sentence, in which all the words forming it have to be in the same grammatical case, as in *satyaṁ gnānam anantaṁ brahma* ["The *Brahman* is existence, knowledge, bliss".]

10. These are the *Adwaitins* or pure monists.

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consequence) subject to bondage and restored to freedom; the whole of that world which is other than pure attributeless intelligence and which consists of the ruler, the ruled and all other similar endless distinctions is unreal; there is no determination to this effect, namely, that one is bound and another freed; that some attained final beatitude before now is unreal; only one body is possessed of the individual self; the other bodies are devoid of individual selves; it is not, however, determined which that (one) body is; the spiritual teacher who teaches knowledge is unreal; the person who 'measures' (*i.e.*, hears the teachings) is unreal, the *Śāstra* (or scripture) is also unreal, the knowledge born out of the scripture is also unreal; and all this has been made out from the scripture which is itself unreal.

Others[11], however, have with the help of that same knowledge of the oneness (of the world with the *Brahman*) come to the conclusion that, although the *Brahman* is associated with all auspicious qualities such as the quality of being devoid of sin, yet He coming into contact with some limiting conditions or other gets bound and freed, and becomes also the abode of manifold modifications of the nature of evil.

Some others[12], again, who expatiate on the truth of the knowledge of the oneness (of the world with the *Brahman*) maintain the view that the *Brahman* Himself, who is the ocean of qualities that are natural innumerable and noble, has the sameness of character with gods, men, birds and beasts, immovables, the suffering souls in hell, the pleasure-enjoying souls in *swarga* (or the celestial world of enjoyment) and the finally freed souls; that He

11. These are the *Bhāskarīyas*.

12. These are the *Yādavaprakāśīyas*.

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is naturally both distinct and non-distinct (from the individual self &c.) and that He is the seat of the element of spatial ether and various other kinds of such modifications.

In relation to the first of these views, those who give the most careful consideration to the teachings of the scriptures point out many errors that are difficult to avoid. It is thus: By means of the passage beginning with—"It thought—'may I become manifold and be born'.....All these things which are born, my dear one, have their origin in the *sat* (*i.e.*, in the one existence *Brahman*) have there abode in the *sat* and are established in the *sat*." [*Chhānd. Up.* VI. 2. 3. & 8. 4. & 6]—and by means of other similar passages,—the acts of creation preservation and destruction, &c., in relation to the world,—which are due to His will,—are all attributed to the *Brahman* who is made out (in the sentence 'That thou art') by the word *That* which refers to the subject matter of the context on hand. Omniscience, ommipotence, the quality of being the Lord of all things, the quality of having none equal or superior in any manner whatsoever, the quality of desiring the truth, the quality of willing the truth, the quality of illumining all things, and crowds of other such auspicious qualities which are innumerable and unsurpassed in excellence, the quality of being free from all evil as made out from many passages like "He is devoid of sin" [*Chhānd. Up.* VIII. 1. 5 & 7. 1. & 3] are all mentioned in other (similar) contexts as being related to Him. And all these will have to be set at naught in the case of the view mentioned above.

Again it may be said thus: even in the very beginning of the context here, through the medium of knowing all things by knowing a certain one thing, the proposition that the cause (or *Brahman*) alone is true is enunciated;

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then it is shown by means of the illustrative example[13] of the clay that that cause is alone real and all modifications are unreal; and then in relation to that *Brahman* who is alone real, by means of the passage: "Existence alone, my dear child, this was in the beginning, one only, without a second" [*Chhānd. Up.*] the character of being devoid of attributes is predicated, through the negation of all similar and dissimilar distinctions (in regard to Himself). The following and other similar passages also, which are given in other contexts and which are intended to prove Him, teach (in relation to Him) a uniformity of essence which is the opposite of all characterising attributes:—"*The Brahman* is existence, knowledge, infinity"; "He is without parts", "He is without qualities", "He is knowledge, Bliss". Further, synonimity will not result to words (here), although they give rise to the knowledge of one uniform essence; for although the thing to be (denotedby them) is one, yet all the words possess a real significance in so far as they give rise to the knowledge of the essential nature (of that thing viz. the *Brahman*) as the opposite of all (else).

It is not right to say so; because the proposition that by knowing a certain one thing all things become known cannot be proved, in as much as, if everything has the

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13. This example is thus given:—"Just as by knowing one lump of clay, all that is made of clay is known; the modifications (of the clay) being all names having their origin in speech; that it is all clay is alone real; exactly similarly, by knowing the one Existence, namely, the *Brahman*, all that is evolved out of Him becomes known." Vide *Chhānd. Up.* VI. 1. 4. The meaning is: The *Brahman* (or cause) alone is real like clay, and the modification, viz. the world is unreal, like pots and other modifications of the clay.

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character of unreality, all things to be known are non-existent. Or (that proposition) will lead to both the real and the unreal being identical in nature. On the other hand, the knowledge of all things through knowing a certain one thing results if all things possess the character of reality on account of having Him (i.e., the *Brahman* for their Self.

To be continued.

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NOTES OF SOME WANDERINGS WITH THE SWAMI VIVEKANANDA.

Continued from page 200.

Persons :— The Swami Vivekananda : gurubhais, and disciples.

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

Place.—Kashmir.

Time.—June 20th to October 12th 1886.

Wednesday July 29th.

From this time we saw very little of the Swami. He was full of enthusiasm about the pilgrimage and lived mostly on one meal a day, seeking no company much, save that of sadhus. Sometimes he would come to a camping-ground beads in hand. To-night two of the party went roaming about Bawan, which was like a village fair, all modified by a religious tendency, centring in the sacred springs. Afterwards, with Dhira Mata it was possible to go and listen, at the tent door, to the crowd of Hindi-speaking sadhus who where plying the Swami with questions.

On Thursday we reached Pahlgam. and camped down at the lower end of the valley. We found that the Swami had to encounter high opposition over the question of our admission at all. He was supported by the Naked

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Swamis, one of whom said, "It is true you have this strength, Swamiji, but you ought not to manifest it!" He yielded at the word. That afternoon however, he took his daughter round the camp to be blessed, which really meant to distribute alms,—and whether because he was looked upon as rich, or because he was recognised as strong the next day our tents were moved up to a lovely knoll, at the head of the camp, where we had the rushing Lidar in front of us, and pine-covered mountains opposite, with a glacier distinctly visible, beyond a cleft high up. We stayed a whole day, at this village, of the shepherds, to keep *ekadasi*, and early next morning the pilgrims left.

Saturday July 30th.

At six in the morning we had breakfasted and were off. What time the camp had moved, it seemed impossible to guess, for even at our early meal-time, very few pilgrims or tents were left. The ashes of dead fires were all that marked the place where yesterday had been a thousand people and their canvas homes.

How beautiful was the route to the next halt, Chandanawara! There we camped on the edge of a ravine. It rained all afternoon, and I was visited by the Swami only for a five-minutes chat. But I received endless touching little kindnesses from the servants and other pilgrims. In the interval between two showers I went out botanising, and found seven or eight species of *Myesotis*, two of which were new to me. Then I went back to the shadow of my dripping fir-tree.

Sunday July 31st.

This second stage was much harder than any of the others. It seemed endless. Close to Chandanawara, the Swami insisted on my doing my first glacier on foot, and took care to point out every detail of intrest. A tremendous climb of

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some thousands of feet, was the next experience. Then a long walk along a narrow path that twisted round mountain after mountain, and finally another steep climb. At the top of the first mountain, the ground was simply carpeted with edelwiess. Then the road passed five hundred feet above Shisharnag, with its sulky water, and at last we camped in a cold damp place, amongst the snow-peaks, 18000 feet high. The firs were far below, and all afternoon and evening the coolies had to forage for juniper in all directions. The Tahsildar's, Swami's and my own tents were all close together, and in the evening a large fire was lighted in front. But it did not burn well, and many feet below lay the glacier. I did not see the Swami after we camped.

Monday August 1st.

Pantajarini—the place of the Five Streams—was not nearly such a long march. Moreover, it was lower than Shisharnag, and the cold was dry and exhilarating. In front of the camp was a dry river-bed, all gravel, and through this ran five streams, in all of which it was the duty of the pilgrim to bathe, walking from one to the other in wet garments. Contriving to elude observation completely, Swamiji nevertheless fulfilled the law to the last letter in this respect.

How lovely were the flowers! the night before, or was it this night? large blue and white anemones grew in my tent, beneath my bed! And here, wandering off, in the afternoon, to see a glacier at closer quarters, I found gentian, sedums, saxifrages, and a new forget-me-not with little hairy silver leaves, thick like velvet pile. Even of juniper at this place there was very little.

At these heights, we often found ourselves in great circles of snow-peaks, those mute giants that have

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suggested to the Hindu mind the idea of the Ashen-covered God.

Tuesday August 2nd.

On Tuesday, August the 2nd, the great day of Amarnath, the first batch of pilgrims must have left the camp at two! We left by the light of the full moon. The sun rose as we went down the narrow valley. It was not too safe, at this part of the journey. But when we left our dandies and began to climb, the real danger began. A sort of goat-path in almost vertical hill-sides, becoming, in the descent on the other side, a tiny staircase in the turf. Every here and there, delicate columbines, Michaelmas daisies, and wild roses, tempted one to risk life and limb in their acquisition. Then, having at last reached the bottom of the farther slope, we had to toil along the glacier, mile after mile, to the Cave. About a mile before our destination, the ice ceased, and in the flowing water the pilgrims had to bathe. Even when we seemed to have arrived, there was still quite a stiff ascent over the rocks to be made.

The Swami, exhausted, had by this time, fallen behind, but I, not remembering that he might be ill, waited below the banks of gravel for his appearence. He came at last, and, with a word, sent me on, he was going to bathe. Half an hour later he entered the cave. With a smile he knelt, first at one end of the semi-circle, then at the other. The place was vast, large enough to hold a cathedral, and the great ice-Siva, in a niche of deepest shadow, seemed as if throned on its own base. A few minutes passed, and then he turned to leave the cave.

To him, the heavens had opened. He had touched the feet of Siva. He had had to hold himself tight, he said afterwards, lest he 'should swoon away'. But so great was his physical exhaustion, that a doctor said

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afterwards that his heart ought to have stopped beating, and had undergone a permanent enlargement instead. How strangely near fulfilment had been those words of his Master, "when he realises who and what he is he will give up this body!"

"I have enjoyed it so much!" he said half an hour afterwards, as he sat on a rock above the streamside, eating lunch with the kind Naked Swami and myself. "I thought the ice lingam was Siva Himself. And there were no thievish Brahmins, no trade, nothing wrong. It was all worship. I never enjoyed any religious place so much!"

Afterwards he would often tell of the overwhelming vision that had seemed to draw him almost into its vertex. He would talk of the poetry of the white ice-pillar, and it was he who suggested that the first discovery of the place had been by a party of shepherds, who had wandered far in search of their flocks one summer day, and had entered the cave to find themselves, before the unmelting ice, in the presence of the Lord Himself. He always said too that the grace of Amarnath had been granted to him there, not to die till he himself should give consent. And to me he said "You do not now understand. But you have made the pilgrimage, and it will go on working. Causes must bring their effects. You will understand better afterwards. The effects will come."

Wednesday August 3rd.

How beautiful was the road by which we returned next morning to Pahlgam; We struck tents that night immediately on our return to them, and camped later for the night in a snowy pass a whole stage further on. We paid a coolie a few annas here, to push on with a letter, but when we actually arrived next afternoon we found that this had

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been quite unnecessary, for all morning long, relays of pilgrims had been passing the tents, and dropping in, in the most friendly manner, to give the others news of us, and our impending arrival. In the morning we were up and on the way long before dawn. As the sun rose before us, while the moon went down behind, we passed above the Lake of Death, into which about forty pilgrims had been hurled one year, by an avalanche which their hymns had started. After this we came to the tiny goat-path down the face of a steep cliff, by which we were able to shorten the return journey so much. This was little better than a scramble, and everyone had perforce to do it on foot. At the bottom the villagers had something like breakfast ready. Fires were burning, *chapatties* baking, and tea ready to be served out. From this time on, parties of pilgrims would leave the main body at each parting of the ways, and the feeling of solidarity that had grown up amongst us all throughout the journey became gradually less and less.

That evening on the knoll above Pahlgam, when a great fire of pine-logs was lighted, and dhurries spread we all sat and talked. Our friend the Naked Swami, joined us and we had plenty of fun and nonsense, but presently, when all had gone save our own little party, we sat on, with the great moon overhead, and the towering snows, and rushing river, and the mountain-pines. And the Swami talked of Siva, and the Cave and the great verge of vision.

We started for Islamabad next day, and on Monday morning as we sat at breakfast, we were towed safely into Srinagar.

Monday
August 8th.

(To be continued.)

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THE ESSENCE OF GODLINESS.

What are the characteristics of a godly man that distinguish him from the ordinary run of mankind. It is highly desirable because of its practical value that we should frequently remind ourselves of the correct answer to this question. Many an error has been made or even worse things done or supposed to have been done under the cloak of godliness and this has happened in all ages and countries.

It is now a commonly recognised fact that there is taking place at present a revival of faith in the various religions of the world among the educated classes belonging to them and this is being hastened by the advances of modern science as is evident from the following words spoken recently by Sir Oliver Lodge:—

"A Divine helper actually took flesh and dwelt among us. We are all sons of God in a sense, but a Son of God in the supremest sense, took pity on the race, laid aside His majesty, made Himself of no reputation, took the form of a servant, entered into our flesh and lived on the planet as a peasant, a teacher, a reformer, a missionary. This literally happened. I have been led to perceive the possibility of it by investigation. By scientific investigation, I have come gradually to perceive that the churches have got hold of a great truth. All they say about it need not be true, but there is a truth in it much better than anything they have yet said.....Only get the human will in harmony with the Divine will, let the will of God be done on earth as it is done in heaven and the kingdom has come."

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With the restoration of faith in the religions the spread of materialistic ideas has been largely checked and one does not now find many who, following the school of Bradlaugh and Ingersoll deny the existence of the Supreme Being. It is therefore easy for us to find fault with and shower cheap condemnations on the heads of those who do not share with us the intellectual belief in the reality of God all the while laying the flattering unction to our soul that we are superior beings. It is not however intended to belittle the attempts of those who earnestly seek to replace scepticism by faith and who try to see that others also share with them the joy and place which a belief in the existence of God might ultimately give.

But of what avail the mere intellectual conviction which is not accompained by a living faith in the Supreme Being as the omnipotent and omniscient ruler of the universe, as the one Being to whom all the reverence and love which we are capable of is due. It is rather the man who possesses such faith and whose practice runs parallel to his theory that is indeed the really godly man. Even the most casual of his thoughts, words and deeds will be permeated by this faith. He knows that the power of the Supreme Being mightily and sweetly ordereth all things. There is no room for hurry or anxiety for the sake of himself or others. He knows the Divine will and will keep his own (supposing that he has not yet reached that exalted stage of spiritual growth at which the human will is lost in the Divine) in obedient harmony with it. In all that he thinks, speaks or acts in relation to others he will not be actuated by any desire but that of directly or indirectly subserving the Divine purpose. He sees the hand of God as much in the loftiest peaks on the great Himalayas as in the tiniest particle of dust floating in a city lane. He fears no man however formidable and

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no event however calamitous in the eyes of ordinary men. He seeks for no favours and craves for no possessions and is afraid of no loss save that of his living faith in God. He is not mindful of what others think or say of him. He lives in peace in the midst of the madding crowd and yet, far from it. He knows that everything that happens to him is for his good whatever label men may put upon it.

If such are the characteristics of a man who has genuine faith in God, how many of us can really claim to possess such faith ? In so far as our life falls short of the above ideal we are not in fact believers in the reality of God though now and then by means of our intellect and tongue we deceive ourselves and even others into the belief that we are otherwise. We may read the sacred books of any or all the religions, we may understand the full force of all the arguments that the brain of man has yet advanced to establish the doctrine concerning the existence of God; we may have the power of pursuasion to induce in others a conviction as to the same and yet we may be real atheists if our inmost desires and thoughts are inconsistent with a belief in the reality of God. On the other hand there have been persons who, though dubbed as athiests, have been full of brotherly love and devotion in the service of their fellow beings, and thus they have made a nearer approach to the godly life than most of us who profess to believe in God. The self-delusion, which characterises us, is absent in their case

We say that God is Truth and yet believe in the efficacy of falsehood doubting that Truth will triumph. We extol the path of righteousness and at the same time we are afraid that, if we do not deviate from it, we may go to ruin. We preach that God is Love but we do not give up our envy, jealousy and covetousness which imply the very opposite of love. We believe in the reality of

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our sense enjoyments, our wealth, our wordly rank and position and the praise of men. We pay homage to the rich and the powerful and are indifferent, if not cruel, to the poor and the weak. Believing in their reality we worship and love all these and they are enthroned in our hearts as so many gods on whom we have placed all our reliance and to whom we direct our *Bhakti*. Where is then the God of whose glory we talk so glibly? Alas! our *life* denies what our *lips* proclaim. It can not be denied that our life will certainly be different if we really believe in and rely on God who is the only Reality residing in the heart of all things and all beings and who is the giver of all good.

May we by the grace of our Almighty Father learn to walk more in the footsteps of those truly god-like men who have lived or are living in our midst, though in our ignorance we perceive not their grandeur! May we like them bring our lives into conformity with our connections, that, in the harmony of theory and practice, we may flower into models for men to follow!

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THE LORD'S NAME.

Among the various schools following the path of devotion, the class of the Bhāgavatas is the most prominent. It is a common misapprehension to suppose that the word Bhagavān is a synonym of Vishnu and that the fundamental principles of the Bhāgavata school are the exclusive property of the worshippers of Vishnu. Several instances can be cited, notably that of Srīdharavenkateśa (popularly known as Aiyāvāl) of Southern India in which the Bhāgavata life has been harmoniously combined with the most absorbing devotion to Śiva. Even among the Bhāgavatas, there is an exclusive sect who attach the utmost importance to the mere name of the Lord, all other principles and methods such as those of Jnāna, Yoga and even philosophical Bhakti being in their consideration only subordinate, nay, unnecessary, as compared with the efficacy of the Lord's name. It is our purpose to describe briefly some of the principles on which this sect is based.

The name and the form of a thing are indissolubly associated with each other. One cannot think of any name without at the same time thinking of the corresponding form or of any form without thinking of the corresponding name. Hence the contemplation of any particular aspect of the Lord must necessarily consist of the direction of one's consciousness towards both the name and the form corresponding to that aspect. The path of knowledge, especially the monistic school whose ideal is the realisation of the soul's identity with the attributeless One without a second, does not appeal to them at all. If it be pointed out to them that it is a necessary metaphysical

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ideal, they would tell us in reply that there is more bliss in tasting a doll of sugar while retaining your individuality than in becoming the sugar doll oneself. They would go even a step further and assert that the absorption of consciousness in the name and form is an unavoidable prelude to the attainment of *moksha* for those that seek for such a goal. Further, as between name and form, the name, they say, is more important than the form and includes it. Although the name and form of a thing appear to spring up simultaneously in the consciousness when the thing is thought of, yet a subtler analysis is said to reveal the fact that the thought of the name precedes that of the form. In rare instances it has been found possible for the name being conceived of without any accompanying form while the other alternative of the conception of a form without its name is impossible even in exceptional cases. It is not necessary that the name associated in the mind with a particular form should be that which is commonly accepted on all hands or that it should definitely belong to any language. If the mind is not aware of the established name of an object, it creates one of its own accord even though such a name might not be capable of articulate expression. Even in the order of the creation of the universe, sound precedes form—a truth which is embodied in the Biblical text "In the beginning was the Word." The name of the Lord is therefore more essential than his form.

Even the followers of the Jnāna and Yoga paths depend upon the name for the successful attainment of their respective ideals. No doubt the Vedāntins too recognise the utility of the Lord's name in the initial stages of spiritual advancement, for, the name is admitted by them as one of the several means for the purification of the mind preliminary to the taking root of knowledge.

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But this is not what is meant by the devotees of the Lord's name. They would point out that the name plays an important part even in the higher phases of religious experience. They would draw attention to the value attached to the syllable *aum* in the path of knowledge and ask "What is this *aum* but the name of the Lord conceived of as the Paramātman." Do we not read in the Bhagavadgīta that 'the Brahman is indicated in three ways, namely, by the syllables *aum*, *tat* and *sat*. In the path of *yoga*, the highest stage is what is known as *nādānusandhāna-samādhi* the chief feature of which is the origin of a sound (*anāhata*) within the heart. This sound, devotees say, is nothing but the name of the Lord, an expression in sound of His real nature. As regards the followers of the *Karma-mārga* it is written that the only *prāyaśchitta* or expiation for all sins of commission or omission during the performance of the ritual is the repetition of the Lord's name at frequent intervals, and this is being strictly observed in practice in respect of all rituals even in the present day. Does this not show, they ask, that even the followers of the path of knowledge, yoga and ritual have to depend on the Lord's name for the successful realisation of their spiritual aspirations ?

But why such exclusive insistence on the name, we may ask, while there is many another method open to the devotee, such as the contemplation of the Lord's form, worship, prayer, etc. They would tell us, in reply, that, without stubborn adherence to the name, devotion by the other methods will have no legs to stand upon. It is not their intention to despise such methods as prayer, meditation and worship, but, on the other hand, they too follow such methods with whole-hearted eagerness. But the mind being ever prone to run away from all that tends to take it towards the Lord, it is very difficult to constrain it

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to remain face to face with the Lord for any length of time, and, even when one succeeds in forcing it to do so, its inborn tendency is so subtle and so powerful that there is no knowing when the chain will snap and the mind escape us unawares. Some power, other than that of our own puny will, is required to keep the mind in bondage, and such a power is found in the Lord's name. As long as the name is being repeated or thought of, the mind must necessarily attach itself to it, and even if it should attempt to slip away, it cannot do so entirely. When this practice, in course of time, develops into a persistent habit, the devotee will have acquired sufficient control over the mind to be able to confine it, for some time and to some extent at least, to the contemplation of any particular aspect of the Lord. In one instance this argument seems to acquire a double force. We read in the *Gita* that " whatever idea one dwells upon at the moment of death, that he will surely become, being ever possessed by that idea." If, then, a devotee, as in duty bound, wishes to die thinking of the Lord, many are the obstacles he has to overcome. He may loose all consciousness on his death-bed. The bodily pain may be so acute as to absorb all his attention. The tongue may be so weak as to be incapable of the effort required to utter the Lord's name. The pitiful wail of his kith and kin, the importunate enquires of his heirs and executors, and, above all, the indescribable horror of the approaching death, may all combine to render the pronunciation of the name an absolute impossibility. All these impediments can be easily surmounted if one has successfully acquired the habit of constantly repeating the Lord's name whether aloud or within oneself. For, then, the habit would have become mechanical and automatic, and whatever be the diversion or preoccupation of his mind and however weak

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his tongue or his body may be, the process will be going on, even without his paying any voluntary attention thereto. And, perhaps, even when the dying man appears to have lost all consciousness of his surroundings, the mechanical utterance, however inaudible, of the Lord's name by the tongue, or even the silent thought of it by the mind, might strike some latent chord of his innermost consciousness and may produce an exquisite spiritual harmony,—a sweet 'voice within the heart'—which will be the most desirable condition for the devotee to die in. The devotees of the name therefore affirm that it is never too early to begin the practice of incessantly repeating the Lord's name, inwardly or outwardly, as circumstances permit, and to make the habit by long practice so very mechanical and involuntary as to ensure its continuance without interruption even when one is attending to the thousand and one distractions of everyday life. Walking or sitting, dreaming or waking, talking or eating, working or resting, the Lord's name must ever be reverberating within the heart like the continuous sound of the conch. Some people, for example, acquire some such involuntary habit as the shaking of their legs, the biting of their nails, the dandling with their button or watch-chain, or the tearing up of small pieces of paper or straw, and this involuntary activity is kept up by them, however important the business on hand may be. The repetition of the Lord's name should be carried to the same degree of automatic continuity. The underlying idea, as far as the general class of devotees is concerned, is not that the mere name, without any attention being paid to it and without any concomitant emotion of love or reverence for the Lord, can accomplish the highest end, but that the name will be of very great assistance in bringing back the runaway

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mind as often as one can to the central idea to which one's devotion is directed,—namely, the Lord himself. It is an acknowledged fact, based on stern experience, that it is extremely difficult to curb the unruly mind and to compel it to stick to a point even for a very short time, if it be left to its own resources or even if we depend solely on the strength of the will to accomplish that purpose. The name, on the other hand, might perchance catch the mind while it acts the truant, and, by the process known as the association of ideas, might lead it, step by step and link after link, to the contemplation of the Lord's form or a particular aspect thereof or the glory of the Lord's divine attributes and His universal sports.

The above, as we have said, is the argument of the majority of those that follow the path of devotion. Those among them, however, that attach exclusive importance to the Lord's name, will venture much farther and assert that the efficacy of the name, which represents the Lord as fully as His form, is entirely independent of the specific attitude of the mind during its utterance. Just as it is the property of fire to burn anything that comes into contact with it, be it man or beast or thing, and whether one touches it knowingly or unknowingly, lovingly or hatefully, or even whether recognising it as fire or mistaking it to be some other shining substance,—so too it is the fundamental nature of the Lord's name to purify every one that utters it orally or mentally, whether he does so voluntarily or involuntarily, attentively or inattentively, with love and reverence for it and for the Lord which it signifies or without such love and reverence, and even whether one recognises it as the Lord's name or not. Did not Ajāmila, the once religious Brāhmaṇa who had reached the downmost level of vice and immorality and had become the meanest outcast, attain the highest

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spiritual bliss by merely calling out, on his deathbed, to his beloved son whose name was Nārāyaṇa ? Did not the illiterate and savage hunter, by the mere pronunciation of the sound Rāma, taught to him by Nārada, even without knowing what it meant, become the foremost of all the world's poets, the famous sage Vālmīki, the author of the Rāmāyaṇa ? It cannot be otherwise, for, it is the nature of the Lord Himself, as declared by Him in the Gīta, that "He is equal towards all beings and there is none whom He likes and none whom He dislikes." Further, whoever brings his mind into close contact with the Lord, will be purified and raised to the highest pinnacle of spiritual glory, whatever may be his mental attitude towards the Lord. The cowherd damsels of Gokula, for instance, attained the supremest spiritual goal by their illicit love towards the Lord, Hiraṇyakaśipu, Rāvaṇa and Śiśupāla by their deadly hatred, Kamsa by fear, Vasudeva, Devakī, Nanda and Yaśodā by their purely parental solicitude, and so on. Even the mental condition is of no account, as in the case of Ahalyā and the serpent Kāliya who were saved by the mere touch of the Lord's feet. This is a necessary and inevitable corollary of the infinitude of the Lord's love and mercy. The glorious love and sacrifice of Christ, for instance, must be explained only on that principle, for, it was not confined to those that loved Him but was lovingly extended even to those that hated and persecuted Him and those that will hate Him to the end of the world. If such be the glory of the Lord Himself and of His unbounded love towards His creatures, the nature of His name, representing the Lord in the fullest sense, cannot of course be otherwise.

The devotees of the Lord's name have many other tenets which we have no space to deal with. Moreover

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some of them are technical arguments which may not interest the general reader. The followers of this school are rapidly dwindling in number, but, in spite of their being few and far between, they constitute a very interesting and important section of those that have chosen the path of devotion for the attainment of spiritual perfection.



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EXTRACT

"THE CRADLE OF THE HUMAN RACE" SENDS HIGH PRIESTS TO THIS CITY

FIRST HINDU TEMPLE ON THE WESTERN HEMISPHERE HAS LARGE CONGREGATION.

MEN AND WOMEN LIVE ACCORDING TO TEACHINGS OF THE OLDEST PHILOSOPHY IN THE WORLD—CONVENT AND MONASTERY ATTRACT MANY STUDENTS

The oldest philsophy in the world is the newest in San Francisco, and the latest word spoken from a pulpit in this city was the first written when humanity had progressed to the point when it began accumulating its thoughts into literature. This message comes from the storied valley of the Indus and Ganges, which archeologists refer to as "the cradle of the human race."

Human thought, as history goes, has always traveled from the east, westward. "The wise men of the East" bore the first tidings of hope, expressing mankind's first dream of God, the illumination of which has continued to lighten darkened places until finally the entire planet, this "footstool of the Almighty," shone with this light. That this thought, after enriching the globe, should now be retraversing its course, follows the universal sequence of all things.

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ONLY HINDU TEMPLE ON CONTINENT.

The first Hindu temple in the western continent stands at the southwest corner of Webster and Filbert streets. This is the only temple in the western hemisphere where the philosophy first collected in the Vedas and later on printed in ancient Sanskrit, is preached in America. The temple was dedicated April 5, 1908. It was erected under the auspices of the Ramakrishna Mission, Belur-math of Calcutta, India.

That the handful of Vedantists who organized this mission had faith in its pemanency in this city, is evident from the fact that they built their temple to endure for more than a day. Although of modest dimensions, it has a pronounced architectural style, being patterned after the great Taj Mahal of Agra, India, one of the seven wonders of the world and after the famous temple at Benares, being a combination of Hindu temple, Christian church, Mohammedan mosque and Indian monastery, all these conforming to the style and uses also of an American dwelling. While it is a modest miniature of the famous temples of old, wood and stone replacing marble and onyx and precious metals and gems, every detail of the ancient symbolism is maintained in this temple as in the originals.

The canopy over the mosaic and marble entrance to the auditorium on Filbert street represents the supposed thousand-petaled lotus of the brain. According to Hindu Jogins, when this lotus opens through the intense power of concentration and meditation, man attains the highest illumination or perfection.

SYMBOLISTIC ARCHITECTURE.

This being the first Hindu temple in America, honor and appreciation have been shown by carrying the Archi-

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tectural art of the temple, its main channel, up to an American eagle. The bird has widely outstretched wings, hovering protectingly over the national tricolor. The eagle, symbolical of spiritual light and joy, seems to fly beyond the realms of space, embracing not only this country, but all the world in its protection. In the Hindu philosophy, which invests every act with a religious meaning and every object as some expression of the divinity, the eagle is the symbol of great strength, of unflinching, unswerving devotion and steady and rapid progress.

Every little minaret in the architecture has its definite meaning. Nothing about the architecture is haphazard or the result of caprice. Not an angle but has its symbolistic equivalent in the religion or philosophy—call it what you will—of the Vedas. Even the weather-vane atop one of the towers is there for some definite reason other than to point out the direction of the changing winds.

Stand for Principles.

The four towers, each different from its mates, stand for great principles, and the decorations, the sun, the moon the crescent, the trident and so on, which to the uninitiated might seem as an incoherent, unrelated hodge-podge, to the studious mind of a devotee and follower of Vedantism are but the material expressions of a many-sided principle, and thought of accordingly, just as the follower of Jesus Christ considers the cross as the symbol of his teachings, but by the enlightened intelligence such objects are not worshiped. They are merely visible reminders of an idea.

The temple is built in three stories, the lower being study rooms and class-rooms, and the auditorium where Sunday and weekly services are held and upper or third story is a monastery. The second story is for students.

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There are two Swamis, or priests, with occasionally a visiting monk or Swami. Three lectures are delivered every Sunday, one at 10-45 o'clock in the morning, another at 3 in the afternoon, and the evening lectures at 7-45. They are free and open to all.

MONASTERY AND NUNNERY.

Since the dedication of the temple, just before the big disaster, many folowers have been made, and the Sunday and weekly services are attended by men and women of all nationalities. It may be surprising that there are no Hindus in the congregation. The votaries at the temple are all American citizens. In fact. the only Hindus at the temple are the swamis. In the monastery are a number of San Franciscans who have voluntarily dedicated their services to the spreading of the Vedantist philosophy. These men,for the most part follow their wonted occupations as before ; but dedicate all their income to the cause of this ancient religion.

Proselytising or effort of any kind to obtain converts is a practice foreign to the Vedantists. Their philosophy is accepted or not, but never by any means is any endeavor made to induce a person to come to them.

There is a nunnery also, this occupying an appartment remote from the monastery. These women likewise follow their customary occupations, but live according to the Vedantist theories.

Simplicity is the foundation of their system of living. and for this reason the cost of living has been reduced to figures that seem absurd to the out-sider. Still, none of the Vedantists seen at the temple look anaemic, hollow-eyed, starved or even particularly ascetic. As they reverence all forms of life they are against meat-eating,

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subsisting entirely on vegetables, nuts and fruits. The idea of a meat-diet is, however, voluntary, and by no means a compulsory idea of the faith.

One of the men, a stalwart, cleanlimbed man of between 35 and 40, who was formerly a printer by occupation, lives at the monastery, doing all the printing work issued here and distributed to various parts of the country. The other men put their earnings into the common cau e, receiving in turn their living.

Oriental Greeting.

Upon arriving at the study of Swami Trigunatita the other afternoon, the scholarly priest of the morning services greeted his visitor at the door. Instead of the customary clasp of the hands, according to Occidental custom, the Hindu priest stood at the door with hand folded across his breast, palms inward, eyes downcast, genuflecting reverently. Never do they clasp hands :

"Our cordiality is spiritual, and our greeting is the same. I see in you a child of the same God whose mind created both. I open my mind, my soul to you. So I bow reverently, recognizing in you our spirutual relationship. The clasp of the hand is materialistic, not spiritual. That is why we never shake hands, explained the Swami after the preliminaries of the meeting had been stated.

The study was well lined with books and the large flat top desk had a look of being a very useful article of furniture. Every thing seemed to be arranged with mathematical system. Order prevailed to a surprising degree. Now and then, the swami, who was a man of quiet dignity and sincerest fervor would turn about quickly in his revolving office chair, reach out here or there for a book turn with one motion to the desired page and show

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this or that text in explanation or by way of elaboration of his talk.

Emerson, Max Muller, Schopenhauer, English, French or American philosophers—the tranquil, brown-visaged man behind the desk, had their ideas and sentences at his tongue's end as the man of affairs has his market quotations. As for the Bible, texts were quoted with such accuracy and aptness that one could find no argument to gainsay such well-foundationed philosophy.

"So you would like to know what Vedantism is?" repeated, his eyes oddly bright, his manner all cordiality and benignity.

Vedantist Ideas Explained.

"It is neither Scripture nor a code of laws. It is not a religion or a system of philosophy, for it is the philosophy of all philosophers, the science of all sciences. It is not made by man, or by prophet, or even by God. It is not made at all. It is ever-existent, embracing the planet, the sun, moon, the stars and all the universe. The vedanta establishes the place of man to world permanently. Mankind has ever desired to ascertain his place in relation to the universe. The true Vedantist recognizes God in everything and he can sacrifice his life with the greatest pleasure, if need be, for the purpose of establishing the truth. Self is the only substance existing, and when we recognize this, we easily arise above envy, jealousy, hate, greed and the like."

This seemed nothing particularly new since the Christian Scientists and many of the other theorists about this new school of modern thought, teach much the same.

"We do not teach crude, visionary ideas. The true followers of the Vedas, once understanding its immutable

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laws, improve their mental, moral, social, political and even physical condition by the understanding of this law."

This may sound like a promise of enormous an dextraordinary fulfilment. but as the man sat there talking in such an even tranquil, positive tone, something of his own sincerity of conviction crept into one's mind, and the interviewer longed for a little of the faith that could make one regard the world with such hopefulness.

Simplicity and sincerity is the key of life to the Vedantists, regarded by them as the best means of attaining perfect peace and happiness here and now.

Commercial Standards Criticised.

"Whenever we cast our eyes over this rich and prosperous country we find people from the highest to the lowest ranks of life groaning under the burden of overwork, unrest, worry, anxiety and ceaseless hurry. The poorer classes hold the ideal of the middle, the latter of the millionaire, the millionaire of the multi-millionaire, and so on, and the latter even though possessed of far more wealth than he could possibly utilize even were his life prolonged much beyond the ordinary allotment, reaches out to posess the wealth of other nations. No one is content. Men are so beset by the canker of constant demand for more and more and more that the thought of this eats up their vitality destroys their mental and physical equillibrium and they lose sight of their spirituality entirely.

"This constant unrest is accompanied by diseases of the heart, and kidneys, the brain and nervous system and men die in their prime because they fail to understand themselves, because they posess not the first idea of the philosophy of life. This is one of the evils of modern civilization, the inevitable result of a system built upon ideals such as the western world adheres to.

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"True civilization, which is based upon moral and spiritual standards, reforms the inner nature of man, impelling him to obey the spiritual and moral laws of a higher plane of existence than the commercial one. Surely a civilization which encourages deceit, avaricious ambition, jealousy, the utmost lawlessness in competition, will not lead a nation to enduring greatness nor bring happiness to its people.

Follow Simple Life.

"Occidental civilization, as one sees it flowering in this country and in Europe, is complex beyond all degree. Needs are so increased that Mankind slaves to death to provide these artificial necessities. In this country the vast majority of people live to eat and to drink. to wear costly garments of many changes, and these insatiable desires to multiply in their children.

They never learn that the more we gratify our needs the more they increase. The problem of food and clothing is most formidable to those of ample means. and so on, until with many it is the sum and aim of life.

"Missionaries from this country and Europe go to India to set an example of their complex life, glorifying it as religion, for getting possibly that Jesus was an Oriental, and therefore, like all spirutual teachers among the Orientals, he lived a simple life, always trusting in the Heavenly Father, Who cares even for the sparrows of the air. One finds many true disciples of Christ among the so-called heathen of India and very few among the so-called Christians of the Occident.

"However a simple life does not necessarily imply that one must forsake the world, go to live in the woods or in caves, but it does mean absolute obedience to the

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laws that immutably govern our mental, moral, spiritual and physical being. When we violate these laws it leads to confused cemplexity of living, which produces disease, vice, ignorance, slavery to passion and the worship of Mammon.

"Again, simplicity does not mean alone outward plainness of garment, meager diet, a modest dwelling. It means self-control, which makes one master over nature. Simplicity is the result of the highest education, the most Vigilant moral and spiritual training of the soul. Simplicity of soul inspires us to love and feel for others as we love and feel for ourselves. This, as you may see for yourself, is far from the occidental ideal. Still, a Vedantist is an individualist, believing thoroughly in the development of the individual, but the ideal of development differs.

Jesus Their Ideal.

"Jesus Christ is the ideal of mankind. His philosophy is admitted to be without flow," said the Swami, and continued with the statementt hat Christ of the Christian religion was but one of the several teachers of Vedantist philosophy who from time to time dwell among mankind, such beings being regarded as perfected souls sent to deliver mankind from its ignorance.

Broadly charitable, Swami Trigunatita declared that according to this ancient faith of his fathers, it included all religions. This sincere following of any faith, with a strong and ardent purpose to advance, morally, mentally and spiritually, is the main and primary principle of Vedantism, they believing that all such plans, even through differing in manner, help society and improve the world in the long run. They teach that nothing should bind one, should submerge the personality of the individual,

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who must stand free, unhampered, if progress is to be attained.

"Since the first man began thinking about his surroundings mankind has been trying to solve the ills of life. The heaven future, beyond the skies, is not very satisfactory to many mature minds unless they may have a glimpse of it in this life. This problem of realizing heaven in this life here and no wis all there is to Vedantist philosophy.

"We have evolved from the animal plane to the human plane. The next step is to evolve into the divine plane. All the universe, this world of ours included, is but the playground of God.

"In those whom we love we see reflected all the virtues and beauties of mind and heart which all, even those of least illumination, admire and desire. As we see God in them, so must our love develop and grow until we see this beauty, this godliness, in others. Until our vision embraces all humanity and all creation. Gradually this world, which is mistakenly called a vale of tears, and a place of irredeemable misery, will come to be transformed into an abode of true happiness. This is the establishment of the kingdom of God on Earth, and when Jesus said. 'The kingdom of heaven is within you,' it must have been this which He meant."

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VEDANTA WORK.

The tenth aniversary of the Entally Ramakrishna Mission was celebrated on Sunday the 17th April last with great eclat. The spacious hall in premises No. 5, Dehi Entally Road, was beautifully decorated with flowers, foliages, green grass and buntings. Inside was placed a portrait of Sree Ramakrishnadeb. Indeed the decoration was so very nice and complete that every one looked with admiration. The auspicious day dawned with the Sun shining magnificently in a clear blue sky and was hailed by the enthusiastic devotees who from far and near came pouring in to render homage to whom they regard as Incarnation of the Deity. The ceremony was opened at 8 a. m. with an Abahan song. At noon the Sannyasins from the Belur Monastery came and joined the party. One of the Sannyasins, Swami Nirvayananda, performed the Puja and Aratrikam of Paramahamsadeb amidst the maddening Sankirtan by the devotees. Soon after the Puja the Sannyasins were entertained with Prosadam. Swami Saradananda–the Secretary of the Ramakrishna Mission, Swami Virajananda etc., Babus G. C. Ghose, M. V. Gupta etc., were present on the occasion. Sankirtan parties from the locality and distant villages chanted religious songs up to 10 p. m. It was a novel sight to see a Mahomedan band of singers among them. The poor numbering about 1500 were sumptuously fed with rice, dal, curries, curd and sweets. The assembled gentlemen were treated to light refreshments and prosads.

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AN APPEAL

The birthday anniversary of Bhagavan Sri Ramakrishna Deva was celebrated in the Ramakrishna Orphanage at a Mahula (P. O.) in the District of Murshidabad by His Holiness, the Swami Akhandanandaji this year with more grandeur and enthusiasm than those of previous years. On Monday the 13th of March last the usual performance of especial worship lasted the whloe day and after offering oblation into the Sacrificial Fire, came to a close. The orphan Students of the orphanage were sumptuously fed on the occasion. Then throughout the whole week whoever visited the Ashrama was entertained with the prasada of the Lord. On the next Sunday (the 19th of march) the public celebration took place. More than 1500 poor people were entertained with hearty meals already offered to God. Many friends too were similarly entertained. In the evening more than a thousand people of all castes and creeds, most of whom were agriculturists had the pleasure of hearing a very eloquent lecture on the greatness of Sri Ramakrishna couched in the simplest language possible, delivered by Mr. B.C. Mitra, the sessions Judge of the District who took the chair. He was followed by the secretary of the Maharaja of Kasimbazar, who entertained the audience with the same subject with equal fervor and eloquence. Then Honorble Mr. Vaikunthanath rose and spoke upon the glorious Mission of Sri Ramakrishna for a long time and drew the attention of the audience to the many philanthropic works with the illustrious disciples of the great sage are doing all over India. He drew the especial attention of his audience to the noble work of Sri Swami Akhandanandaji in whose

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Ashrama, the Orphanage, they had assembled that evening and pointed out the immediate need of funds to build a suitable Orphanage as the number of the orphans are steadily increasing. He also pointed out the all-embracing nature of the Orphanage, as orphans are taken and educated from all castes and creeds, with due respects to their religious views. He said "A sum of Rs. 50,000 is necessary for the purpose; and we hope that the generous public will come forward to help this noble cause, and thus bless themselves." The meeting came to a close after the distribution of Prasada.

We have been publishing in our pages from time to time about the noble and unselfiish work of His Holiness the Swami Akhandanandaji, under his fosterlng care many destitute orphans have become useful members of Society. How with the love of a mother he nurse and brings up those children who have none in the woild to look after! How under his affectionate treatment, and careful supervision these helpless ones never feel the pang of their distitute condition! Such a godlike, and unselfish worker is a blessing to the world, and we appeal to all generous minded people, Hindu, Christian, or Mahomedan to come forward to help him with money or other necessary things to bless themselves, by seving the Lord who stands before them in the forms of destitute orphans to take their service, so that they may be blessed here and hereafter. We hope that our appeal will find due response from all quarters. All remittances are to be made over to His Holiness, the Swami Akhandanandaji.

Sri Ramakrishna Orphanage, a Mahula (P.O.) District Murshidabad, Bengal.

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THE

BRAHMAVADIN

"एकं सद्विप्रा बहुधा वदन्ति"

"That which exists is one : sages call it variously."
Rig-veda. I. 164–46.

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VEDĀRTHASAṄGRAHA

(AN EPITOME OF THE VEDIC TEACHINGS.)

By Bhagavān Rāmānuja.

(Continued from page 227.)

The meaning is this :—

He (i. e., the father Uddālaka) asked (the son) Śvetaketu—"You are motionless ; did you ask them about that ruler (*tam ādeśam*)" [*Chhānd. Up.* VI. 1. 4.]; that is to say:—"Did you ask those teachers about Him also, who is the *ādeśa*?" The word *ādeśa* means that by which (supreme and exclusive) authority is exercised ; hence an *ādeśa* means a command (or *praśāsana*) because it (viz. the word *ādeśa*) has to have oneness of meaning with (the word *praśāsana* in) the passage beginning with—"Indeed, through command (*praśāsana*) of this *akshara* (*i.e.* God), O Gārgi, the sun and moon stand well supported";—and in other such passages. To the same effect is given the follow-

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ing passage which is attributed to Manu–"He (*i.e.*God) is the ruler of all (and smaller than the smallest)". (In the context under reference) here also, the material causality (of the *Brahman*) in relation to the world is taught by means of the expression 'one only (*ekam eva*)'; by means of the expression 'without a second (*advitiya*)', through excluding all other presiding rulers of the world than the *Brahman*, the Supreme rulership (of the world) is affirmed only in regard to Him. Consequently, what was said (by Uddālaka) was this—"Did you ask (your teachers) about Him, who is the Supreme Ruler also, who forms the material cause of the world; by hearing, thinking and knowing about whom, what was not heard, what was not thought, what was not known, become heard, thought and known, (respectively)." The idea in the mind (of Uddālaka) was to this effect: "Was the *Brahman* also, who forms the cause of the creation, preservation and destruction, &c., in relation to the world, who is the ocean of innumerable noble qualities, such as omniscience, the quality of desiring the truth, the quality of willing the truth, 'heard' by you?" As He forms the cause of all things and because the cause alone, in association with various particular configurations, is declared to be the effect, (therefore) through knowing the causal *Brahman* having all the intelligent and non-intelligent things in their subtle state as His body, the whole world, which is the effect (of the *Brahman*), becomes known; bearing this in mind, the father Uddālaka questioned the son (Śvetaketu)—("Did you ask your teachers about Him) by (hearing, thinking and knowing about whom) what was not heard becomes heard, what was not thought becomes thought, what was not known becomes known?" Then, not knowing that the father had borne in his mind that the whole collection of things had (only) one cause as above-mentioned, and thinking that

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among things which are entirely distinct from each other, through knowing one thing there was no possibility of obtaining the knowledge of any other thing, the son raised the objection—"Reverend sir, how can there be such a Supreme Ruler." Urged by this objection, again, he intended to teach him that same thing, which was borne in his mind, namely, that by knowing Him (i.e. the *Brahman*) all else becomes known, in as much as, the Supreme *Brahman* Himself—whose essential nature consists solely of knowledge, bliss and absence of all evil, whose greatness is infinite, who is possessed of crowds of innumerable auspicious qualities which are unsurpassed in excellence and are associated with the quality of willing the truth, whose essential nature is immodifiable,—possesses all the intelligent and non-intelligent things in their subtle state which are incapable of being differentiated by names and forms as His body, and for the sake of His own sport, exists, out of His own free-will, through a small part of Himself, in the condition of the world, which is made up of infinite and wonderful immovable and movable things.

To this end, he gives the following illustrative example, seen afforded in the world, to show the identity of cause and effect : " Just as, my dear child, by means of one lump of clay, all that is made of clay becomes known, modifications (of the clay) are (mere) names having their origin in speech; that it is all clay is alone real." The meaning here is this : although for the sake of its possessing the character of being, through a small part of itself, the basis of the realisation of various transactions in practical life, one and the same substance clay has various names due to its various modifications like pot, dish, &c., which consist of conditions of varied character ; yet, owing to their being particular modifications of the clay, the substance clay

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itself and nothing else exists in those particular conditions; hence (it is said)—Just as by knowing a lump of clay all things having its particular configurations like pots, dishes, &c., become surely known. Then the son, not knowing that the whole world has the *Brahman* as its sole cause, puts the question: "May your reverence teach it to me." Then in order to teach that the omniscient and omnipotent *Brahman* Himself is the cause of all, he (i. e. the father) spoke thus indeed: "Existence alone, my dear child, this was in the beginning, one only, without a second." Here by the word *this* (*idam*) the world is pointed out, and by the expression 'in the beginning', the period of time anterior to creation (is pointed out); by means of the expression 'existence alone' it is declared that at that period of time the world has the *sat* (or *Brahman*) for its Self; keeping in view that that (*sat*) remains the same even during the time of creation, it is declared by means of the expression 'one only' that the world which has attained unto the *sat* has then (i.e. before creation) no differentiation of names and forms, and by such declaration itself it is established that the *sat* forms the material cause of the world; and by means of the expression 'without a second' all other instrumental causes (of the world) than He Himself are excluded: thus, what was in the very beginning borne in mind, namely, that He, who is the Supreme Ruler Himself, is the material cause of the world, as declared in the passage—"Did you ask your teachers about Him also who is the Supreme Ruler, whereby what was not heard becomes heard?"—is now (in the passage under notice) made clear. This same thing it (viz. the scripture) declares (later on in the same context). The *sat*, which is itself both the material cause of the world and the instrumental cause of the world—"It *saw* (i.e. thought) 'may I become manifold

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and be born'." Although the Supreme *Brahman* Himself, who is denoted by this above-mentioned word *sat*, is omniscient, omnipotent, wills the truth and has all His desires fulfilled, yet He for the sake of His own sport, wills of His own accord that He Himself 'will become manifold' in the form of the world which is made up of wonderfully infinite intelligent and non-intelligent things; and for that purpose He Himself will 'be born'; then He creates out of a small part of Himself, the element of spatial ether and other (such elements); then again that same supreme Deity who is denoted by the word *sat* thus "*saw* (i.e. thought)": 'Indeed, entering these three deities[14], along with this individual self which is the same as Myself, I evolve the differentiation of name and form'." After declaring by means of the expression, 'along with this individual self which is the same as Myself,' that the individual self has the *Brahman* for its Self, it (viz. the passage under reference here) declares that solely through the entry into them of the individual self which has the *Brahman* for its Self, all the non-intelligent things possess the character of being *things*, and only as such do non-intelligent things acquire the character of being differentiated by names and forms.....What is said is this:—The individual self, indeed, has the *Brahman* for its Self, because it possesses the character of being the mode of the *Brahman* through forming His body; and because also it is so declared in another scriptural passage—" He whose body is the self &c."; all the things having the configurations of gods, of men, &c., are the modes of the individual self so characterised, through forming his body;—thus all those things have the *Brahman* for their Self; therefore

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14. These are the great external elements of *tejas* (light and heat), *ap* (water) and *anna* (earth).

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all words, namely, *god*, *man*, *yaksha*[15], *rakshasa*[16], *paśu* (domestic animal), *mṛiga* (beast of the forest), *bird*, *tree*, *creeper*, *wood*, *stone*, *grass*, *pot*, *cloth*, &c., which are well known in the world as possessing powers denotative of things through the association of the grammatical base and the suffix (in each case), are,—through the things having particular configurations that are made out as being the respective meanings (of those words)—denotative of the collection of things up to and inclusive of the Supreme Self who forms the internal controller of that individual self which presides over those things.

Thus, the whole of the world made up of the intelligent and non-intelligent things has the *sat* for its material cause, has the *sat* for its instrumental cause, has the *sat* for its support, and is subservient unto the glory of the *sat* &c.; all this is dealt with extensively in the passage beginning with—"All these things which are born, my dear one, have their origin in the *Sat* (i.e., in the One Existence), have their abode in he *Sat* and are established in the *Sat*;" then it is declared in the passage—"All this has That for its Self; That is existence,"—that, through the relation of cause and effect, &c., the whole world having the *Brahman* for its Self is the sole 'Existence; He is the only Self of the whole world, and the whole world is His body and

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15. The *Yakshas* are certain mythical beings or demigods who are attendants on Kubera, the god of wealth and employed in the care of his garden and treasures. They are generally regarded as beings of a benevolent and inoffensive disposition.

16. The *Rakshasas* are demons, the declared enemies of the gods, and are goblins, going about nights, haunting cemeteries, disturbing sacrifices and devout men, animating dead bodies, ensnaring and even devouring human beiugs and generally hostile to the human race.

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therefore the thing denoted by the word 'thou' is also the *Brahman* Himself possessing the individual self as His mode: and thus the proposition enunciated (in the very beginning of the context here) to the effect that all things have the *Brahman* for their Self is concluded in reference to a particular individual self (Śvetaketu) by means of the statement 'That thou art.'

What is said is this: In the passage "All this has Him for its Self (He is the Self)"—by means of the expression 'all this' the world made up of intelligent and non-intelligent things is pointed out; aud then He is (therein) declared to be the 'Self' of that world: the meaning is, that to be possessed of the *Brahman* for its Self is declared, with reference to the world. It has to be discriminated whether to have the *Brahman* for the Self, which is mentioned above, results through the relation of the soul and the body (between the *Brahman* and the world) or whether it results through the identity of (their) essential natures; if it results through the identity of (their) essence, then the *Brahman's* qualities of willing the truth, &c, which are made out in the very beginning of the context here in the passage beginning with "It *saw*: 'may I become mani-fold'", will all have to be set at naught. And through the relation of the soul and the body, the character of having Him for the Self is specifically arrived at, as given in another scriptural passage, namely, "He who has entered within is the Ruler of all things that are born, and is the Self of all". He has entered within all things that are born, as being their Ruling Self, hence 'He is the Self of all, the Self of all things that are born, and all things constitute His body: thus to have the *Brahman* for the Self is specifically made out here (in relation to the world. To the same effect is the following passage also: "He, who dwelling within the self, is within the self,

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whom the self does not know, whose body is the self, who internally rules the self, He is thy internal ruler and immortal Self." It has been already stated that (in the context) here also, the same thing is made out from the passage beginning with ('Entering) along with this individual self which is the same as Myself." Thus, as all intelligent and non-intelligent things form the body of the *Brahman*, the *Brahman* Himself, having all things for His body and having also all things as His modes, is denoted by all the words Therefore by means of the grammatical equation 'That thou art' is denoted the *Brahman* Himself who possesses the individual self as His mode through that intelligent individual self forming His body.

To be continued.

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THE
LIFE AND POLEMICS OF ŚAṄKARĀCHĀRYA.

A FOREWORD.

The Indian public was for a time jubilant over the recent celebrations at Kaladi so much so that every newspaper and journal used to bring something afresh for a time. One would write a short sketch of the life of the "Great Āchārya," another speculate on fixing his date, a third give a summary of his teachings, a fourth, in the words of admiration, couch the achievements of the "Boy Sannyāsin," and so on. The village of Kaladi, the very name of which might, perhaps, have been known only to a local geographer or to a lover of antiquity, became a matter of common mention and attracted pilgrims from all parts of India, both at the time and after the celebration of the event. Great possibilities seemed open, many thought it was an epoch-marking event in the history of India, and some even added that just as the religious and social aspects of India were then given a fresh turn after the advent of the "Great Religious Teacher," even so would the present celebrations change the very face of the Indian activities. Anyhow it was an event which certainly excited thought and writing, and as the first outburst of the bustle and enthusiasm is now practically over, it is time to consider the life of the great philosopher in a more serious aspect. One would generally expect that the result of such an attempt would be the production of a biography giving out a vivid picture of the life of the "Great Teacher," detailing the incidents of special interest, elucipating obscure points of the Advaita philosophy wherever

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it is consistently possible, and giving a critical account of his works in a general way. Further it would, perhaps, be an anxious expectation that the writer would unearth such materials as would fix the date of ŚAṄKARĀCHĀRYA, but the writer feels that he has to disappoint some of such anxious expectants. The present work has been attempted with a view to place before the inquiring public an account recorded by one of a former generation of Indian writers interpreting him as faithfully as possible for the limited intellect of the undertaker. And it need not be added that in doing so some of the technicalities of the Indian style have to be preserved. In the field of literature there is a marked difference between the East and the West, and whereas the West glories in recording the actions of man in the form of histories, biographies, etc., the East would shudder at the very idea of man-worship in literature. For this very reason it was ever in the East a conventional idea that the hero must ever be of a divine origin, or a saintly king with extraordinary qualities. This prevailing notion had very much to do with the scarcity of biographical works or exact accounts of our great men which we of the present day would, perhaps, have loved to possess.

Some would go further to say that it is not only thus much but we have nothing, or almost nothing, to place in the hands of our young readers that would infuse into their tender minds the force of ideals. There is perceptible degeneration on all sides, and the best writings of our greatest men are a sealed book to the present day learners. What they require is some common facts diluted with a fair amount of appealing interest. The sort of interest they are led, for one reason or the other, to possess about a great personage is to be ministered with some account as, perhaps, in the Boswell's Life of Johnson: That is to say, a lot of personal account is to be given, giving here and there

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the gift of the conversations held or the letters written, or even point out, by quotations from the writings, what sort of views he held on a particular subject. But this sort of things in quite foreign to our habits, to our tastes, to our temperaments, to our surroundings, and to our family traditions,—considered from a national point of view,—and though we have for a time led to admire other forms and systems of knowledge, yet, in the very natural course of things, our tastes must soon return to us. We are a nation inhabiting a country where aptitude and labour are transmitted from father to son, and thus carefully preserved. Here in our country even evolution of higher aptitudes is fully graded scientifically, protected, and settled. Thus in our very blood run our tastes, and any other thing can only be a passing change.

In the present change that is coming upon us there is another thing and that is impoverished faith and belief. In India the highest Pramāṇa or the source of authority is Āpṭavākya or the saying of those that have worked for the benefit of man, but now in the circle of those that study the Western sciences,—the only set that often go by the name of the "educated,"—that is being replaced by observation and experiment. The tide of materialism has thus far succeeded in creating a notion—certainly transient—on some minds that there is nothing beyond what is visible, and when the body becomes defunct "in the natural course of things", there is an end to the object for which human life can be used. But what it is and why it is they cannot say, and it is a riddle they cannot solve. They do not know, or better have forgotten, that they come from the unknown and go to the unknown. Human skill can produce really wonderful objects in the 'lifeless' material world, but a life that cannot create. A new life, which is so visible, must come from some living source, and if we

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begin to trace lives to the past, what will that primordial source be ? Even if we grant that it is nature, how did that again come to existence and whence is this regular cycle of seasons etc. ? Here is the parting of ways, and it is this just that makes one a prejudiced materialist or an investigating philosopher. It is this that makes the East what it is and West what it is too.

In India if the greatest men are the greatest beggars, elsewhere the notion itself looks ridiculous. Assumed poverty is admittedly the fostering mother of superior knowledge, and this principle was recognized and practised in India to the utmost. The order of merit was knowledge, occupation, age, relationship, and wealth, and that was never forgotten in doing honour and respect to any person whomsoever. Consult YĀJÑAVALKYA and he will tell you that one may possess grain sufficient to maintain himself for twelve days, for six days, for three days, only for a day, and one may even live from hand to mouth by picking ears of corn, and again of these each next mentioned is superior to each previous mentioned. Tribute was ever paid in India to things that would last, and all other things were despicable in the eye of our men. Superior knowledge had ignored the very existence of one's own self, and if any one was worshipped it was, so to speak, as an abstract conception even in the concrete body. The mighty deeds of the great are well known though very little of the great themselves. Even in the Mahābhāraṭa how little of personal account of the princes can be found, compared to the vast amount of teaching it imparts, one can himself satisfy. There is teaching of various sorts throughout, and even if an account savouring of any one's person can be traced there, it is only as an illustration of a particular truth or of various vicissitudes that happen to one in his life time. It re-

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quires a keen knowledge of facts and a balancing and comparing to determine exactly what one thing means. A key to our sacred literature can be had when, in the first place, we have some idea of the ways of expression : First, there is language which may be called mandatory. It asks you to do a thing, you cannot question it, no reason is given to you, no explanation, and no reminding, and you must either obey it or fall. You may call it dogmatic, but that dares your opinion. It is not anxious whether you follow it or not, it will never coax you, and in justice to yourself wants you to obey it. To this class belong all Veḍic, and portions of Smṛiṭi, literature. I say portions of Smṛiṭi literature, for here and there we find texts of Smṛiṭis mentioning a reason for an act they prescribe, but no sooner does a text does so than its mandatory character ceases and it is no longer binding on any one of us.

Secondly, there is language which may be styled appealing. That makes you love it, that would even appear as your friend to argue with you, convince you, and lead you to the proper path. To this class belong all the Purāṇas and portions of Smṛiṭis. In the best way suited, they arouse devotion in one, and depict in proper places the dark and the bright side of one's existence. Various ideals are placed before the reader so that the one for which he is most fit he may copy in all its details. It is this that makes some think that Purāṇas etc. are not binding on us, though one can follow their teachings with advantage. Anyhow there it is, and if one wants anything less dogmatic, he can find it there.

Lastly, there comes the remaining part of the Sanskrit literature which may be termed encouraging. It is a convention among the literatureans that the language too should be as scientific as the subject matter itself. An ordinary intelligent reader should slightly pause and consider

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and should not be carried away by sentiment or interest. Things which, at the outset, appear absurd have the most reasonable meaning, and a system of science has been developed for the purpose. That is called the science of Ḍhvani, or the science which helps us to understand the intended meaning of any passage in a work. Ḍhvani ('sound') is not what, as one is often led to believe, any extra or interesting significance, but the real significance itself. It is only that work which satisfies this test of Ḍhvani that is called the best. Ignorance of this fact has here and there produced some who would hold that the Sanskrit literature itself is full of things which on the very face of it is "nonsense." For example here is the translation of a passage which one of the rhetoricians gives for the purposes of illustration :

"'O lord, why dost thou now lower the heights of Goṭra mountains(*a*)? What has led thee to make the oceans shallow? How is it thou triest to render the lords of the directions(*b*) but unimportant beings?' Though the gods on both sides thus tried to dissuade, the creator, regardless of their prayer, created this King "(*c*).

The meaning is that this king is possessed of all-surpassing loftiness(*d*), depth of qualities(*e*), and the power of protection(*f*).

(*a*) The seven famous mountains: Mahendra, Malaya, Sahya, Sānumaṭ, Ṛiksha, Vinḍhya, and Pārayāṭra.

(*b*) Lords of the eight directions; INḌRA and the rest.

(*c*) Praṭāparuḍrīya. (Some details omitted in the tansla-tion of the abcve verse.)

(*d*) A quality for which mountains are famous.

(*e*) Oceans are famous for this.

(*f*) Quality of those gods.

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Such is the language in which the works were being written in Sanskrit. This may seem a digression but resort to it is had here with a purpose. The Life and Polemics of SAṄKARĀCHĀRYA is being attempted here in the way in which a writer has left it, and without a foreword, things and incidents depicted therein may look ridiculous. In the first place, the work itself belongs to the third of the three classes, and in addition it is replete with quotations from Veḍas, Ḍharmaśāṣtras, and Purāṇas. Things too commonplace once may now under the altered conditions seem meaningless or worse, and it is the duty of one who attempts an expounding of any such old things to explain to others the conventionalities with which they are couched lest any one may fail to understand rightly the intended meaning. These are the days when carping comments are being made on everything Indian, and particularly Śāṣtraic, and any neglect on the part of the writer may end in the total misconception of the whole thing by the readers. The present translator does not, however, pretend to possess any correct knowledge of such things and only he feels why he should not try to point out certain things which are essential for a correct knowledge of things. One thing, however, must be noticed, and that is there is nothing sectarian here. In the days of ŚAṄKARĀCHĀRYA many of the sects we find at the present day never existed, and many that did exist are now extinct. If tribute is paid to the memory of the great ŚAṄKARĀCHĀRYA by his followers, it is with an outburst of devotion so natural. If they attribute a divine origin to him it is not to deny that to any one else. If this and similar things are known, then there is little scope for any misconception.

Now a word as regards the work itself. The Life of ŚAṄKARĀCHĀRYA has been attempted in former days by such people as the great VIḌYĀRAṆYA and ĀNANḌAGIRI.

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It must be admitted that VIḌYĀRAṆYA'S work has also a literary aspect to fulfill, and thus it goes beyond saying that it does not, and cannot, record every detail connected with the short and brilliant life of the great ACHĀRYA. There are facts, incidents, and philosophical details which are quite beyond the scope of that admirable work, and an attempt to draw all those things to the attention of the public cannot, therefore, be uninteresting. It is hard to say whether the life is interesting for its every day detail, or for its polemics, and anyhow an attempt has been made in the first direction, though not exclusively, by the mighty minds of old, while the other though not a complete desideratum, requires yet some futher elucidation.

But how can that be done ? Shall we depend upon our own resources, discuss the matter in our own fifth rate way, and draw our own conclusions, or is it better for us to depend upon some writer of old ? To the present writer, however, the latter course appeals better, and what he goes on writing below is but a free translation of Śaṅkaravijaya of ĀNANDAGIRI, that great commentator of ŚAṄKARĀCHĀRYA'S works. He is aware that here and there there are passages rather too strong in tone, and if still he tries to present them to the public in exactly the same way as he finds them in the original, his only excuse is that that is the way in which the Sanskrit author has left the work. There are here and there passages that contradict the view taken by MĀḌHAVĀCHĀRYA and far from comparing the two and sifting the truth,—a task which is certainly beyond the present writer's capacity—he safely leaves all that to the learned world. The work begins with an account of the divine origin of ŚAṄKARĀCHĀRYA, for, whatever is superordinarily great, is regarded as divine here in India where the principle of evolution from humanity to divinity and further is recognized. Now to begin with :

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PREFATORY.

Obeisance to ŚRĪ GAṆEŚA ! Obeisance to Śrī Guru ! Om, the Adventures of ĀCHĀRYA will be recorded.

I bow to the lotus-feet of ŚAṄKARĀCHĀRYA, the Guru, from whose favour, I, though ignorant, am always a thorough knower of all.

I whose name is ANANṬĀNANḌAGIRI, a pupil of that adored personage, go on to describe the purpose for which the descent of my Guru on earth was meant. The following are the topics therein :

(1) The Episode of the Birth of my blessed Guru ;

(2) The Establishment of Śuḍḍha-Aḍvaiṭa Viḍyā in such a way that it may continue without a break, from generation to generation, in this world protected by his benefaction ;

(3) His enthusiasm to conquer every quarter of the world ;

(4) The wonderful way in which he saw VYĀSA ;

(5) The memorable words of the God BRAHMA who visited this world at the time when the Guru had to throw of his mortal body ;

(6) The elucidation of the way in which VYĀSA conferred a longer life on him ;

(7) Meeting of BHATTA ;

(8) Defeating of MAṆḌANA MIŚRA ;

(9) The Discourse with the wife of the above ;

(10) The Manner in which he became a master of the science of amour by passing into another's body ;

(11) The Approach of the disciples ;

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(12) The Vision of NṚISIṂHA ;

(13) Triumphing over SARASVAṬĪ ;

(14) The soujourn at Śṛingagirī ;

(15) The Founding of the city of Conjeeveram ;

(16) An Account of the goddess KĀMĀKSHĪ ;

(17) The Establishing of the Śrī Chakra.

(18) The Elucidation of the Path to Moksha ;

(19) and Becoming identical with Saṭ-Chiṭ-Ananḍa.

These are the main themes that are interspersed with many a secondary topic having a bearing on them, and I so write the work that it is full of interesting answers to various objections and queries, and that it may quash the numerous false faiths.

(To be continued.)

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NOTES OF SOME WANDERINGS WITH THE SWAMI VIVEKANANDA.

Continued from page 233.

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

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

Place.—Kashmir.

Time.—June 20th to October 12th 1886.

Tuesday August 9th.

At this time the Master was always talking of leaving us. And when I find the entry "The river is pure that flows, the monk is pure that goes" I know exactly what it means. The passionate outcry "I am always so much better when I have to undergo hardships and beg my bread!" the longing for freedom, and the touch of the common people, the picture of himself making a long circuit of the country on foot, and meeting us again at Baramulla for the journey home.

His family of boat-people, whom he had staunchly befriended through two seasons, left us to-day. Afterwards he would refer to the whole incident of their connection

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with him as proof that even charity and patience could go too far.

Wednesday August 10th.

It was evening, and we all went out to pay some visit. On the return he called his disciple Nivedita to walk with him across the fields. His talk was all about the work and his intentions in it. He spoke of the inclusiveness of his conception of the country and its religions; of his own distinction as being solely in his desire to make Hinduism active, aggressive, a missionary faith, of 'dont-touch-ism' as the only thing he repudiated. Then he talked with depth of feeling of the gigantic spirituality of many of those who were most orthodox. India wanted practicality, but she must never let go her hold on the old meditative life for that. "To be as deep as the ocean and as broad as the sky" 'Sri Ramakrishna had said, was the ideal. But this profound inner life, in the soul encased within orthodoxy, is the result of an accidental not an essential association. "And if we set ourselves right here, the world will be right, for are we not all one?" "Ramakrishna Paramahamsa was alive to the depths of his being, yet on the outer plane he was perfectly active and capable.

And then of that critical question of the worship of his own Master, "My own life is guided by the enthusiasm, of that great personality, but others will decide for themselves how far this is true for them. Inspiration is not filtered out to the world through one man!"

Thursday August 11th.

There was occasion this day for the Swami to rebuke a member of his party for practising palmistry. It was a thing he said that everyone desired, yet all India despised and hated. Yes, he said, in reply to a little special pleading, even of character-reading he disapproved. "To tell you the

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truth I should have thought even your Incarnation more honest if He and His disciples had not performed miracles. Buddha unfrocked a monk for doing it". Later, talking on the subject to which he had now transferred his attention, he spoke with horror of the display of the least sure to bring a terrible reflex.

Friday & Saturday 12th & 13th.

The Swami had now taken a Brahmin cook. Very touching had been the arguments of the Amarnath sadhus against his willingness to let even a Mussalman cook for him. "Not in the land of the Sikhs, at least Swamiji !" they had said, and he had at last consented. But for the present he was worshipping his little Mohammedan boat-child as Uma. Her whole idea of love was service, and the day he left Kashmir, she, tiny one, was fain to carry a tray of apples for him all the way to the tonga herself. He never forgot her, though he seemed quite indifferent at the time. In Kashmir itself he was fond of recalling the time when she saw a blue flower on the towing-path. and sitting down before it, and striking it this way and that, "was alone with that flower for twenty minutes."

There was a piece of land by the river-side on which grew there chenaars, towards which our thoughts turned with peculiar love at this time. For the Maharajah was anxious to give it to Swamiji, and we all pictured it as a centre of work in the future—work which should realise the great idea of "by the people, for the people, as a joy to worker and to served."

In view of Indian feeling about a homestead blessed by women, it had been suggested that we should go and annex the site, by camping there for a while. One of our party moreover had a personal wish for special quiet at

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this time. So it was decided that we should establish 'a women's math,' as it were, before the Maharajah should require the land, to confer it on the Swami. And this was possible because the spot was one of the minor camping-grounds used by Europeans.

(To be continued)

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"GOSPEL OF SRI RAMAKRISHNA PARAMAHAMSA"*

(By K. Vyasa Rao, B.A.)

(No. I.)

Not many had known the name of Sri Ramakrishna Paramahamsa before that day when a young man in orange robes from a British Dependency in the East stood before the Parliament of Religions and took captive a vast and cultured assembly of divines, philosophers and orators. Was it merely the novelty of his costume, or the fascination of his personality or the unexpected eloquence of his tongue in the command of a foreign language that created a sensation so spontaneous and unique in the aninals of such assemblies? To some extent each of these contributed its own share to the sensation of the hour; but all of them put together could hardly have made up that grand total which he scored in the new world for the country of his birth and the oldest civilization extent. There were other orange robes, there were others of the coloured race from whose dark lips flowed the language of Shakespeare with telling fluency; these latter kindled no doubt the fire of appreciation in the immense and somewhat bewildering gathering before them; but it was Vivekananda, Narendranath Dutt of earlier days, that set the whole assembly ablaze and turned the occasion to demonstrate once again that the light of religion continue still to flow from the East. Who was this man whose name the world had not heard, nay his own country had not known, who brought no credentials such as scholars and authors

*Brahmavadin Press, Madras.

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are wont to bring, who had not even gray hairs and who, to the despair of all, laid no claim to occult powers of any kind and chose to leave miracle—mongering severely alone, but content with the robe of renunciation and a pair of fearless eyes, stood there confident of capturing the West for India of old? Where did he catch the inspiration of his life which has lighted his soul and which will in times to come light the path of others?

When the world discovered Vivekananda, it discovered also Ramakrishna Paramahamsa eight years after his death; and to day, fifteen years after the World's Fair at Chicago, *i. e.* nearly quarter of a century after the death of the Paramahamsa, we are given in printed form the Master's Gospel. Yet, it may truly be said that the Era proper of Sri Ramakrishna commences from the publication of his Gospel. Till now we understood Sri Ramakrishna through the medium of his disciple Vivekananda, not only from what he wrote or said of his Master, but also from the Mission of the disciple, from the Ramakrishna Order which he along with others joined and promoted and the creed Revivalism which he preached with more vigour than success. But understood in this way, Sri Ramakrishna remained a puzzling personality to most, a kind of indefinite Entity—half real, half mythical—who, all were willing to allow, in the absence of proof to the contrary, must have been at any rate a harmless, good, pious man. To the critical it was difficult to explain the point of contact between a disciple so militant in his attitude and aggressive in his outlook and a master so supremely good and self-effacing. It was tacitly assumed after a fruitless endeavour at analysis that Ramakrishna like the bidden source of a great river must remain a mystery to most while Vivekananda was a broad-day reality. Moreover, was it not sufficient title to be acknowledged

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as the fountain spring of Vivekananda's greatness? In 1893, a year before he burst on the Chicago assembly after a marvel of the East, when Narandranath Dutt after his Sannyas wended his way to Southern India in the course of his wanderings as Sachchidananda, the curiosity be excited in those who came across him was something out of the common; and Sri Ramakrishna was taken for granted on the word of a young sanyasin, because the latter was so strange in himself. A graduate of the Calcutta University with a shaven head, a prepossessing face, wearing the garment of renunciation, fluent in English and Sanskrit after the Bengali fashion, with uncommon powers of repartee, who sang "with full throated ease" as though he was attuning himself to the spirit of the universe, and withal, a wanderer on the face of the Earth! He had renounced the world, possessed as he was of parts that would take him to eminence in any profession! He had renounced it for the sake of Hinduism! and that at the instance of an obscure devotee, nameless and unknown, who was dead for some years past and who when alive was actually illiterate all his life! Verily, were the dry bones of Hinduism instinct with life? Or, has a new Society for miracle mongering, pretending to hold in the palm of its hand the key to the solution of all problems of this and other worlds, been established with its head quarters near the mouth of Hoogly rivalling the one at the mouth of the Adyar? Or, could it be a case of some irreparable domestic mishap? No, the man was sound and stalwart, full of sparkling wit, with nothing but scathing contempt for miracle working agencies preached at the foot stools of Mahathmaic hierarchies; enjoyed good dishes, at times perhaps got somewhat worse for a little too much of them; knew how to appreciate the hooka although fond of the pipe

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as more convenient for a wandering hermit; in fact, enjoyed the world all the better for having cut himself off from it. He harped, all the same, on renunciation for the sake of Hinduism with an ability that called for the admiration and a sincerity that commanded respect. The young Bachelors and Masters of Arts who had hitherto only disputed about Philosophy, religion and social reform, with all their endeavours centred in a brilliant legal career, or a rapid climbing up of the official ladder, or in the newly constituted Provincial Civil Service, were at their wit's end at the sight of such a phenomenon. It was of course something that the mild southerner had not promised to himself as a career or imagined as something very likely to occur. But there, they saw the man, and saw how well he could stand his ground in wrestling and fencing in the arena of the universal soul; and when the hour of discussion gave way to lighter moods, they found how he could indulge in fun and frolic, in uncompromising denunciations and startling *bon mots*. Above all three was in him what they did not perhaps precisely diagnose as such, unbounded audacity. But ability and audacity apart, and the spirit of renunciation for the sake of Hinduism also apart, what endeared him was the unalloyed fervour of his patriotism, which came upon them as a revelation and commanded mute submission. In a country governed by a foreign power it is impossible to separate politics from patriotism and the young man who had given up all worldly prospects for the staff and a begging bowl spoke in no vacillating terms of the political aspirations that ought to animate young India. The political down fall of his country distressed him as ever political down fall distressed a genuine patriot. He felt the grief as a strong man who had renounced all the ties of blood and kinship,

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freed himself from the bondage of land and gold, and vowed to look upon every woman as his mother, and who yet had but one love his country, and one grief its downfall. The indignation, the regret, the disappointment, the surging [schemes of ambition, the feeling of helplessness in calmer moods, the overpowering desire to dare and do, the abiding faith in the indestructible greatness of his own country despite all its vicissitudes of fortune sent him into reveries by turns and astonished his hearers and held them spell-bound. Withal, he was there for his country's cause, prepared to win his way with its emblem and carry the message of his country to gain for it, its rightful place among nations that have held her in chains of conquest. Nay, he would vivify the present and lay the foundations of its future greatness, would revive the glory of the past and bring back to it its ancient days of strength and power, in a word he would bring about an Indian Revival; that was his mission and he had fallen to work. What were they, the young graduates, going to do? Speak, discuss cram, pass, get on, get money, get carbuncle, and propagate a race sicklier each generation than the preceding one, a race of babes and imbeciles in the end, fit for nought but foreign chains for all times to come! Was that the only ideal for young India! Have they not had enough of it? and endless discussion over it all? For shame, was there nothing else for the progeny of a race which reveres in word and preserves in memory the *Gita* propounded in the field of battle to a hero in full armour? We have forfeited our rights to own it as ours, and with our right to it thus lost, the race might as well commit suicide rather than live the life of the maimed and the crippled of the human species.

Such was the man who travelled from the Hooghly to the Tambrapurney who wailed and denounced in

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unmeasured terms, whose words flashed as lightning and cut as steel, who impressed all, communicated his enthusiasm to some, and lighted the spark of undying faith in a chosen few.

Nor was the time for such talk the less propitious. The second session of the congress had not yet been held at Madras; the elevating informing and subduing personality of Ranade as the high priest of Social Regeneration had not been so fully realised in Southern India, the "boy reformers" had their hand on the social reform plough with phenomenal courage and were attracting wide attention throughout the Presidency to the chagrin of some, annoyance of many, upsetting the mental equilibrium of many more among the educated. The remarriage movement led to bitter acrimony everywhere among Brahmins; the anti-nautch agitation was viewed by the well to do and less educated as a veritable offspring of a disordered digestion sprung upon the public as a malicious mar-joy by prudes and book-worms; impious hands were being laid on the immemorial barriers of caste, not in the sacred name of religion, but on behalf of the dubious claims of ill-understood rationalism, openly and defiantly, in the view of the great majority of the people to their unspeakable disgust. In short, social vandalism which had not even the redeeming excuse, as they thought, of the sanction of religion behind it or a sanctified personality to command it, was, in the common opinion of many, proceeding at a fearful pace.

What a prospect to oppose to it an English educated *sanyasi* so uncompromisingly denunciatory of foreign ideals, irreligious assumptions and of impious attempts at reform without invoking the aid of what was great in the past, enfeebling thereby the national structure! Did he not, further, speak of *revival* instead of reform? The

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former was a work of restoration, the latter of innovation, and taken all in all the current of vaudalism could not be better opposed than by the traditions of the race being massed under the name of revival and offered in resistance to its rapid and devastating flow. True, the political horizon was unclouded and there was no immediate cause for complaint, but there was no escaping the fact that the country was in the grip of the conqueror, and far as eyes could see there was little chance of political liberation. But it was their duty to present inspiring ideals to the younger generation, trusting in god to work the future salvation of the country. Anyhow, the singular specimen of a Sanyasi from Calcutta who was not crazy in head, was not an impostor of the indigenous or imported pattern, did not preach *Vedanta* to appease his hungry *atma*, could not have taken to it as a profession, because he had both the passport of a degree and splendid attainments to make them pay whenever he might employ them. Agitated as one section of intellectual Madras was over these questions, and with the temptation to afford Sachchidhananda every opportunity whereby the unholy attempts of social reformers could be thwarted, much of the agitation might probably have proved of little avail for the immediate purposes of that section had not the Parliament of Religions been announced to meet in the space of some months. No better opportunity for the Swami to make his *debut* and on his return home, it would be one triumphant progress from end to end during which the vivifying creed of revivalism was to be preached in the place of Reform, Brahmoism, Arya Samajism and all else of the same kind. These were no doubt the unexpressed thoughts, the hidden realities, the unplanned programme of that hour when Sachchidhananda's visit to Southern India resulted in his embarking for the United

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States at Bombay where one of his ardent admirers from Madras who later on became his personal friend and who had collected the necessary funds, saw him off and posessed his heart in patience till the world heard the name of Vivekananda. He it was that plumbed the question, "why not go to Chicago Swami? "Yes, if you can get the passage" was the necessary reply of the man who was prepared to accept his next meal from wheresoever it might come. But it was not so easy to get the passage for an unknown Sanyasi of whom no one had any idea until he saw him. Disappointments from some quarters and money from others came and when the latter came from one greater it was sent through a man who demanded a receipt from the Swami to whom it was directed to be delivered. But the Swami had left for Calcutta to be at Bombay in time for his voyage. Five hundred rupees was too precious and substantial an amount to be foregone for want of a signature from the Swami; the friend went inside the house, where the Sawmi was thought to be staying at the time, went inside a room right up to the table on which stood the inkstand with pen and on coming out of it handed to the man at the front door of the house the receipt with the name of Vivekananda on it.

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ISHOPANISHAD.

This Upanishad forms the last chapter of Shukle Yajur Veda and it is devoted to the exposition of the principles that underlie the manisfested universe all around. Its first mantra begins with an enunciation of the all-pervadingness of the Divine Principle denoted by the word ईश्वर. The first mantra means :—This entire universe is pervaded with the Divine Spirit. Whatever moves in this ceaselessly moving universe is animated thereby—whateverelse appears to be, besides that, is *everchanging, evermoving, never in being.* If you like to be at peace and happy, have in you the spirit of renunciation. Enjoy the universe as a manifestation of the Divinity, non-attached to the various ever-changing appearances of which it is so full. All the manifold manifestations are the wealth of the great Creator—the ईश—. You should not covet what belongs to Him. The spirit within you must be one with the divine spirit which pulsates in the inmost essence of all. The so called objects of the universe being ever in the change and being *Projections* of the Lord of the universe—the universal soul-depend for their existence, growth and decay upon the energies of that soul and so as long as you remain within your narrow individuality you cannot claim those objects as being your possessions. They must follow the workings of the universal energies and they cannot accomodate themselves to your individualized disires and inclinations. Therefore it is necessary for you, if you understand your position and that of the objects surrounding you, to

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give up your attachment to those objects and instead of an attachment to them, to go back deeper within yourself, and remembering that within you too as within everything else there is that Divine Spirit—that universal Spirit which bursts forth into all the splendours of the universe, to become attached to Him—to become unified with Him so that through Him through unity with Him—the glories manifested in the universe and the still higher glories that are in Him still behind all manifestations may become yours. Despair not, the beginning clause of the mantra breaths words of hope into your ears in **ईशावास्यमिदं सर्वं**—all this has God within it and hence there can be no doubt as to your becoming entitled to all the glories of God when He is not a stranger but within you—the Soul of your soul and the life of your life **(प्राणस्यप्राणः मनसोमनः)**

The only thing needful is to remember the next succeeding clause that whatever is in the universe is always (**जगत**) changing or evermoving and so never permanent. Such being the case no wise man who regards himself as ever-existing can have any regard for the transitory things of the world. Thus the rule of conduct cannot be otherwise than as enunciated further on in **तेनत्यक्तेनभुञ्जीथाः**

Hence enjoy the bliss that is your own as belonging to your inmost self—the divine spirit—the bliss which comes to you as your own when you cease to be attached to that which does not seem to be your own. What lies outside you—which belongs to the Lord of the universe in His creative aspect and which even He does not pay any regard to on account of its being changeful and transitory. If you do this—if you have the spirit of renunciation—if you have in yourself all your energies centred—if your outgoings have ceased, you become one with the Lord of all—

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you become full in yourself—you become one with the bliss itself--the bliss of the Lord and there is nothing else for you but bliss eternal—enjoyment eternal.

In short if you attend to the objects you become individualised, conditoned, differentiated and separate from the Lord. In this aspect you cannot have any right to any enjoyment, for you sever yourself from the source of all bliss and enjoyment. The objects, that you attend to and become attached to, you cannot have, for they belong to the universal Soul and you have narrowed yourself down to a particular sphere limited by your coveted objects. In a way you yourself disinherit yourself and raise an obstraction of objective covetousness to prevent you from enjoying the heritage of the divine bliss Do the contrary. Give up your attachment to the objects. Give up your conditions and limitations. Be unified with the Lord of the Universe who is within you and the bliss of the Lord becomes yours and the objects as being of the Lord now stand at your service though you may not now pay any heed to them. The whole manifested universe stands up in awe to serve you though you may not now stand in need of its services. So the conquest of the world cannot be from without but from within—the ईश or the Ruler of the Universe being within. So let us go within and meditating upon the Mantra become one with the Lord of all that is within us—that is in us, *rather is us* and thus let us enjoy and be blissful—(thus the *mantrarth*, the meaning of the mantra, has to be realized in expansion and when the thought underlying its various clauses has been grasped in its relations and inter-relations to the preceding and succeeding clauses then the mantra is to be repeated in calm meditation so that the thoughts of the Mantra expressed in condensed form may become assimilated into our conscious-

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ness and thus may gradually transform our limited conciousness into the unlimited consciousness which stands at its basis.)

Then the question arises as to how is the life to be led? What is to become of the inherent activities of human nature so longer they last? The spirit in man is to become one with the Divine Spirit. So the energies of man must be unified with the energies of the Divine Being. The absolute Lord is not a dead mass of matter. He is full of infinite life and infinite force. The life and force that we see around us cannot give us any idea of the infinity the intensity of life and force in the Lord of all. So whatever is here is only an infinitesimal portion of the life, the force, the strength, the consciousness, the bliss that there is in Him.

The entire Universe with its apparently infinite activities, infinite lives, infinite manifestations is but an insignificant quarter पाद of the Lord. The whole being of the Lord the त्रिपाद the remaining ¾ this as it were is full of indescribable *amrit*, अनिर्वचनीय, आनन्द. So to be one with Him means to be one with Him in spirit, in mind, in words, in external activities. To be one with Him means to feel Him in yourself as your own Soul, to follow up his impulses in yourself in your activities and so long as your nature has any impulse within it which carries with it the stamp of coming from the divinity with you an impulse which arises within yourself naturally and spontaneously has to be acted upon but nothing further is to be desired. You act because you are required to act because you are made to act because the action seems for the time your own self. What further do you want? How can you expect anything for the expressions of your inward nature.—That expressions come as a matter of

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course and as the Divine Spirit the revered and the beloved Lord desires no reward, no compensation, no fruit to follow, no return to be made to Him for his manifold benevolent activities so you who desire to be one with Him, to share his glories, to enjoy his bliss, to partake of his Divine peace cannot reasonably, for any return to be made to you for your actions however benevolent and virtuous they might be. They are your natural necessary and spontaneous activities. They may have immeasurable, beneficial consequences for the world but so far as you yourself are concerned you are not to expect or to desire the least recompense for that. Your sole concern is to be acting and acting alone for the sake of the Lord remembering and realising that your actions are only the actions of the Lord and not your own seperate and individualized actions. Your Soul having become merged in the Lord, the Lord has become one with your Soul—one with your mind—one with your activities, your feelings—your thoughts—your actions are of the Lord in so far as the *Kpadhis* the vehicles of your constitution can admit of the light of the Lord. The Lord cannot keep himself away when the Soul hankers after him, and Lord rushes in torrents to fill up the life of the Soul. Thus—*Kata*

यमेवैष वृणुतेतेन लभ्यस्तस्यैष
आत्मा विवृणुते तनुंस्वाम् ।

He who desires and hankers after the Lord his soul is taken possession of by the Lord and the Lord reveals Himself to him, occupies his whole being, makes his thoughts feelings and activities His own.

(To be continued.)

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PITY ME, SIRE, PITY ME.

Those to whom this world is all
Struggle in it, now climb now fall :
Undismayed, you stand, my son :
What if its struggle lost or won ?

Alas ! sire, I am but young,
Clinging the ladder's lowest rung :
I crave thy help, in bending knee :
Pity me, sire, pity me.

This world, my son, with glossy hue
Hoodwinks the heedless people's view.
Undismayed, your race must run :
What if its struggle lost or won ?

I rejoice, sire, I did some good ;
But most bad things have always stood
Against my spiritual harmony :
Pity me, sire, pity me.

Be bold and confident, my son :
If you did good, it is well-done.
Pay no heed to world's great fun,
Or if its struggle lost or won.

Many a time 'n my reckless days
Have I been lured to wicked ways :
But, thanks, that I am now with thee :
Pity, me, sire, pity me.

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Before the sweet, the bitter comes;
Avoid the sweet and bitter plums;
Care not the world's opinion, son:
Or if its battle lost or won.

Tell me, sire, what I should do,
That may make me as pure as due;
Give me peace and harmony:
Pity me, sire, pity me.

Be pure, unselfish, kind, and true
In thought and word; this is the clue:
If e'er the world assails you, son,
Care not if its battle won.

Alas! sire, how hard it is
To curb the mind's wild rhapsodies!
In vain, vain I try to be free:
Pity me, sire, pity me.

"This my Maya is divine."
So says the Lord with wisn benign:
Cry Him mercy, crave His grace;
Care not what the world says.

To Him I bow and Him I ponder,
For He, O sire, is the world's great wonder
In planets large and atomy:
Pity me, sire, pity me.

Pray to Him and feel not tired:
Always live a life retired:
Meet world's temptations eye to eye:
Ne'er on its support rely.

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Alas! this world! sire, I fear
Till I know me, I will not near:
To thee I come; enlighten me:
Pity me, sire, pity me.

V. KANNABHIRAN MOODALIAR.

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The Spiritualistic Universe

The late Prof. James says in his "Pluralistic Universe" that a man's philosophy is the expression of his intimate character. Broadly speaking, there are two natures in the world, the sympathetic and the cynical; and from the clash between these two natures, two types of Philosophy result, the Materialistic and the Spiritualistic. The materialistic philosopher leaves the world to the tender mercies of the blind forces. The most complicated event can be explained, he says, by reference to matter and motion with their exact quantitative expression. The highest productions of nature and the most beautiful adaptations of organic structure can be brought about by the blind laws of evolution without the need of any higher power. In the theory of evolution, the inorganic comes first, and from this emerge the lowest forms of animal and vegetable life, and from out of this again come the various forms of conscious life which in their turn give birth to the forms of moral life. These interruptions seem to require the intervention of a higher power, but the materialistic philosopher is so sanguine that he expects to be able at no distant date to bridge these gulfs in some naturalistic way. He thinks that the moral comes out of the non-moral, and in explaining the moral imperative, he adopts the explanation of historical development, i.e. explaining the later by means of the earlier, the higher by means of the lower, what comes after by what has already preceded. He shows how the process of evolution has gone on in the development of the moral, and how morality can only be regarded as one

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among the many qualities of man which enable him to increase his life both in length and in breadth. After giving this explanation of the "*how*," he thinks he has nothing more to do, and it does not strike him that he has another explanation to offer, explanation in the more important sense of the term, viz, the explanation of the "*why*." He mistakes what is only mere description for explanation. It does not appear to him that the moral "*ought*" is a factor which cannot be explained by any amount of natural description, but which requires a deeper source for its own illumination. The materialistic philosopher also leaves *Conscious or Spiritual life* unexplained. This is unique in kind and does not lend itself to any naturalistic explanation. It remains like a drop of water on the lotus leaf and refuses to be organically united with the system of materialistic knowledge already achieved by the race. He also treats every thing supernatural with cynical contempt. The Spiritualistic Philosopher, on the other hand, is disposed to think that Spirit surrounds matter and is inseparably bound up with it. Matter and Spirit are sympathetically united. He is fully aware that if evolution is to be a thoroughgoing philosophy, it must grant that consciousness in some shape or other must have been present at the very origin of things. Every atom of the original nebulous matter must be supposed to have been animated by conscious life. These two natures, the sympathetic and the cynical are also described by James as the Tender-minded and the Tough-minded.

It should not be forgotten, therefore, that besides mechanical evolution there is a thing like Theistic Evolution. Mechanical Evolution belongs to the tough-minded nature and excludes every spiritual element, and the Theistic Evolution belongs to the tender-

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minded nature and holds that God is immanently present in the World's evolution in all its aspects. Take a small example, a deduction in geometry. A certain property has to be proved of a certain figure. This is the main purpose; and we shall suppose that the solution consists of half a dozen steps. The student of geometry goes through all these steps successively and reaches the solution. But how is he guided in his process through all these steps? We say he is guided by the main purpose of the solution. After making a certain construction, he is impelled to make another, because by making it he thinks he can prove certain angles to be equal, which in its own turn will pave the way for proving the equality of certain triangles, which again seems to him to be needed for the final solution. The analytical method proves the truth of my statement. You start from the solution and seek the step just preceding it which would lead to it. You go back again from this step to the one next preceding it, from this again to the one next preceding it and so on, until you come to the first step. Each of these steps receives its significance and place in the whole from the final purpose of the solution. It is utterly unintelligible unless it is viewed and interpreted in the light of the final purpose, unless it is regarded as crudely and imperfectly representing that purpose.

Hence, the final purpose is immanently present in each step of the process, determining it and leading on to the next step, until the final step is reached, when the purpose may be said to realise itself as itself. It also connects all the six steps into an organic whole. The whole is present in all the parts and does not exist apart from the parts. It is still a light, a power, a "concrete universal" without which the parts bear no meaning. So also,

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it is easy to conceive that a divine purpose runs through the various processes of evolution in all its phases determining their progressive development and tending in the main towards the realisation of itself. It may be that in the realisation of the purpose of the deduction, trials are made and err ors are committed. But these trials an errors are themselves steps in the solution though they have a negative value in so far as by excluding themselves they lead to the development of the right steps. So also, in the evolution of the cosmos, mistakes occur, eliminations are made, and the right things persist by virtue of the inherent power they possess. Errors themselves have a value in the system of occurrences, which consists in leading to truths by annihilating themselves. In answer to the question, 'Why should there be mistakes at all?' we can only reply by the counter, 'Why should there not be mistakes?' All this is human effort to form an adequate conception of existence, and human consciousness subsists on differences and contrasts. And when realisation does come, all will be truth. If you adopt this conception, you will be able to explain many facts of the World which Naturalism does not even approach in any earnest spirit of inquiry.

There are many phenomena which lie wholly outside the pale of psychological explanation such as, telepathyt clairvoyance, hallucinations at time of death, mediumship, &c., which have been shown to be phenomena thas actually occur, and which require adequate explanation. Some of the scientists are utterly indifferent, and will not even examine the evidence available for some of these phenomena. The late Prof. James tells us that when he asked one of his friends, a leading biologist, now dead, why so few scientists even look at the evidence for telepathy, he told him, it appears, that even if telepathy were true,

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the scientists ought to band together to keep it suppressed and concealed. It would undo the Uniformity of Nature and all sorts of other things without which the scientists cannot carry on their pursuits. When all these things are taken into consideration it seems inevitable that we should postulate the existence of a Higher Power, universally present and moving onward towards the fulfilment of itself according to a principle which can appeal to human consciousness which is a product of itself and which sees before it still other steps to traverse before the final beatitude is attained.

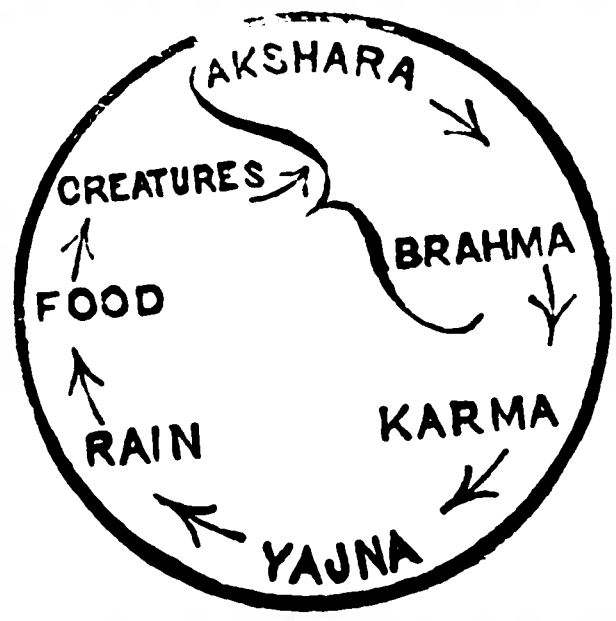
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BHAGAVAD GITA—AN ESSAY.

(Continued from page 203.)

IX.

The "wheel" above referred to, will, it is hoped, be made clear by the followiug Chakram:—



Now to the explanation of certain terms used in the Chakram. Akshara means Jivâtma, for it alone obtains gratification from food etc , and *not* Paramâtma and is thus able to engage in action. Further, it is Jivâtma that takes on the body and becomes a Dhâhi (देही) and hence the body is said to spring from Jivâtma for the former serves as the instrument of the latter. "Brahma" means *body*. Others interpret it as Supreme Spirit or Vedas. Both are beside the point. The next step of the bodiless âtma in the *wheel* is the embodied âtma. So all that is meant by saying *Brahma* springs from *Akshara* is Jivâtma takes on body i.e. becomes embodied. Hence *Brahma* means here nothing-else than *body*. The use of the word in this sense may be seen from Mund. Up. II. 2—7.

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"From Him, this Brahma (matter = body) name, form as well as food are born," and from the Gita XIV. 3, which is as follows:

ममयोनिर्महद्ब्रह्म

"The Vast Brahma (matter) is my womb."

When the bodiless Jivâtma becomes embodied, it is, in ordinary language, called a creature जन्तु. So Akshara means Jivâtma bodiless, Brahma means Jivâtma embodied. Taking *Brahma* to mean *Body* merely, then Akshara *plus* Brahma is embodied Jivâtma i.e. Creature. Having thus far understood the meanings of certain terms employed in the Chakram, we shall study a little closely the 'wheel' itself. Food from rain; rain from sacrifice; sacrifice from works performed by the doer; works from creatures; creatures again from food;—*this* is the wheel or Chakram of ceaseless antecedents and consequences. Vide the diagram.

Now, that food is from rain or creatures are from food is plain and matter of ordinary observation. But how rain is the result of Yajna or sacrifice requires explanation. One way of explaining it is quoting the authority of Manu. The matter does, however, admit of a clear and scientific explanation. Sacrifice on a large scale means prodigious fire which heats the air. The hotter the air the more vapour it contains. So the effect of Yajna is to surcharge or load the air with a lot of moisture or vapour in it. When thus the moisture-laden air comes, as it will sooner or later, in contact with cold blast, it condenses into rain, Thus it is that rain springs from sacrifice. History tells us that there had been downpourings in almost all battles fields soon after the battle where cannon had been made much use of.

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Coming again to the wheel, we have noted that it is a veritable wheel; we cannot avoid it. Prudence and common sense dictate therefore that we should not interfere with it. So says the Lord

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामोमोघंपार्थसजीवति ॥

"He who on earth doth not follow the wheel thus revolving, sinful of life and rejoicing in the senses, he O Pârtha livet in vain.

M. S. RAMASWAMI AIYER, B.A., L.T.,

(To be continued)

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NOTES and THOUGHTS.

In a recent issue of the *Times of India* has appeared an article headed "The guru craze" from the familiar pen of the author of "Behind the Indian Veil." We were rather disappointed at this exhibition of superficiality, this lack of interpretive power and insight in one who, we presume, feels the responsibilities of his position as an Indian contributor or leader-writer to an Anglo-Indian journal.

We give below extracts from the article.

* * * *

"Some forty years ago Mill was a name to conjure with and all educated people were followers of Mill, Spencer, and others of the rationalistic school. After this exaggerated worship of Mill, or rather in consequence of it, has come the reaction when it is the prevailing fashion to sneer at him and his followers as the exponents of a mere dry philosophy. The cold light of reason, so runs the fashionable cant of the day, is not sufficient to satsify the wants of the inner soul of man.

* * * *

"I do not, however, propose to discuss the prevailing intellectual atmosphere of the West. I wish to refer only to a backwash of the same movement as seen in India, viz., the growing tendency towards occultism among the educated classes of India. The increasing following of such cults as Theosophy, Vedantism, and what, for want of a better word, we may call Vivekanandism, is due to the same intellectual or quasi-intellectual movement.

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"But in these instances at any rate there is an avowed appeal to the intellect; but close followers of Indian thought have recently observed a far more vicious tendency among the educated people of Western India at least; I mean the absolute abdication of all reasoning faculty which consists in adopting a *guru* in the religious sense of the word. A *guru* is a person whose every word is a law to his disciple and whose command is to be obeyed and not argued with however absurd it may be. Ancient Hindu books have fancifully exaggerated panegyrics of the *guru*; but for some years after the introduction of Western culture the worship of the *guru* decreased. But recently we have been observing a recrudescence of the cult of the *guru* and of the growth of this practice among educated Indians no doubt can be entertained. Leading lights of Indian society have fallen victims to this new—or rather— revived fad. The forms it presents are diverse. But it is interesting to consider the qualification—or rather the want of them that are absolutely requisite in a perfect specimen of the genus *guru*.

* * * *

"It will be a very great addition to the holiness of a *guru* if he is known to have been a great reformer before he turned his ambitions towards gurudom. The more heteredox he was before his conversion the greater his merit afterwards. In fact there is at present no such royal road to popularity as to have one's fling first and then turn a *guru*. In this land of universal gullibility any person who is sufficiently eccentric is sure to get a following. If he be enterprising enough, he will even be able to spread his fame beyond the bounds of India. A trip to America will work marvels and some crazy Americans who are always on the look out for novelty will

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hail him as a new avatar. The penny magazine recording the doings of a microscopic society of disciples who in the universal American style have ready made titles of Professor, Colonel or Judge, when sent back here will be used in its turn as further advertisement of the' 'saint" who has received recognition at the hands of the most advanced spirits of the civilised west, so would run the usual jargon of his duped disciples. Perhaps a *mutt* will be established with an appropriate brotherhood and the whole conspiracy of deception carried on with a perfect organisation.

* * * *

"I do not mean to imply that the whole business is a tissue of organised conscious deceipt. A few are conscious hypocrites, a few others are self-deceived, while the vast majority consists of people who have a vague fascination for all that is occult and against reason and satisfy this bent in the way that offers itself. A few of these people have ulterior motives and should not be surprised if some of these were found to be political. But I appeal to the better nature of my countrymen whether it is in the best interests of the country to hold up such men—who to judge them mildly are self-deceived idiots—as models for the ordinary man to follow."

* * * *

The above extratcs will give our readers an idea of the frame of mind of the writer of the article. It is clear that the writer is an anglicised Indian with a highly reformed intellectualised religion, a Theist of either the Brahmo Samaj or Prarthana samaj, and owing no allegiance to any ancient religion or tradition. Men of his class generally

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have little faith in any Guru, for they are themselves self-constituted teachers of humanity. Having lost touch with the religions of his ancestors the Sanatana Dharma, he has become incapacitated to write about it, to rightly interpret the thoughts and sentiments of his own people and country to the rulers of the land. To pick out the defects and faults of any particular community and to expose them without the saving grace of humour is pernicious. Such seemingly rationalistic reformers do little good to their country; on the contrary they work harm. This is a species of iconoclasm engendered by a secular learning which is satisfied with and never goes beyond the external aspect of things. To persons of this stamp the true meaning of progress is incomprehensible. They have no imagination, they cannot sympathise and they cannot construct. Are these to guide and lead the society or those great *thyagis* who give up wife, wealth and bright careers to work for their religion, their country and the salvation of their people?

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The Vaidika Mission

or

VAIDIKA DHARMA PRACHARA.

The main object of this Mission* is to popularise and propagate the Vaidika Religion (as propounded in the "Basic principles of Hinduism or Vaidika Dharma explained") and the synthetic Vedantha philosophy of the Hundred and eight Upanisads.

This Mission is universal in its character, and not at all sectarian. The word "Vaidika" generally means "pertaining to Veda," and particularly refers to the experiential knowledge derivable from the ritualistic portion of the Vedas which are the oldest scriptures of the world. The word "Vedanta" generally means "the highest knowledge" and particularly refers to the Divine wisdom which is derivable from a synthetic study of the 108 Upanisads which propound the various phases of the Religious philosophy taught in the Vedas (which also include the Vedantas or the Upanisads).

The word "Vaidika" presupposes the highest orthodoxy which is synonymous with loyalty to God and king. The orthodox people are taught from their very infancy to submit

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*Refers to our advertisement in the Thacker's Indian Directory for the current year, for general information regarding this Mission and its auxiliary Institutions—the "Vaidika Dharma Sabha," registered under Act XXI of 1860; the "Oriental publishing Co., Ltd., and the "Industrial Permanent Benefit Fund. Ltd."—all of which are working iu sympathy with "the Rama krishna Mission," "Sri Bharta Dharma Mahamandalam" and other religious movements. Further particulars will be found in our booklet entitled "The Vaidika Mission and its work" which can be had from the Company at four annas a copy.

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to authority, to conform to discipline, to respect the divine laws and the laws of the country and of its rulers, and also to revere the elders who expound and respect those laws.

The Vaidika orthodoxy is distinctly opposed to any kind of intellectual slavery. It allows the greatest liberty of religious thought, provided it does not interfere with domestic and social harmony. Compare the following passages taken from Chapter 11 of the "Surya Gita" rendered into English by Mrs. L. M. Chamier.

"When doing the ordinary duties of every day life—pertaining to each varna and asrama—appropriate to the conditions of the doer, if one, who is ignorant, should be in any doubt as to what course he should pursue, he should follow the example of his ancestors."

"And even if the man be learned, he should follow the example of his ancestors in matters relating to rituals and ceremonies, waiving his own judgment, if necessary."

"This observance of the customs of ancestors is ordained only in the case of rituals and ceremonies. As regards knowledge and concentration or meditation, in as much as these are purely intellectual acts, the practices of ancestors may be discarded."

"For instance, even if the ancestors had followed the Sankhya system of philosophy, the descendants might still follow the Yoga system, or the reverse might happen without the least offence being committed."

"If a man does acts which are in opposition to the customs of his forefathers, he is foolish; and his folly will lead him into error."

"The omission to perform those obligatory religious duties and rituals which have come to be recognised as being founded on moral duty, makes the man a violator of the natural law, for it lowers him in the social scale, *i.e.*, it degrades him from the higher condition of life, because these have come to be regarded as conventionalities necessary for the higher conditions of life."

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"Just as the doing of forbidden acts must be said to be a cause which incurs consequences, so also must the omission to perform every day duties be said to be a cause and to incur consequences."

In all countries, the orthodox people are generally the accredited guardians and custodians of their respective religious faiths, ancient and modern; and the orthodox brahmanas are expected to be the world's custodians and trustees of the eternal spiritual science taught in the Vedas and Vedantas—the oldest religious books of the Hindus, as well as of the world. The word orthodox is used here in its broad etymological and not in any restricted or abused sense; and, as such, this Mission has no quarrel with the followers of any orthodox system of religion in the world.

The 108 Upanisads are teeming with the theories of "Creation," "Evolution," and "Illusion"—known in Samskrita as the "Arambha," "Parinama, and "Vivarta" Vadas. The qualified student, unless he is carefully taught and guided by a qualified teacher who lives the typical life, will indeed feel it a difficult and almost hopeless task to reconcile the apparent contradictions that are found in the said Upanisads. Again, when such a student, for the first time, enters the school of experience, his doubts must necessarily be on the increase.

The central idea, for the time being, sought to be impressed on the mind of the student by the Upanisad teachings, is undoubtedly capable of realisation, stage after stage, if he is only taught the synthesis of the aforesaid three theories as well as of the said Upanisads which only appear, on the surface, to be self-contradictory. The "Dvaita," the "Visistadvita" and the "Advaita" systems of Vedanta are respectively based on the aforesaid theories of "Creation," "Evolution," and "Illusion"—which (three) will include all other theories. The practical side of Vedanta, which is based on a synthesis of these three theories as well as of the Upanisads, is first of all concerned with the principle termed Pratyagatman—the Divine element in man. If comparison will be of any help in this

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connection it may be said that this Pratyagatman is very nearly the same as the "Christ" principle of the philosophic Christianity.

This principle must first of all be correctly understood and realised by the Christian student if he wants to study Vedanta for the sake of higher knowledge and not for the sake of converting the "heathen." Many Vedantins who are not interested in comparative study, do not give the prominence it deserves to the principle called Pratyagatman. This principle is, so to speak, the a. b, c, of Practical Vedanta.

The "Christ" doctrine had its origin evidently from the Upanisad-teachings, and we may therefore reasonably hope the West to gradually recognise the Vedanta as the venerable mother of the "Christian" doctrine. The well-meaning Christian Missionaries and the studious Orientalists—notwithstanding their sincere devotion, religious fervour and scholarship—have not yet attempted to discover the "Christ" principle in the Upanisads; and they are therefore unable to explain it in the language understandable to the students of Vedanta who do not accept the popular version of it.

Mr. Wilton Hack has attempted to explain this principle in popular language (agreeably to the Upanisad teachings) in his booklet called "The Human Soul," and also wonderfully succeeded in his attempt. He has done a real service to the religious world. The clue to such explanation can be found in the "Surya Gita" and the first two books of "Practical Vedanta" published and sold by the Oriental Publishing Company, Ltd., Mylapore, Madras, S., India.

The illustrious Emperor Akbar was a student of comparative religion. He found the Truth in the Upanisad teachings and was also able to reconcile it with that of the faith in which he was born. What was possible for him is not possible for all others in the absence of sufficient materials for such comparative study. All preachers of Christianity and other religions that have the mission of converting the "heathen" are not always students of comparative religion and seekers after

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God. Many of them that are such have not in their possession sufficient materials (that are to be found only in the aforesaid synthesis) for a thorough and impartial comparative study and a succesful search after God.

The promoters of this Mission are of opinion that the cause of the Vaidika religion as well as that of Hindu orthodoxy has greatly been weakened during the past 100 years or more, by so many extraneous causes. Its present condition is somewhat alarming and it needs the immediate action on the part of orthodox leaders to cure such weakness as early as possible,

It is a well known fact that many of our modern Hindu parents are now unconsciously teaching their children to neglect their domestic economy by exchanging their simple and scientific modes of living for the costly Western luxuries which are generally beyond their means; that they are indifferent to the development of their individual character, personal conduct and unrivalled ethics; and that they are also neglecting their national and universal Religious philosophy as well as their social harmony.

They are further neglecting their time-honored (religious aud secular) primary education, and the proper care of their children as well as the golden rules of their ancient village communities.

The Vaidika Mission has been founded to remedy the afore-said defects as much as possible; to popularise and propagate the principles of "Vaidika-Vednta," the universal Religious philosophy (both theoretical and practical); and to induce the modern Hindus to live up to their ancient domestic and religious ideals *as for as practicable.*

The Mission has in view the publication of such tracts, pamphlets, booklets and periodicals—in English and Vernaculars—as will convince even the rational and sceptic minds of the superiority of the Hindu ethics and spiritual science, of their ancient sociology, domestic economy and practical religious training in home life, as well as their national character, all of which have been purposely belittled,

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misinterpreted and misrepresented by interested parties, and also very much misunderstood by many modern people here and abroad.

The majority among the Hindus who belong to the old school (including, our English educated brethren that have a reverence for our ancient ideals and principles) are generally happy and contented and are also tolerably well posted in their religious, social and other matters. Being confident of success in life, here and here after, if they follow the ancient path, and wishing to left undisturbed in their living the religious life according to their convictions and beliefs, they are generally inclined to keep aloof from many of their iconoclast brethren found among the votaries of the modern school of thought.

True orthodoxy of the type that is found among many learned brahmanas is very charitable, patient, reasonable and liberal. Hence, without deserving the confidence and sympathy of the cultured among the orthodox Hindus who are the custodians of the highest knowledge and useful traditions handed down to them, through an unbroken line of teachers and disciples, no comparative study worth the name is possible as far as practical Vedanta at least is concerned. A great deal of such knowledge and traditions will be found to have already been recorded and clearly explained in many works which deal with the synthetic philosophy of the 108 Upanisads.

This Mission therefore wants to serve the votaries of enlightened orthodoxy through the "Vaidika Darmo Sabha" and to enlist their sympathy and co-operation, with a view to bring about, in due course of time, that harmony between the ancient and modern schools of thought, which will be beneficial to both.

Admission into the said Sabha as "ordinary members" is restricted to the orthodox Hindus; but admission into the Mission is open to all students of comparative Religion and philosophy and to all seekers after God.

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The governing body of the Sabha, which is formed of seven orthodox local representives, will also be the managing committee of the Mission whose General will, besides the aforesaid seven members, consist of eight others chosen from among the life-members, patrons and ordinary members of the Sabha and the Mission, scattered over the world.

The Sabha has in view the publication of correct editions and translations of the published and unpublished religious and philosophical works almost free distribution among the donors and subscribers to the "Sabha" and the "Mission" funds; and also for free distribution among the poor and the deserving.

The Sabha and the Mission also advocate the spread of free primary education among the masses on the lines of their respective religious faiths and according to their ancestral methods under the control and guidance of their respective orthodox associations and leaders.

To begin with, Rupees Thirty Thousand will be required, for publication purposes; aud the promotors hope to collect the same, in shape of donations and subscriptions, and to invest the collections, form time to time, in the O. P. C. L., and the I. P. B. F. Ltd., for acquiring (for the Sabha and the Mission) such facilities for their publication work as they cannot hope to get anywhere else. Out of the collections so made on behalf of the Sabha and the Mission, a certain fixed amount will be paid to their managing agents, for office expenses. The Balance will be invested in the said Fund and Publishing Co., until the maximum is reached. They mean spending only the interest on the collections (so invested) for their publication purposes. They count upon the munificence of their Eastern and Western brethren, for collecting the said amount in the shape of donations and subscriptions within a reasonable time.

This Mission wants to revive as much as possible that old system of elementary education which is at once religious and secular and which can be imparted almost free of cost

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as was the practice in our ancient village primary schools which largely existed even four or five decades ago.

It has also in view the establishment of a training college for preachers and teachers when Funds permit. For the present, the select publications of the Mission will be its eloquent preachers.

The Vedas are chiefly concerned with Dharma and the Vedantas with Moksha. We cannot help drawing the attention of our readers to the sound arguments, of Swami Vivekananda contained in his article "The East and the West" (now published in book form) wherein he has rightly recommended the Dharma-Marga, to the large majority; and the Moksha Marga, only to a microscopic minority; and has further made the following true observation: "In India Kumarila again preached the Karma-Marga, the way of Karmas only; and Sankara and Ramanuja again established the eternal Vedic Religion, balancing in due proportions Dharma, Artha, Kama and Moksha. Thus the nation was brought in the way of regaining its lost life: but India has three hundred millions of souls to awake and it cannot be done in a day."

The Vaidika Mission has therefore a great work to making those course of time for the sake of humanity—the work of making those three hundred millions alive to the importance of the first three Purusharthas in their national life, and also to the necessity of living a balanced life as regards the teachings of the Vedas and Vedantas. This Mission has set before it the huge task of bringing out a mass of unpublished literature on the subject; of establishing village primary schools for imparting elementary education (at once religious and secular) according to our ancient methods and of doing all other things that are mentioned in the Sabha-memorandum, for the upheaval of our national religion and character. All these have to be accomplished mostly by depending upon public sudscriptions and donations. This Mission is not at all concerned with politics.

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The promoters of the Mission therefore appeal to all its friends and sympathisers for pecuniary help on its behalf request them to contribute their mite (however small the amount of such contribution may be) to the "Mission Funds" and ask them to be good enough to send such amounts to the Oriental Publishing Co., Ltd., Mylapore, Madras, India, to the credit of the Vaidika Mission.

The required printed forms are enclosed for the purpose.

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THE SAYINGS

OF

Sri Ramakrishna Paramahamsa.

(The only complete collection of all

——His Parables and Sayings.)——

With a Preface by—

THE HON. JUSTICE SIR S. SUBRAMANIA IYER, K.T. C.I.E.,

Puisne Judge of the Madras High Court.

pp. 144 **Re. 1-0-0.**

The Sambanda Vartika

——OF SURESWARACHARYA——

(Translated into English)

BY **S. VENKATARAMANA AIYAR B.A., B.L.**

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THE

BRAHMAVADIN

"एकं सद्विप्रा बहुधा वदन्ति"

"That which exists is one: sages call it variously."
Rig-veda. I. 164-46.

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VEDĀRTHASAṄGRAHA

(AN EPITOME OF THE VEDIC TEACHINGS.)

By Bhagavān Rāmānuja.

(Continued from page 266.)

If it be so explained, then the following is made out to be the meaning (of the sentence *tat tvam asi* or 'That thou art'): The word *thou* means that he who was at first made out to be the presiding ruler of the body is a mode of the Supreme Self through forming the body of the Supreme Self; and that it (viz, the word *thou)* is denotative of him (*i.e.* of Śvetaketu) inclusive of the Supreme Self; therefore the word 'thou' denotes that Internal Controller of him (*i.e.* of Śvetaketu), who is characteristically associated with Him as a mode (of Himself); because according to the scriptural passage—"Entering along with this individual self which is the same as Myself, I evolve the differentiation of name and form,"- -the embodied individual self is capable of assuming its individual name only through having the *Brahman* for its Self.

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The meaning of the two words *that* and *thou* which coexist in the (same) grammatical equation is the *Brahman* Himself. Of these the word *that* denotes Him as being the cause of the world, as being the mine of all auspicious qualities and as being immodifiable; and the word *thou* denotes that same *Brahman* as forming the internal controller of the individual self and as being characterised by association with the embodied individual self as His mode. Thus the meaning of the two words *that* and *thou* is explained in this manner through the difference in their siginfications, as relating to one and the same *Brahman*; moreover, the *Brahman's* qualities—of being free from evil, of being free from modification, of being the mine of all auspicious qualities, as well as of being the cause of the world—are not stultified (here).

Those persons who are not well versed in the *Vedanta* do not see that all *things* (or 'meanings of words') and all individual selves have the *Brahman* for their Self, and they also think that all words have their significations exhausted in denoting merely the several particular objects they signify. Now, after learning the *Vedanta* passages, they understand that all *things*, being the effect of the *Brahman* (as the cause) and having Him for their internal controller, have the *Brahman* for their Self, and that all words possess the power of denoting the *Brahman* who is existent with each particular thing as His mode. It may, however, be objected here that under such a circumstance the knowledge of the power of words like *go* (cow) &c., as denoting certain particular things will get sultified. It is replied that it is not so. It has been already stated in connection with the scriptural passage—'I evolve the differentiation of name and form'—that all words are denotative of the Supreme Self as associated with the non-intelligent thing (viz. material nature) and with the individual self.

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It being so, those persons, however, who are concerned in worldly matters, and make use of words (therefor) think that in as much as the Supreme Self who forms the main part of the significance of words is incapable of being known by means of direct perception, &c , their meanings are fully exhausted in relation to a part of what they denote. But their knowledge of words is completed by 'hearing' the *Vedanta*. In this same manner, all the words of the *Veda* give rise to the knowledge of their own meanings up to and inclusive of the Supreme Self. All the *Vedic* words themselves were in the beginning of creation taken up one by one and were after the creation of all things as before, used as before by the Supreme *Brahman* Himself to denote those things up to and inclusive of the Supreme Self. Manu says the same thing thus:—" He (*i.e.* the Lord) created the names and the individual appearances of all." The word *appearances* means configurations, or forms, in other words. The venerable Parāśara also says (the same thing) thus :— "In the beginning of creation He (*i.e.* the Lord) created by means of the *Vedic* words themselves the names and forms of Gods and all other beings and their purposes in life". The *Vedic* scripture also declares to the same effect:—" The Creator created the sun and moon as before". The meaning is that He having created the sun and moon, &c., as before, created also their names as before. Thus has been explained the identity of the world and the *Brahman*.

From this the proposition that by knowing a certain one Thing all things become known is established. By means of the teaching that all things are the effects of the *Brahman* (as the cause) and so all things have the character of reality through having Him for their Self and not otherwise, it is declared that 'It is all true'; in

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the same manner in which, in the illustrative example, all the modifications of the clay are real through their being made of clay.

Those scriptnral passages[1] also which are intended to prove Him prove the Supreme *Brahman* who is free from evil, and is the mine of all auspicious qualities. Even while they teach that He is the negation (or opposite) of all things, it is not possible to avoid the distinction (in relation to Him) of being the negation of each particular thing; consequently, His being free from association with characterising attributes cannot be proved.

It may, however, be said that if mere intelligence be taught to be the *Brahman*, then it may be definitely determined that mere atttributeless intelligence is the *Brahman*. It is replied that it is not so; because words denoting attributes descriptive of the essential nature of a thing denote through those attributes even that essential nature (of that thing) in the same manner in which the words like *go*[2] (cow) do. Accordingly, the *Sūtrakāra* (Badarayana, says: "Because a thing is of the essence of an attribute it is denoted to be that (attribute); as in the case of the omnisicient (who is denoted by the attribute of intelligence as He is of the essence of intelligence);" "And it is nothing wrong, because it (viz the said attribute) is co-existent with the individual self as a whole." [*Vedānta-Sūtras*. II. 3 30 & 31].

By means of the attribute of intelligence, the essence (of the Self) is described. On the other hand it is not described that mere intelligence is the *Brahman*. If it be

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1. Like "The Brahman is existence, Knowledge, infinity."

2. This word means that which goes *i.e.* it denotes an attribute and through that attribute the thing characterised by that attribute.

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asked how this is made out, it is replied (that it is made out) from the scriptural passage which attributes knowership (to the Self, namely—"He who knows all and understands all.)" This is also made out from hundreds of scriptural passages like the following:—"His Supreme power is revealed indeed as manifold, as also His natural knowledge, strength and action"; "By what, my dear one, should one know the *knower*." Because intelligence is a mere attribute and because also, in regard to a mere attribute, it is not appropriate to predicate that it is a *thing* or substance, therefore the words 'existence,, 'knowledge' &c., [in "the *Brahman* is existence, knowledge infinity."] denote the *Brahman* as associated with knowledge, &c. which constitute their own significations. Further, in the case of the two words *that* and *thou*, if it be taken that by giving up their primary natural significance, they aim at presenting to the mind the essential nature of an attributeless entity, then their primary significance will have to be given up. It may, however, be said that in as much as oneness of purport is determined (thereby), a figurative significance (in their case) is nothing wrong; as when it is said 'This is that Devadatta'; thus by means of the word *that* in 'This is that (Devadatta)' a person is made out as being associated with another place and another time; and by means of the word *this* he is (pointed out as being) associated with a place and time near at hand; by their being grammatically equated, oneness is made out in regard to them; it being so, the knowledge of one (person) as being simultaneously associated with contrary places and times is not possible; therefore in the case of those two words, their use is to present to the mind the essential nature of a thing, and in regard to that essential nature, oneness is declared. It is not right to say so. Even in the

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sentence 'This is that Devadatta,' there is not the 'smell' of a figurative significance, because there is nothing contradictory (of oneness). It is nothing contradictory for one thing to be associated with two verbal actions a past and a present; the past (association) is existence at another place; existence in a place near at hand is the present; therefore it is nothing contradictory to reason to denote oneness (of a thing) as being associated with two actions a past and a present. The contradiction arising from (simultaneous existence in) two places is avoided by a change of time. Even if there be a figurative significance it cannot be accepted in regard to both the words (*that* and *thou*); for by taking only one figurative meaning, contradiction will be avoided. It has been stated above (by us) that there is no figurative significance (here); for it is nothing wrong for that very thing which existed in the past in association with one place to exist in another place in the present.

Similarly here also, it has been stated that it is nothing wrong for the *Brahman* who is Himself the cause of the world to exist as the individual self through forming the internal controller of (that) individual self. Indeed, by means of a grammatical equation, the unity of two things having certain characteristics is made out; the meaning of a grammatical equation is not the unity of the essential nature (of those things) through giving up those characteristics. In fact, those who know it declare that "a grammatical equation is the power of words having defferent meanings to denote only one thing," and it is only the unity of such a thing that has been explained by us.

Moreover, it is not possible to determine the purport of the concluding passages as contradictory of the passages in the beginning of the context here. For in the

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beginning of the context here, by means of the passage beginning with "It *saw* 'may I become manifold and be born'".—even the quality of willing the truth, and the quality of being the sole cause of the world are declared in relation to the *Brahman*; and the opposite of those (qualities) are the being the seat of ignorance (*avidyā*) &c.

Furthermore, language assumes the character of being a criterion of truth through its having the form of sentences and words which are created by means of the knowledge of their different meanings and of their particular combinations; it is not (therefore,) capable of giving rise to the knowledge of attributeless things; hence language is no means of arriving at the knowledge of attributeless things. The expressions "attributeless" &c., give rise to the knowledge of a thing which is made out to be characterised by means of certain attributes through denoting the absence of the characterising attributes of another thing; otherwise those (expressions) also will certainly have no power of giving rise to any knowledge at all, because words in the form of grammatical bases and suffixes are indeed fully denotative of many characterising attributes and because also sentences have the power of giving rise to the knowledge of the combination of the meanings of many words.

(To be continued.)

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"GOSPEL OF SRI RAMAKRISHNA PARAMAHAMSA"

(By K. Vyasa Rao, B.A.)

(*Continued from page 288.*)

It was assuredly not because of Sri Ramakrishna Paramahamsa, that prience of *Bhakthas*, that these hopes which were realised to a remarkable extent were entertained of Swami Vivekananda; they were hopes centred in Vivekananda from what they had seen of him and felt convinced of him even as a man unknown to reputation in any corner of India. They were hopes entertained of him on account of the stress and storm of that period in regard to social betterment and the ways and means of bringing it about. Nor was Vivekananda the less be fitted in spite of his having sat at the feet of Sri Ramakrishna Paramahamsa to raise such expectations and hopes. He had seen as a boy the inroads made on the *ancient regime* in Hindu Society by Brahmoism, although he had attached himself to a section of the Brahmo Samaj; he had seen the insidious attempts made by Christian Missions and Missionaries to undermine the faith of its adherents in Hinduism; he had noticed the tendency of Swami Dayanand Sarasvathy as the founder of a new order to implant a fresh parent stock with the roots of old Hinduism; and as he grew older he was confronted with denunciations and cry for reforms from social reformers who, convinced of the futility of reforming religon, declared that they had no concern with religion as such, but only with social and domestic

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restrictions, usages and practices. All along from the time he was studying for his university degree, he had sat at the feet of Sri Ramakrishna Paramahamsa and before the death of the great Guru had caught from him the undying spark of renunciation. It was therefore naturally thought when, eight years after the latter's earthly existence had come to an end, Vivekananda emerged from the obscurity of a wandering sanyasin, that he held in his hand the torch of his master for the benefit of humanity and of his own country in particular. But that torch was his own and not Sri Ramakrishna's, although he had lighted it at the hallowed feet of the Master. The materials on which the color and intensity of the light depended were his, the spark that ignited it was Sri Ramakrishna's. Is it a wonder then that to attempt to undertand Sri Ramakrisna through Vivekananda will not be to understand the former either entirely or accurately, or even for most part, correctly? Is it a wonder that the disciple's flambeau was at times fitful in it brilliance, strongly varigated in the color of its light, emitted smoke and odour where it shoud have illumined alone? What organic connection did this enthusiast, this passionate man of action and aspiration, this fiery preacher of national renaissance, whose obvious mission was the Vedanta but who in the name of religion kept up against his countrymen a constant stream of burning lava for their senile ineptitude as a race, who did not hesitate to abuse and to be idolised, whose political convictions and philosophical canons were in strange contrast, whose garb and whose ambitions ill-suited each other, what organic connection did this man, such as he was, bear that specimen of perfected humanity the great, god-like Ramakrishna to whom nought was different from himself and himself was one with the universe, with all its

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good and bad, nay, to whom the only reality was god and all that led to god, the rest being unreal and hence fit only to turn away from without a pang. What connection was there between such a Master and such a disciple? We can understand Vivekananda by himself and appreciate those qualities of greatness in him which he undoubtedly possessed and by which his country and countrymen have been vastly benefitted; we can comprehend Ramakrishna Paramahamsa with the aid of his gospel and feel towards him the reverence due to a saviour of humanity, one who has shewn to mankind the way to salvation. But to discern the spiritual parentage of Vivekananda in Ramakrishna Paramahamsa would have been by no means easy in the absence of the present publication, as it is to this we owe our insight into Ramakrishna Paramahamsa, whose personality all along has been no more than the abstract *Guruship* to Vivekananda. It is now that we get the real identity of Sri Ramakrishna, and once this is obtained, we obtain as well the point of contact between the *Guru* and the *chela*.

Born in 1836, of Brahmin parentage Ramakrishna did not receive even the customary instruction in three Rs. which most Brahmin boys do not fail to obtain; but was very early in his life put to the worship of the temple at Dakshineswar adjoining Calcutta where his father was doing this work. He had been married at an age somewhat too early even for Brahmin boys, when he was but eight years old, but the marriage, was never consummated later on, since Ramakrishna had become too much absorbed in his prayers and devotional exercises and had renounced gold and woman as the two great sources of worldly bondage which keeps man from god. He used to cry to goddess Kali in those days "O mother, I will cut my throat with a knife if the thought of

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woman should cross my mind." He developed such a strong aversion to money, that, he said, he felt a scorching sensation when he touched a coin or any metal. So great was his *bhakthi* that he used to go into complete unconsciousness of every sourrounding object and repeating the name of gods become actually unconscious and inanimate, the pulse ceasing, the heart stopping as though he had been reduced to the condition of a log by a strong mesmeric current. He used to be in this state frequently in the course of a day, and such fits of unconsciousness overtook him whenever he became extatic in praise of god; or whenever he sang devotional songs and danced in joy or even whenever he heard others sing particularly well; at times this fit came upon even him at the sight of a man for whom he entertained great respect as a man of god, or as one labouring for the good of others with unselfish devotion, as he did for instance in the case of Keshab and Vidyasagar. All his knowledge of the Hindu Shastras and epics he derived by hearing others expound the sacred books and with his intense devotional nature he understood and realised the essence of their teachings much better than mere scholars. The *heart* was his great source of instruction. He had been relieved of the duty of conducting the services in the temple as he became very often uncouscious in the course of the worship. Day by day his devotion and his piety attracted inquiring spirits in the neighbourhood and a small knot of admirers and disciples some of whom later on became *Sanyasis* renouncing the world gathered round him and whom he taught, neither in the modern nor in the ancient style, but in a manner peculiarly fitted to rivet their eyes on god as the only reality in the universe. It is both the method and the substace of these teachings that we find in the volume, before us very probably to be followed

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by another, prepared by one of his disciples M, The teachings are given in the form of dialogues, just as they were spoken by the Master on the various occasions when M formed one of the company. What is the message in these teachings? what is there in them to deserve the name of gospel? and how far can we look upon Vivekananda as the chosen apostle of Sri Ramakrishna?

(To be continued)

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THE DHARMA SANGHA

OR

"THE CONVENTION OF RELIGIONS IN INDIA."

The Vivekananda Society of Calcutta deserves the thanks of all Indians for successfully carrying out the late Swamy's idea of a Convention of Religions. In November 1908 they resolved that the most fitting manner of celebrating in a public way the Birthday anniversary of Swami Vivekananda would be by holding a Parliament of religions at Calcutta in which the different sects of all the religions of India would be represented. In pursuance of this resolution a representative committee was formed to work out the preliminaries. Mr. Saroda Charan Mitter was approached after his retirement from the High Court Bench. Under his leadership and with the cooperation of the leading representatives the various religions, the first convention of religions in modern India was held. The sittings lasted for three days from 9th to the 11th April 1909. The Maharaja Bahadur of Darbhanga, the acknowledged leader of the Hindus of British India presided over the convention. The unity and good feeling that prevailed amongst the members showed that diversity of religions beliefs was no bar against fellowship and unity. Though in the past much blood was shed and ill-feeling was created, in the name of religion, they were the result not so much of this diversity as of some other causes which might at the time have been powerful.

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The report before us contains an excellent introduction. It brings out very clearly two dominant ideas which have made Hinduism the "religion eternal" with its large tolerance and its inclusiveness of a variety of forms. One of these ideas is embodied in the Vedic text *Ekam Sat Vipra Bahuda Vadanti* and the other in the puranic doctrine of *Ishta*. The two have combined to set free religious thought in India and erect on this basis a religious structure which has eluded the grasp of all violent hands and has foiled the attempts of all foreign aggressive religions with missionary aims. As will be seen from the Bhagavad Gita, once Sri Krishna harmonised all creeds and religions and declared "Whosoever comes to me, through whatsover form, I reach him" From this divine declaration we pass on to the period of Buddhist ascendency when the spread of Buddhism introduced new races and new traditions into the Buddhistic-aryan system. The maintenance of Buddhist political power meant the unification and reconcilement of the various religious traditions, and moral and social ideas that prevailed in the India and the Greater India of that age. Congresses and conventions of religions became a matter of necessity to the rulers and statesmen of the period. After the lapse of a few centuries when Buddhism gradually lost its distinctive points and became in practice indistinguishable from Hinduism and Hinduism itself was affected by the corruptions of Buddhism, Sankara rose to restore vitality to declining communities by his presentation of Hinduism in its ancient form which included Buddhism in its essentials also. In this mission he had to speak to the nation through the grand assenblages of Pandits and of scholars. Now nearly twelve centuries have gone by since Sankara preached the sublime Adwaita Philosophy. To-day we are not one race but many races; we do not belong to one religion

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but to many religions. We fancy we discover a new Sun whenever there is a fresh opening in our intellectual vault. We have nearly lost the secret of that search for the One. We grope about unceasingly in this infinity of small things and do not seem ever to be capable of emerging out of them. In this situation even the faintest echo of the Vedic chant of strength and unity is a blessing, for it serves as a remembrancer and awakener. It is in this light that we view the convention of religions of 1909. All the papers printed in this report are marked by freedom from bigotry and narrowness. The success that has attended the first convention is full of promise and we earnestly hope that even in these times of political disquietude the different religionists will bear in mind the great fact that for the progress of the world Asia contributed in the past religion and philosophy, that her place can never be filled by any nation of the West, and that in the future the mission of the Asiatic and particularly of the Hindu is to be the inspirer of high moral and spiritual life.

The presence of so many religions in India governed by a secular government which has pledged itself to a policy of non-interference in religious affairs has made it incumbent upon us,—Hindus, who constitute the majority,—to see that we make "religion the basis of our national life and of every movement with which we as a nation are identified. Religion and nationalism should follow two parallel lines. It is immaterial what faith is professed by an individual since all faiths contain the same cardinal principles of love, charity and humanity But let there be earnestness and sincerity in the profession and above all a strennous endeavour to live up to the laws of God," for as the Maharajah Bahadur said in his presidental address though in the outer courts of Eccle-

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siasticism there has always been war, in the interior we find that sainthood is one and same all the world over. Or as our Scriptures have taught us *Ekam Sat Vipra Bahudha Vadanti.*

We take this opportunity to congratulate the organisers on their proposal to hold the second convention at the sacred place Allahabad in 1911 and are confident of its success.

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NOTES OF SOME WANDERINGS WITH THE SWAMI VIVEKANANDA.

Continued from page 280.

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

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

Place.—Kashmir.

Time.—June 20th to October 12th 1886.

It was Sunday morning, and next afternoon the Swami was prevailed on to come up to tea with us, in order to meet a European guest, who seemed to be interested in the subject of Vedanta. He had been little inclined to concern himself with the matter, and I think his real motive in accepting, was probably to afford his too-eager disciples an opportunity of convincing themselves of the utter futility of all such attempts as this. Certainly he took infinite pains with the enquirer, and as certainly his trouble was wasted. I remember his saying, amongst other things, "How I wish a law could be broken! If we were really able to break a law we

The New Math
Aug. 14th to
Sept. 3rd.

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should be free. What you call breaking the law, is really only another way of keeping it." Then he tried to explain a little of the super-conscious life. But his words fell on ears that could not hear.

On Tuesday, he came once more to our little camp to the midday meal. Towards the end, it began to rain, heavily enough to prevent his return, and he took up Tod's 'History of Rajasthan' which was lying near, and drifted into talk of Meera Bae. "Two thirds of the national ideas now in Bengal", he said, "have been gathered from this book". But the episode of Meera Bae, the queen who would not be queen, but would wander the world with the lovers of Krishna, was always his favourite, even in Tod. He talked of how she preached submission, prayerfulness, and service to all in contrast to Chaitanya, who preached love to the Name of God, and mercy to all. Meera Bae was always one of his great patronesses. He would put into her story many threads with which one is now familiar in other connections, such as the conversion of two great robbers, and the end by an image of Krishna opening and swallowing her up. I heard him on one occasion recite and translate one of her songs to a woman. I wish I could remember the whole, but it began, in his rendering, with the words, "Cling to it, cling to it, cling to it, Brother," and ended with "If Hurrish and Churrish were saved, there is hope for all". Again I have heard him tell that marvellous tale of Meera Bae, in which, on reaching Brindavan, she sent for a certain famous sadhu. He refused to go, on the ground that women might not see men in Brindaban. When this had happened three times, Meera Bae went to him herself saying that she had not known that there were such beings as men there, she had supposed that Krishna alone existed. And when she saw the astonished

Sept 16th

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sadhu, she unveiled herself completely, with the words "Fool! do you call yourself a Man?" and as he fell prostrate before her, with a cry of awe she put her foot upon his head.

To day the Swami passed on to talk of Akhbar, and sang us a song of Thana Sena, the poet-laureate of the Emperor.

"Seated on the throne, a god amongst men,
Thou, the Emperor of Delhi!
Blessed was the hour the minute, the second,
When thou ascendest the throne,
O God amongst men,
Thou the Lord of Delhi.

Long live thy crown, thy sceptre, thy throne,
O God amongst men,
Thou Emperor of Delhi!

Live long, and remain awakened always,
O son of Humayoon,
Joy of the sun, God amongst men,
Thou, the Emperor of Delhi!"

Then the talk passed to "our national hero," Protap Singh, who never could be brought to submission. Once indeed he was tempted to give in, at that moment when, having fled from Cheetore, and the queen herself having cooked the scanty evening meal, a hungry kite swooped down on that cake of bread which was the children's portion, and the King of Mewar heard his babies cry for food. Then, indeed, the strong heart of the man failed him. The prospect of ease and relief tempted him. And for a moment he thought of ceasing the

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the Spirit, and this super-sensitiveness makes it highly irksome to them to remain in the lower planes of consciousness while their souls are attuned to a higher and higher Spiritual light, separation from which amounts to no less than intolerable torture to them. When once the soul of man is freed from the cramping influence of thought and sense perceptions, the ego of man has a tendency to rise higher and higher into the pure Empyrean above, and have a bird's eye-view of the world it has left and risen above on the wings of the Spirit which are *Sraddhā* and *Bhakti*, or *Faith* and *Love!* The Soul of Man also expands as the ego rises higher and higher, until in the end it feels the ultimate confines of Finity itself to be a binding influence which curbs and cramps the infinite expansiveness of the lifted-up Soul! This supreme state or condition of the Soul which is technically described as *Unmanī Bāhvā, or Unmanī avastha,* having taken a bird's eye-view of all creation and having nothing to learn outside itself, has a natural tendency to brood on its own inner Self; and the more it contemplates its own inner Self, the more doth it feel captivated by the Glory of the Pure and Mighty Self which in its self-effulgence throws into the shade the mightiest luminaries of the manifested World! The attraction of Self to Self now begins to operate and the Supreme Self draws unto Itself the Reflected Glory of the Lifted—up Soul known as *Unmana.*

II

Like unto a scientist casting his eyes on a piece of pure crystal and catching the deflection of the light from his own eyes, sees not the reflection of himself in the crystal but perceives his own true self by the reflected rays of his own light, knowing the crystal to be a pure medium for deflecting the rays of his own eyes and turning them back on his own self, the up-lifted Soul brooding on its own Inner Self catches such a glimpse of the true Self-effulgent glory of the One only Self, that it soon (by the force of constant practice) gets

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accustomed to the Self-effulgent rays of the only true Self, and then when it looks outward, its sight falls on the crystalline white of its own confining self or *Suddha Upādhi* and sees its property as a medium of reflection and nothing more! This final Knowledge of the *Ultimate Upādhi* has the power of melting it and penetrating it through like the X rays penetrating through a case of iron or wood; and this leaves it face to face with Itself. This Supreme Abode of the Holy Spirit, the Place or *Sthalam* where *Unmani* itself becomes merged in Infinity, and Time *is*, without beginning or end, *i.e.* swallowed up in Eternity, is called "*Mahāsthalam*", where All-Existence **merely is**—"The One only without a second."

III

This "*Mahāsthalam*"[2] then is the Same as "**God at Rest**" the Unity in Trinity which is the ultimate Goal of All Existence.

Sthalam in the language of the *Veera-Saiva Faith* is the *Sthānam* (place or abode) of *Layam* (mergence or involution). When the true and ideal meaning (*Lakshyārtham*) of *Sthalam* is fully realised, it will become self-evident that it is nothing else but the unity of cause and effect in a Common First Cause. Let me illustrate my meaning.

Let us take for instance a *pot*, in view of analysing and synthatising it in terms merely of cause and effect. The pot as it stands before us is nothing but an appearance with name and form. The name *pot* indicates that it is the work of the *potter*; the form of the pot indicates the genius of the potter which transformed a lump of clay into a vessel capable of holding water and fit to be utilzed in so many other ways. The material of which the pot is made (namely, *clay*) is self-evident, as it stands open to our gaze. But how did a mere lump of clay come to be clothed with the name and form of an utensil called "*pot*"? This question sets you athinking and after many enquiries it takes you to a place

(2) See Appendix I.

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should be free. What you call breaking the law, is really only another way of keeping it." Then he tried to explain a little of the super-conscious life. But his words fell on ears that could not hear.

Sept 16th

On Tuesday, he came once more to our little camp to the midday meal. Towards the end, it began to rain, heavily enough to prevent his return, and he took up Tod's 'History of Rajasthan' which was lying near, and drifted into talk of Meera Bae. "Two thirds of the national ideas now in Bengal", he said, "have been gathered from this book". But the episode of Meera Bae, the queen who would not be queen, but would wander the world with the lovers of Krishna, was always his favourite, even in Tod. He talked of how she preached submission, prayerfulness, and service to all in contrast to Chaitanya, who preached love to the Name of God, and mercy to all. Meera Bae was always one of his great patronesses. He would put into her story many threads with which one is now familiar in other connections, such as the conversion of two great robbers, and the end by an image of Krishna opening and swallowing her up. I heard him on one occasion recite and translate one of her songs to a woman. I wish I could remember the whole, but it began, in his rendering, with the words, "Cling to it, cling to it, cling to it, Brother," and ended with "If Hurrish and Churrish were saved, there is hope for all". Again I have heard him tell that marvellous tale of Meera Bae, in which, on reaching Brindavan, she sent for a certain famous sadhu. He refused to go, on the ground that women might not see men in Brindaban. When this had happened three times, Meera Bae went to him herself saying that she had not known that there were such beings as men there, she had supposed that Krishna alone existed. And when she saw the astonished

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sadhu, she unveiled herself completely, with the words "Fool! do you call yourself a Man?" and as he fell prostrate before her, with a cry of awe she put her foot upon his head.

To day the Swami passed on to talk of Akhbar, and sang us a song of Thana Sena, the poet-laureate of the Emperor.

"Seated on the throne, a god amongst men,
Thou, the Emperor of Delhi!
Blessed was the hour the minute, the second,
When thou ascendest the throne,
O God amongst men,
Thou the Lord of Delhi.

Long live thy crown, thy sceptre, thy throne,
O God amongst men,
Thou Emperor of Delhi!

Live long, and remain awakened always,
O son of Humayoon,
Joy of the sun, God amongst men,
Thou, the Emperor of Delhi!"

Then the talk passed to "our national hero," Protap Singh, who never could be brought to submission. Once indeed he was tempted to give in, at that moment when, having fled from Cheetore, and the queen herself having cooked the scanty evening meal, a hungry kite swooped down on that cake of bread which was the children's portion, and the King of Mewar heard his babies cry for food. Then, indeed, the strong heart of the man failed him. The prospect of ease and relief tempted him. And for a moment he thought of ceasing the

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unequal conflict, and sending his alliance to Akhbar. Only for an instant. The Eternal Will protects its own. Even as the picture passed before his mind, there appeared a messenger, with those despatches from Man Singh that said, "There is but one left amongst us who has kept his blood free from admixture with the alien. Let it never be said that his head has touched the dust!" And the soul of Protāp drew in the long breath of courage and renewed faith, and he arose and swept the country of its foes, and made his own way back to Oodeypore.

Then there was the wonderful tale of the virgin princess, Krishna Kumari, whose hand was sought by various royal suitors at once. And when three armies were at the gate, her father could think of nothing better than to give her poison. The task was entrusted to her uncle, and he entered her room as she lay asleep to do it. But at the sight of her beauty and youth, remembering her too as a baby, the soldier's heart failed him, and he could not perform his task. But she was awakened by some sound, and being told what was proposed, stretched out her hand for the cup, and drank the poison with a smile. And so on, and so on. For the stories of Rajput heroes in this kind are endless.

On Saturday the Swami and he whose name was sung, went to the Dal Lake, to be the guests of the American consul and his wife for a couple of days. They returned on Monday, and on Tuesday, the Swâmi came up to the new Muth, as we called it, and had his boat moved close by ours, so that he could be with us for a few days, before leaving for Ganderbal.

Sept. 20th.

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THE SPIRIT OF RELIGION.

OR

VEERA-SAIVAM(1) TO THE FORE.

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By C. V. Swaminatha Aiyar

(*Editor of the Viveka Chintamani*)

In these days of spiritual revival when the Spirit of God is moving the waters of the East, every attempt that is made to accentuate the spiritual aspect of things deserves the attention of all right thinking men. For the work of the Spirit is manifest only to those who worship God in spirit and in truth. Of course, the creed-bound soul with the shackles of conventionality to tighten its chain, must have its own graduated method of salvation, working itself up by slow degrees from one plane to the other, moved solely by the desire for enjoyment and pleasure, and for such as these the Creed of Religion is necessary; but the Kingdom of Heaven is not reached nor won by these pusillanimous spirits. "***The Kingdom of God suffereth violence and the Violent take it by force.***" It is only those who are violenty in love with God dare to assail the Kingdom of God by violent efforts of valiant deeds and these valiant Souls are not content to wait and cry and whimper like helpless children to attain admittance to the Kingdom of God. They have a painfully real Self-Consciousness—the consciousness of Higher Self; and this consciousness makes them feel certain that they are the children of Light—rather, grown-up-children of Light; and they feel impatient at their exclusion from the Kingdom of God, and the dilly-dallying or hide and seek which the *Āvarana* and *Vikshepa saktis* of *Māyā* play with them and their earnest efforts to reach the Feet of God and remain there permanently. Their growing light makes them highly sensitive to the subtler vibrations of

(1) See Appendix I.

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the Spirit, and this super-sensitiveness makes it highly irksome to them to remain in the lower planes of consciousness while their souls are attuned to a higher and higher Spiritual light, separation from which amounts to no less than intolerable torture to them. When once the soul of man is freed from the cramping influence of thought and sense perceptions, the ego of man has a tendency to rise higher and higher into the pure Empyrean above, and have a bird's eye-view of the world it has left and risen above on the wings of the Spirit which are *Sraddhā* and *Bhakti*, or *Faith* and *Love!* The Soul of Man also expands as the ego rises higher and higher, until in the end it feels the ultimate confines of Finity itself to be a binding influence which curbs and cramps the infinite expansiveness of the lifted-up Soul! This supreme state or condition of the Soul which is technically described as *Unmanī Bāhvā, or Unmanī avastha,* having taken a bird's eye-view of all creation and having nothing to learn outside itself, has a natural tendency to brood on its own inner Self; and the more it contemplates its own inner Self, the more doth it feel captivated by the Glory of the Pure and Mighty Self which in its self-effulgence throws into the shade the mightiest luminaries of the manifested World! The attraction of Self to Self now begins to operate and the Supreme Self draws unto Itself the Reflected Glory of the Lifted—up Soul known as *Unmana.*

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(2) See Appendix I.

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where the lump of clay is being transformed into the utensil bearing the name and form of "pot". There you see the potter and his wheel and the lump of clay kneaded and ready made mounted on the Wheel! You concentrate your attention on the potter, his wheel and the clay and *anon* you see the wheel rotate by the impetus given to it by the potter, and the lump of clay on the wheel is rapidly being moulded into a shape which is—well, in the head of the potter. This then is the *Sthalam* where you can see the *pot* merge into the threefold cause which brought it into existence! Your knowledge of the *pot* has become expanded into a "*process*" wherein the potter, the wheel, and lump of clay, all bear an important part and take a share in a movement which produces "the pot" by a series of co-ordinated and correlated action on the part of the potter, the wheel and the lump of clay. For the sake of generalisation we will call the potter by the general and comprehensive name of "Efficient Cause," the Wheel then becomes the "Instrumental or Co-efficient Cause", while the lump of clay forms the "material cause" of the "effect" which we called the "pot."

When we begin to analyse the pot it resolves itself into the clay, the turn of the wheel, and the work of the potter or in the chosen phraseology of generalisation, the pot resolves itself into an "effect" of the three-fold cause known as Efficent, Co-efficient or Instrumental, and the Material Cause. Speaking now again in the general and all comprehensive language of "*Generalisation*" we say that the pot is an effect of the threefold cause above mentioned. We now have the manifest effect in the pot before us: and the unmanifested cause made manifest, not in the pot itself but in *the Place* or *Sthalam* where the pot is created, which is the potter's working place. When we pursue our enquiry into the origin of the pot before us, we find then that it is an effect which merges in its three-fold cause, the place where the three-fold cause becomes manifest being the '*Sthalam*' or place where the pot stands merged into its cause. There is the name,

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form and material of the pot. This threefold appearance in the effect merges in the threefold cause of potter, wheel and clay.

So we say when a man has sufficient *Sraddhā-bhakti* (care and devotion) to know the pot, that (the true Spirit of inquiry) will take him to the potter's village or *Sthalam* where the pot is made. His attention now becomes merged in the "*Sthalam*" which erstwhile had been fixed on the "*Angam*" or the construction of the Pot.

So we say, using again the comprehensive terminology of all embracing Generalisation, that when a man has sufficient *devotion* (Bhakti) for Knowledge (here in particular it is that of the pot), this *Bhakti* takes him (*i.e.* draws his attention absorbingly through) to the *Angam* (or constructive principles or composite Structure), which in turn takes him to the effective means or Power (instrumental cause) of making it, which again in its turn directs his attention to the Intelligent Author (efficient cause) using both the instrument (means) and the constructive principles involved in creating the effect (here it is the "pot").

To recapitulate the above in the abstract:—

Bhakti when ripe leads one to the *Angasthalam* (where the composite nature of the thing works or is worked out as in a workshop or laboratory) which in turn leads one to the "*effective means*" of construction (the Wheel of the Law) known as *Bhinna Sakti* or *Kaḷā-Sakti*, (as it is a thing apart from the Author or Worker who shapes the whole course), a knowledge of which requires the aid of the *Author*, who holds in his own self the *motif* (motive power) of the threefold-cause) and so can make the thing merge in and emerge out of its threefold cause. The mental power of the author then is the *Linga Sthalam*. *Lingam*[3] means literally involution and evolution, or merge and emerge.

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(3) See Appendix I.

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The Way of Inquiry or Research *then* lies from (*Bhakti*) *the Devotion for Knowledge* of a thing to *the principles or composite structure* of the thing known as *Angasthalam* A combination of the above two naturally leads the seeker after true Knowledge to the effective *Instruments* of creation, (Kalā-Sakti) the Wheel of the Law, which when combined with the first two leads one to the *Author*, who combines in himself the power of setting the threefold cause in motion either to make or unmake and is the sole "**Motive agent**" who can make or mar "all things that were made."

If we push our analogy of a pot to a more complicated thing such as a "phonograph" or "radiograph" we will find the same principle of research resolve itself into the Worker and Director on the one hand, and the Wheel of the Law and its applicabilities on the other. The first two we will classify as *Lingam* and *Angam* or Director and Worker, while the Wheel of the Law and its applicability will resolve itself into the Working Instruments and Devotion to Work. Here then we have our analysis of the principles and parts of "Knowledge" which we should master in understanding a complicated invention like the *Phonograph* or *Radiograph*.

The Inventor (*Mahā-Sthalam*)

The Directing Intelligence (*Sthalam*)	The Working Power (*Sakti*)

This is the ultimate cause of the Invention or Creation but each of the two, (the directing intelligence and the working power) must sub-divide into threefold causes again before they are made efficient in the production of the invention.

The Sakti or Working Power or arrangement also divides itself correspondingly into the three stages which are complimentary to the mental equipments of the Director and Worker, the Director applying himself to the effective ex-

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ecution of the idea, while the Worker turns his attention emotionally by means of intelligent devotion to work in three stages corresponding to the requirements of him as an expert worker.[4] Here we have in outline the method of application of the Religious Spirit to the Realisation of Truth as set forth by the *Veera-Saiva Faith* which requires a daring spirit to pursue "Knowledge" to its legitimate and ultimate end.

IV

And what is this legitmate and ultimate end? One may ask. It is nothing more nor less than the realisation of the Unity in Trinity, of the One Ultimate and All-Sufficient Cause in the threefold Cause described as Efficient, Co-efficient and Material. The Efficient Cause is described as *Sthalam* consisting of the Director and Worker as *Lingam* and *Angam*. The coefficient Cause is described as the Infinite Energy or Eternal Power (Anādi-Sakti and Abhinna Sakti) with effectual or executive Power (Kalā-Sakti) and Emotional Power or Power of Devotion (Bhakti-Sakti) as its corresponding parts to the division of *Sthalam* as *Lingam* and *Angam*.

The working out of the Course of Evolution and Involution from *Sthalam*-and *Sakti* or the *Linga* and *Anga* in Eternity is a process which requires all the Valour of Spiritual man who has risen above the attractions and distractions of sense and thought perceptions—the latter of which Professor Huxley describes as "the Malady of thought", while the former he beautifully points out as "*the tiger and ape in Man.*" But that which demands the outdoing of the Valiant Yogin who can trace the whole Path of Evolution through to the very beginning of Time when it emerged from Eternity, is the Realisation of the Trinity (the threefold cause) in the Unity that ever was, and will be, from Eternity to Eternity unaffected by Time or Space or the law of Causation.

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(4) See Appendices I & II.

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The Veera-Saiva "*dares to be wise*" and carries his daring to its ultimate end, the realisation of the Unity in the Trinity and as he has made this the end and aim of his Faith which falters not nor fails, he has special need to inculcate the Spirit of Daring in every word thought, and tenet of his religion and so he has named the Path of Religion he is to tread the Path of the *Veera-Saiva*.

The Veera-Saiva aims at realising in actual experience all the theoretical demonstrations of the Advanced Upanishads.

Says the First Teacher of the Veera-Saiva Faith, *Renuka*, who was himself a Ray of Light emanating from the Supreme Self-Effulgent Light, to Agastya, the best of men and the greatest among *Munis* (thinkers) and *Rishis* (Seers).

"He who excelling in "*the Vidya of at-one-ment with Sivam*" (this is *Saivam*) will enjoy that "at-one-ment" (Aikyam or unity) *in this world* (living in the midst of this world in his human body but not *attached* to it), such an one by the power of that ability (to realise the Unity in Trinity while yet in his body) becomes a true (and not false) Veera-Saiva in glory shining."

"சித்த மாகுஞ் சிவமய மாகியே
வித்தை யூடு விசேடம தாகியே
யெத்தி னுலிங் கிரமிப்ப னன்னவன்
பொய்த்தி டாத புகழ்வீர சைவனே."

Veera-Saivam is not the setting up of a new Faith, to supplant old and existing ones. But it takes the highest Truth and insists on its Realisation through and through. "Actual Experience" is the Alpha and Omega of the test which the *Veera-Saiva Faith* applies to the Highest Knowledge of the *Vêdânta*. The theory which the *Highest Vêdânta* sets up and demonstrates as true but difficult to attain, that theory when assimilated in actual experience and made real not only to the Spirit that is ever Holy, but also to thought and sense perceptions (which to perceive the reality of "the One only

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without a second") must be purified through and through by a long course of Discipline and *Dîksha*) that one is "*Veera*" (Daring Soul), the Highest *Jnanis* say. It is not setting up a rival Faith for the human souls to squabble about and waste their energy. But it intensifies and insists on the practical realisation of the great Truth so elaborately set up and taught in the *Vedanta*. The Truth is One only, the *Veera-Saiva Faith* concedes to the Vedanta and proclaims it too in its own way; but that One Truth must be lived up to and realised and after realisation it must be lived through and through in every place from the highest to the lowest. Indeed he who perceives any difference such as the highest and the lowest in living the life of realisation is already a fallen man—he is unworthy of the glory of Veera-Saivam, as he has turned his back on the only perfect Ideal it recognises and insists on. It recognises stages and degrees in Initiation or Diksha but in Realisation it has but one only Ideal, the supremest and the most practical, and it insists on its followers aiming at that highest and living the life of realisation of that highest Ideal *in this world*. Says *Renuka* putting forth the Ideal of Veera-Saivam to the sage Agastya, as the first and only fit pupil he could find able to grasp the supreme Ideal of *Veera-Saivam*:—

"அரிய வேதாந்தத்தி னுகுஞானமே
மருவரும் வித்தை யென்றுரைப்பர் மற்றதில்
விரவினேன் யாவன்மற்ற னையன்வீ ரனென்
றுரைதரு கிற்பார்மெய் யுணர்ந்து ளோர்களே."

The only way to realise this Supreme Ideal of *Veera-Saivam* is by being true in thought word and deed in every act of life, in every word one speaks and in every thought one thinks. This indeed leads one through the narrow and difficult path of "*Satyam Vada*" and "*Dharmam chara*" enjoined in the Upanishad. And this is right. For, as Emerson says: The Law of Nature is, "Do the thing and you shall

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have the power, but they who DO NOT the thing have NOT the POWER,"

V

The Veera-Saiva nips in the bud the bane of mere theoretical study of Vedanta, which results in *Vāchā-Vedanta* or lip-profession of the doctrines inculcated in the Vedanta and using them to perverted ends, thus degrading the Vedanta itself and its teachings. Test a Vedantin by his acts and you will find him to be a hypocrite and a humbug. For Truth in the highest reaches is so elusive that it would not lend itself to be grasped by those who have not lived up to the previous stage the principles propounded in the Vedanta. Hence the great importance of the Karmakānda and the Upāsanā-kānda, which the *Neo Vedantin* looks askance at because it is so difficult for him to live the life of Discipline inculcated therein, while the Rhapsodies of the Upanishads he could easily learn by rote and by a few outward *sadhanas* make it appear for the moment that he has realised these principles. He may deceive the ignorant by this means or he may deceive himself if he is sufficiently dull-witted. But the "Knowing Ones" (மெய்யுணர்ந்தோர்கள்) are never deceived by the pratings of Vāchā Vedantins, the vibrations of whose voice, eyes and their very gait reveal the grossly selfish inner man in them, like the revelation of the ass in the tiger's skin eating grass and braying in ecstacy in the immortal Fable of *Æsop*.

A *Veera-Saiva* must be a true *Kara-pātrin*, that is to say, he must realise his body as a spiritualising agent, eating only to evolve spiritual light and energy from the food he eats and not to enjoy or lust after things of the flesh. As "the merit of the pudding is in the eating of it," so, the true merit of a system of Religious Training is in the living of it. Intermediate goals and ideals make the weaker souls have them as their aim and proclaim them the *summum bonum* of Existence itself. By first confining their Ideal and goal to an intermediate stage in the long and limitless path of Religion,

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they become short-sighted enough to see nothing beyond that intermediate goal and they mistake the veil limiting their vision for the Infinity that enfolds Truth and the Eternity that exists in Truth. Hence the evil effect of sects and creeds which carry on an endless war of words, neglecting the realisation of the truth taught and testing it by actual experiences. Wherever the Spirit of Religion is *alive*, there the Veera-Saiva Ideal is to the fore. This is the glory of Veera-Saivam.

VI.

The Veera-Saiva therefore prays to his Ishta-Devata to grant him God-consciousness untainted by the least trace of the 'I' in him in the form of affirmation or negation. In the early stages of God-consciousness it has always to be enjoyed with an eye to the intruding self of the Evolving world. This is called *Sa-vikalpa Samadhi* or God consciousness with the suppression of the thought making mind. When this is practiced to an effective degree, the mind falls off of itself but leaves its trace in the consciousness which feels that it is free from the intrusion of the thought-making mind. This is called *Nirvikalpa Samâdhi*, but even here the feeling in the consciousness that it is free implies that its freedom is dearly bought and that when it comes down the plane of the senses, it may loose it again. This idea therefore taints the God-Conciousness to the extent of its being capable of being polluted by thought and sense-perception. It is this lurking feeling in consciousness that vitiates even the highest effort at realisation of God-Consciousness, for that which finds a place in the consciousness ever has a tendency to make itself manifest by the force of the Evolving Power or *Bhinna Sakti*, inherent in it. Therefore should one transcend even the supremely important states of *Savikalpa Samadhi* and *Nirvikalpa-Samadhi*. For, whether it is *Sa-vikalpa* or *Nir-vikalpa*, it is itself a *vikalpa* (modification of thought) and in that respect an effort of the obtruding "I" that ever mars the state

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of **Rest** in God-Conscicusness and drags it down the course of Evolution into the entanglements of thought and sense-perceptions. Therefore doth the *Veera-Saiva* aim for a God-Consciousness which will not only take the place of the normal consciousness of man but will itself become Normal Consciousness with him. When **God-consciousness** becomes **Normal**, then it is called *Sahaja Samâahí* or *Sahaja-Nishtha*. And his prayer is not to a taste of this Sahaja-Nishtha or even to a large degree. He wants to have it in the fullest measure so that there may be no change in him. *Prahlada* asked for this supremest boon when he asked the Lord to bless him with *Bhakti* in whatever body the Soul may be encased. For once real Bhakti is realised, the Law of Being and Becoming will raise it higher and higher and the Soul will rise with the cry of "*Excelsior!*" until it finds itself in tune with the Infinite. Here then is the prayer of *Sri Kumāra Deva* to his Special Deity at Vriddhāchalam :—

"சஷிகற்ப நிருவி கற்பத் தகநிட்டை யெனவுரைக்கும்
இஷிகற்ப மென்று மின்றி யிடைவிடாச் சகச நிட்டை
செஷியதி னெனக்கு நீயுந் திருவுளஞ் செய்ய வேண்டும்
அஷியமில் விருத்த வெற்பி லம்மையே யன்பர் வாழ்வே."

But this prayer can only be addressed by those who have attained to real Bhakti. And real Bhakti does not rise in one's heart until the attachments of the heart to enjoyments of this and the higher worlds are destroyed and clean wiped out. But the subtle attachments of the heart do not fall off so easily! One must first do one's duty: and *doing* involves *Karma*: and the Law of Karma requires that its secret should be understood or it would not leave off bearing fruit and increasing itself indefinitely. Therefore should one first understand *Dharma*, the Law of Action and Reaction, and perform it without being caught up and swung to and fro by the ebb and flow of Action. And one has to square one's account with actions already done in previous births. This one cannot do

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unless the differentiating spirit which is ever creating unceasing modifications of the mind is quelled and entirely deprived of its power of action by the purification of the human mind: And this purification of the human-mind (differentiating mind) is not possible unless the desire for enjoyments whether of this world or of the higher ones is entirely uprooted. St. Tirumoolar says :—

"ஆசையறுமின் ஆசையறுமின்
சசேஞ்டாயினு மாசையறுமின்."

"Cut off your desires ; uproot it even though it be a desire for the enjoyment of the Lord of the Universe." For life is a stern duty and must be lived in the spirit of sacrifice and not of enjoyment. Hear then the Veera-Saiva's ideal of Bhakti and its preliminary qualifications. Says Sri Kumāra Devar in his *Sahaja Nishtai* above quoted :—

"பொதுவறத் தருமம் பண்ணிப் புகல்வினைச் சமம தாகி
அதுவிது வென்னுஞ் சித்த மமலமா யநித்த நித்தம்
இதுவென வுணர்ந்த நித்தத் திகபரத் திச்சை யற்ற
சதுரர்க ளிடத்திற் பாசந் தகர்ந்திடும் பக்தி தோன்றும்."

When true Bhakti has arisen, it soon becomes personal (attains to personal manifestation) and the personality of the Bhakta feels within himself the power of Siddhi or Effective Energy called *Kalā-Sakti* or *Bhinna-Sakti*.

This *Kalā-Sakti* is but a *part* of the "**Whole**" which is "ever-at-one with the One only without a second," transcending time, space and causation. When time, space and causation are transcended there is nothing but Eternal Bliss.

But the "borderland" between ஆதி (*Ādi*) and அனாதி, (*Anādi*) the beginning of Time and the beginningless Eternity is not easilycrossed even by those who have attained to *Nirvikalpa-samadhi* It is only those Daring Souls that have realised *Sahaja Samādhi* and are fully established therein could see this

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last *Veil of Lais* lifted up and themselves admitted to eternal Union with the Truth Absolute within that last but none the least effective of the veils that veil the Body of Truth Absolute. "The Body of Truth Absolute"? Yes! I say so advisedly; For, Truth Absolute has a "Body" though that Body is undifferentiated from the Essence and therefore Indivisibly One or "Akhandākāram."

"ĀKĀSA-SARĪRAM-BRAHMA."—TAIT. UP.

In that expanse of Peace and Rest in Life-Eternal (அணுதியில்) *Sivam* is the Ideal or the Law of Life; and the Body of that Ideal is the undifferentiated Energy or *Abhinna Sakti* (அபின்னசக்தி.) When in the Life of Eternity this undifferentiated Energy (அபின்னசக்தி) by the Law of Being, *becomes* the Body of Sivam, then the eternal Sivam (the One only without a second) will shine within and without that Body Supreme which is the Supreme Personality of the '*Impersonal Sivam*' When the *Impersonal Ideal* of *Sivam* (absolute union of *Sivam* and *Sakti*) thus *shines* within and without the undifferentiated body of its own Energy, then doth it become "the Supreme Personality of God" to realise which according to Auvayār is "the *summum bonum* of human existence.

"உடம்பினைப் பெற்ற பயனுவதெல்லாம்
உடம்பினில் உத்தமனைக்காண்."

The Veera-Saiva sticks to this Ideal as the minimum of realisation, the maximum of course being reached by transcending even that and attaining to God-Consciousness as Normal state (*Sahaja samadhi*). "The Realisation of this Supreme Personality of God" and being at-one-with It by the Law of Being and Becoming is the meaning of the Eternal Teacher and the Silent Teaching which he eternally preaches and teaches by the Course of Discipline through Life. For, Life is a *discipline* and not a luxury in whatever way you may regard

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it in your self-delusion. The Bhakta *accepts* Life as a course of endless Discipline until he attains to the Highest (*Sahaja Samadhi*) and lives it as such in his Life of Diksha; while the worldly wise refusing to so accept and shutting their eyes to this incontrovertible fact of existence, make a luxury of it and suffer the pangs of reaction at the other end, going through the mill of successive Births and Deaths until they have by constant suffering learnt to accept Life as a Discipline and turn over a new leaf, seeking the *Guru* who has lived the life of Discipline and attained to its reward of God-Consciousness to show him the Way to live the Life of Discipline.

Sri Kumara Devar puts the whole of this in a nutshell when in the last verse of his *Sahaja nishtha* he says :—

" அனுதியிற் சிவமே லிங்க மபினையே யங்க மாகும்
அனுதியிவ் வபினை யேயிவ் வங்கமை தாயிற் றென்றூல்
அனுதியச் சிவமே யந்த வங்கத்திற் புறம்புந் தோன்றும்
அனுதியக் குருவத் தீக்கைக் கருத்தமு மிவையே யாகும்.'

" Where Life-Eternal transcending Evolution and Involution, is reached (அனுதியில்), the real Godhead (which is One only) or *Sivam* is the Law of Life (*Lingam*) and the indivisible Sakti of Unity (*Abhinnā*) which is the Law of God, is: the Body (*Angam*) wherein It (Sivam) indwells. (Compare (அறிவார் பரனு மவளிடந் தானே "—திருமந்திரம்.) And when this Indivisible Unity (which is without beginning *i.e.*, Eternal) becomes the Body (Spiritual), the Eternal God (hitherto Immanent) will also manifest Itself as the Light of God (Grace) outside the (Spiritual) Body. This then is the meaning of the Eternal Teacher (அனுதியக்குரு), and the eternally Silent Teaching (அத்தீகை) that He for ever imparts (to those who have tasted to the full the first three *purusharthas* and renounced them all as tasteless for the ever sweet taste of the Realisation of the One true God.)"

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"பரனேநினைக் திம்மூன்றும் விட்டார்க்குஅனுதியக்குரு தரும்
(அனுபூ) யத்தீக்ஷையின் அருத்தம்இது."

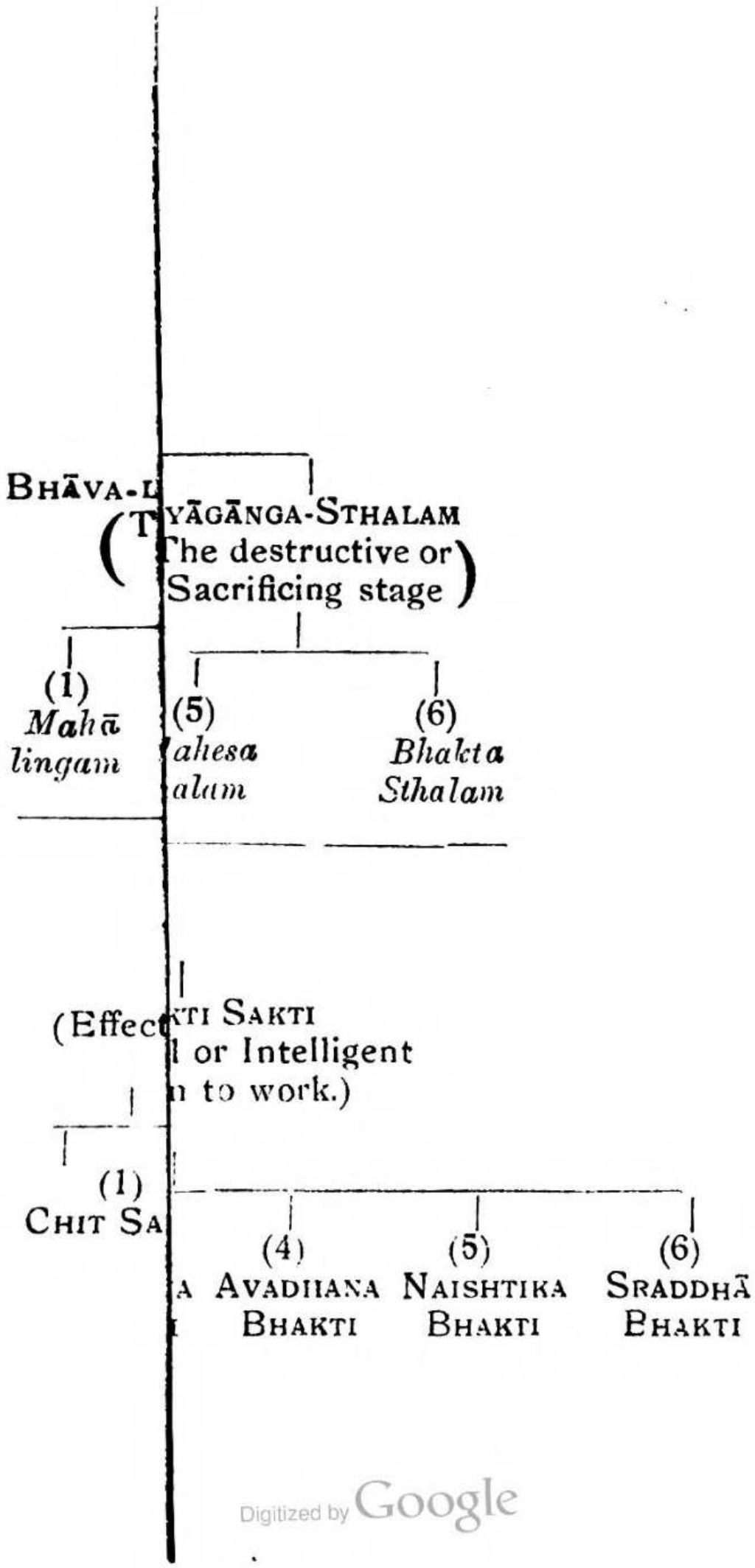
St. Tirumoolar in testing the attainment of freedom by the Soul, says :—

"அறிவறி வென்றங் காற்று முலகம்
அறிவறி யாமையை யாரு மறியார்
அறிவறியாமை கடந்தறிவானல்
அறிவறியாமை யழகியவாறே,"—திருமந்திரம்.

"The Worldly-wise constantly prate of Knowledge,
They know not what Knowledge and Nescience is ;
When transcending Knowledge and Nescience one attains to Knowledge (pure)
Then the Nescience that passeth understanding in beauty (of harmony) blendeth (with Knowledge pure)"

Aum Tat Sat.

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APPENDIX I.

(2) Cf the following verses from अनुभवसुत्र of वातुलो त्तरागम—

एकमेव परं ब्रह्म सच्चिदानन्दलक्षणम् ।
शिवतत्त्वं शिवाचार्याः स्थलमित्याहुरादरात् ॥
सर्वेषां स्थानभूतत्त्वाल्लयभूतत्वतस्ततः ।
तत्त्वानां महादादीनां स्थलमित्यभिधीयते ॥
यत्रादौ स्थीयते विश्वं प्राकृतं पौरुषं यतः ।
लीयते पुनरन्ते च स्थलं तत्प्रोच्यते ततः ॥
स्थकारः स्थानवाची स्याल्लकारो लयवाचकः ।
तयोः कारणभूतं यत्तदेव स्थलमुच्यते ॥
अधिष्ठानं समस्थस्य स्थावरस्य चरस्य च ।
जगतो यद्भवेत्तत्त्वं तद्धिवै स्थलमुच्यते ॥
आधारं सर्वशक्तीनां ज्योतिषामखिलात्मनां ।
यत्तत्वं भवति प्राज्ञैः स्थलं तत्परिगीयते ॥
आलयः सर्वभूतानां लोकानां सर्वसंपदाम् ।
यद्भवेत्परमं ब्रह्म स्थलं तत्प्राहुरक्षरं ॥
परनिर्वाणनिष्टानां यद्भवेत्परमं पदम् ।
तदाहुः स्थलमद्वैतं शिवज्ञानैकतत्पराः ॥

(1) The term ***Veera Saiva*** is explained as follows in the सिद्धान्तशिखामणि ।

विद्यायां शिवरूपायां विशेषाद्रमणं यतः ।
तस्मादेते महाभागा वीरशैवा इति स्मृताः ॥
वीशब्देनोच्यते विद्या शिवर्जीवैक्यभोधिका ।
तस्यां रमंते ये शैवा वीरशैवास्तु ते मताः ॥

Those among the Saivas who follow the external form of worship, called the *Veera—māhesvaras*, as distinguished from the *Veera-saivas* who worship in spirit and in truth, are described as follows :—

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विद्यायां रमते यस्मान्मायां हेयां श्ववद्रहेत् ।
अनेनैव निरुक्तेन वीरमाहेश्वरः स्मृतः ॥

एवं वेदान्तसिद्धवीरशब्दसिद्धान्तप्रसिद्धशैवशब्दमहेश्वरशब्दांश्च विविच्यानन्तरं वेदागमाशिरस्सिद्धवीरशैववीरमाहेश्वरस्वरूपं विशदयति । अत्र प्रथमं वीरशब्दः कथं वेदान्तप्रसिद्ध इत्यत्राह—

वेदान्तजन्यं यज्ज्ञानं विद्येति परिकीर्त्यते ।
विद्यायां रमते तस्यां वीर इत्यभिधीयते ॥

एवं वेदान्तप्रसिद्धवीरशब्दपूर्वकत्वेन सिद्धान्तप्रसिद्धशिवतत्वज्ञानानिष्ठान् शैवान् माहेश्वरतत्वकर्मानिष्ठान् माहेश्वरांश्च सार्धसूत्रेण स्फुटयति—

शैवैर्माहेश्वरैश्चैव कार्यमन्तर्बहिः क्रमात् ।
शिवो महेश्वरश्चेति नात्यन्तमिह भिद्यते ॥

अथ शैवमाहेश्वरयोरन्तर्बाह्यरूपलिङ्गार्चनं यदुक्तं तत्कीदृशमित्यत्राह—

यथा तथा न भिद्यन्ते शैवा महेश्वरा अपि ।
शिवाश्रितेषु ते शैवा ज्ञानयज्ञरता नराः ॥
माहेश्वराः समाख्याताः कर्मयज्ञरता भुवि ।
तस्मादभ्यन्तरे कुर्युः शैवा माहेश्वरा बहिः ॥

Cf. also विशेषार्थप्रकाशिका Chap 2, verses 30 and 31.

विशब्दोत्र विकल्पार्थो रशब्दो रहितार्थकः ।
विकल्परहितं शैवं वीरशैवमिति स्मृतं ॥
एकमेवाद्वितीयं यदविकल्पं परं पदं ।
तद्वीरशैवमित्युक्तं नेतरं सविकल्पकं ॥

(3) Meaning of *Linga*—***Anubhava Sutra,*** Chap. 3.

शिव एव स्वयं लिंगमिति लिङ्गस्य वैभवम् ।
नान्यच्चिह्नादिकं लिंगं तत्सर्वं कृतकं च यत् ॥
लीयते गम्यते यत्र येन सर्वं चराचरम् ।
तदेतल्लिङ्गमित्युक्तं लिंगतत्त्वपरायणैः ॥
लयगत्यर्थयो र्हेतुभूतत्वात् सर्वदेहिनाम् ।
लिंगमित्युच्यते साक्षाच्छिवस्सकलनिष्कलः।

Meaning of *Anga*—***Aunbhava Sutra,*** Ch. IV.

अनाद्यन्तमजं लिङ्गं तत्परं परमं प्रति ।

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यद्गच्छति महाभक्त्या तदङ्गमिति विश्रुतम् ॥
अं भवेत्परमं ब्रह्म तद्गतं तत्पराक्षकम् ।
अंगस्थलमिति प्राहुरंगतत्त्वविचारदाः ॥
आमिति ब्रह्मसन्मात्रं गच्छतीति समुच्यते ।
रूप्यतेऽगमिति प्राज्ञैरंगतत्त्वविचिन्तकैः ॥

(4) The meaning of the *Sthalam* and *Sakti* are given in the *Anubhava Sutra* as under (Ch. II.)

स्वशक्तिक्षोभमात्रेण स्थलं तद्द्विविधं भवेत् ।
एकं लिङ्गस्थलं प्रोक्तमन्यदङ्गस्थलं स्मृतम् ॥
लिंङ्गाङ्गोपाधिभेदेन द्विधा भिन्नं परस्परम् ।
महान् घटप्रभेदेन यथाऽकाशः प्रतीयते ॥
प्रतीयते तथा चैव स्थलं लिंगांगभेदतः ।
स्थलं नाम परं तत्त्वं शक्तरुद्रादिसंज्ञिकम् ॥
उपास्योपासकत्वेन स्वयमेव द्विधा भवेत् ।
लिंगस्थलमुपास्यं स्यादङ्गस्थलमुपासकम् ॥
उपास्यत्वं तथोपासकत्वं च परमशिवः ।
अप्रच्युतात्मभेदेन स्थितस्सन्नङ्गमलांतया ॥
स्वशक्तथा युगपत्साक्षात्प्राप्त एव स्वयं क्रमात् ।
नाशिवस्य शिवोपास्तिर्घटते जन्मकोटिभिः ॥
शिवस्यैव शिवोपास्तिरिति न्यायाक्षुतिस्थितिः ।
चिन्मात्रं परमं साक्षात्स्थलं सत्यादिलक्षणम् ॥
लिंगांगत्वशिवात्मत्वभेदेनैव स्वयं स्थितम् ।
शिवत्वेनाऽऽत्मरूपेण यथा चिन्मात्रमुच्यते ॥
लिङ्गत्वेनाङ्गरूपेण स्थलमात्रं तथोच्यते ।
स्थलं चिन्मात्रमेव स्याल्लिङ्गं स्यच्छिव एव हि ॥
तथाङ्गं जीव एव स्यादिति वैदी परा स्थितिः ।

The evolution of *Sakti* into *Kala Sakti* and *Bhakti Sakti* and their nature are given as follows :—

यथा स्थलं द्विधा भूतं तथा शक्ति द्विधा भवेत् ॥
शक्तिरप्रतिमा साक्षाच्छिवेन सहधर्मिणी ।

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साश्विणी सत्यसंपूर्णा निर्विकल्पा महेश्वरी ॥
सा शक्तिर्द्विविधा भूता स्वस्वातन्त्र्यावलेन तु ।
समानधर्मिणीत्वेन विभक्ता भक्तवत्सला ॥
लिङ्गस्थलाश्रया काचित् काचिदङ्गस्थलाश्रया ।
लिङ्गस्थलाश्रया शक्तिः कलारूपा प्रकीर्तिता ॥
अङ्गस्थलाश्रया शक्ति र्भक्तिरूपा भवापहा ।
यथा महानलज्वाला विभक्ता दीपिकाकृतिः ॥
तथा महेश्वरी शक्ति र्विभक्ता भक्तिरूपिणी ।
ज्वाला तमस्विनी यस्माद्दीपिका सुप्रकाशिनी ॥
तस्मात् सवासना शक्ति र्भक्ति र्निर्वासना मता ।
भक्तिर्महत्तरा शुद्धा सुसूक्ष्मा शोभना परा ॥
सच्चिदानन्दरूपा स्याद्भुक्तिमुक्तिफलप्रदा ।
शक्तिरेव स्मृता भक्ति र्भक्तिरेव हि सा सदा ॥
शक्तिभक्त्यो र्न भेदोऽस्ति परमार्थनिरूपणे ।
शक्तिः प्रवृत्तिराख्यता निवृत्ति र्भक्तिरीरिता ॥
शक्तया प्रपञ्चसृष्टिस्स्यात् भक्त्या तद्विलयो मितः ।
शक्तिवैचित्र्यतो रूपं नीरूपमपि याति हि ॥
भक्तिवैचित्र्यतो रूपमपि नीरूपतामियात् ।
प्रपञ्चवृध्यपेक्षा भक्तेः स्वाभाविको गुणः ॥
प्रपंचसंक्षयापेक्षा भक्तेः स्वाभाविको गुणः ।
अधोमुखो भवेच्छक्ति र्भक्तिरूर्ध्वमुखी भवेत् ॥
समाया शक्तिराख्याता निर्माया भक्तिरीरिता ।
अपि तर्कप्रमाणाभ्यां शक्तेर्भक्तिर्गुणाधिका ॥
उपास्यत्वं भवेच्छक्त्या भक्त्ययोपसकता भवेत् ।
तस्मालिङ्गस्थलेशक्ति र्भक्तिरङ्गस्थले स्थिता ॥
लिङ्गस्थलं शिवस्साक्षाज्जीवात्मांगस्थलं भवेत् ।
लिंगांगस्थलयोरैक्यं शिवजीवैक्यमेव हि ॥

(5) The Supreme Ideal of the Veera Saiva is described in glowing terms in the following verses of the *Kriyā—viśrānti* chapter of the ***Anubhava Sutra***, which would also serve to

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bring out its special characteristics as compared with the theorectical Vedanta.

अस्यात्मनः क्रियास्सर्वा लिंगार्पिततया स्थिताः ।
स्वस्मिन्नेव स्वयं यान्ति विश्रान्ति सुखलक्षणां ॥
प्रोच्यते परमार्थज्ञैः क्रियाविश्रान्तिरित्यतः ।
क्रियाविश्रान्तिरेवात्र सम्यग्ज्ञानं न संशयः ॥
सम्यग्ज्ञानमहं शिव एवेति वेदनं ।
वेदनेनैव तेनायमाप्तकामः सुखी भवेत् ॥
आप्तकामस्य सुखिनः कामाचारा बहिर्मुखाः ।
प्रवृत्ता लौकिकास्सर्वे प्रययुर्नाशमात्मनि ॥
प्रनष्टेष्वेषु सर्वेषु स्वेच्छाचारेण यत्कृतम् ।
तच्छिवार्चनमेव स्याद्यद्वुक्तं ताच्छिवार्पितम् ॥
शिवरूपतया सर्वं यस्य भाति स्वरूपतः ।
स्वेच्छाचारसमाचारः तस्य चार्चा हि शूलिनः ॥
एवमर्चनमीशस्य स्वेच्छाचारनिबन्धना ।
भवत्येव न सन्देहः शिवोऽहमिति वेदनात् ॥
अहमिति शिव एव सत्यचिद्घनः स्फुरति तदा पृथगास्ति नैव वस्तु ।
इदमिति वपुषा न तेन बन्धनं नहि शरणस्य विमोचनं च किंचित् ॥
बन्धमुक्त्योरभावे हि भक्तिरुक्ता निरर्गला ।
न बन्धे मोचने चापि न तयोश्च समुच्चये ॥
बन्धे सति विमुक्तिः स्यात् सत्यां मुक्तौ च बंधनम् ।
अन्यस्यापगमादन्य आगमिष्यति केनचित् ॥
परस्परानुबन्धेन वर्तेते बन्धमोचने ।
तस्मात्तयोरभावे तु भक्तिरुक्ता निरंकुशा ॥
न योगो न तपो नार्चाक्रमः कोऽपि न विद्यते ।
अमाये शिवमार्गेऽस्मिन् भक्तिरेका प्रशस्यते ॥
यथा सिद्धरसो लोहत्रयं चैकप्रकारतः ।
कुर्यात्स्वर्णं तथा भक्तिरतिः शैवं गुणत्रयम् ॥
अहंकर्ता समस्तस्य धर्माधर्मस्य कर्मणः ।
इत्यनेनाभिमानेन कर्मकाण्डोयमुच्यते ॥

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नाहं कर्ताऽस्य कर्तृत्वं नैव साक्षी स्वभावतः ।
इत्यनेनाभिमानेन ज्ञानकाण्डोऽयमुच्यते ॥
न कर्ताऽहं न साक्षी च शिव एवात कर्मणः ।
द्वयाभिमानराहित्यं भक्तिकाण्डाऽयमुच्यते ॥
शुक्तिः कर्मपदं सरोरुहदलं ज्ञानं पदं भक्तिकं
तन्मयघनमेषु संसृतिपयोबिन्दुः स्थितस्तत्क्रमात् ।
साफल्यं विफलत्वमाकृतितया प्रायेण नाशं गतो
नाम्नाप्येव शिवात्मिकां परतरां भक्तिं किमाचक्ष्महे ॥
शुभकर्माशुभं कर्म ज्ञानकर्मप्रसादकम् ।
एतच्चतुर्विधं कर्म तत्तत्फलविधायकम् ॥
पापान्नरकः पुण्यात्स्वर्गस्ताभ्यां विनैव कर्मभ्याम् ।
ज्ञानान्मोक्षस्तैस्त्रिभिरेव विना स्याद्प्रसादतो भक्तिः ॥
प्रसादादेव सा भक्तिः प्रसादो भक्तिसंभवः ।
यथैवाङ्कुरतो बीजं बीजतो वा यथाङ्कुरः ॥
ज्ञानं ब्रूते भक्तिः कुरुते शिवजीवयोः पृथग्भावं ।
तेन ज्ञानं पूर्वं भक्तिस्तूत्तरतया विभाति ततः ॥
आत्मानं च पृथक्कृत्वा प्रेरितारं तथा पृथक् ।
असौ जुष्टस्ततस्तेन ह्यमृतत्वाय कल्पते ॥
आत्मोपासक ईश्वरस्स्वयमुपास्य सर्वदैवेत्यसौ
भक्तिर्भोगकरी करोति शिवमात्मानं च कृत्वा पृथक् ।
यत्तत्क्षीरघृतारणीहुतवहस्रोतांबुवत्संयुतं
जीवेशैक्यपदं विभज्य परतोऽप्यस्यामृतत्वाय हि ॥
नेत्रे चाल्पविलोकिते सति पृथक्त्वं याति यत्तच्चिरं
रूपं वस्तु तदेकमेव पुरुषेणाश्चर्य संस्पृग्दिया ।
कृत्वा भूय उभे समे यदि दृशौ तेनोक्षिते सत्यभूद्
रूपं पूर्ववदेकमेव विमलं चैकं स्वभावेन हि ॥
एवमद्वैतभक्त्यैव प्रसादः सर्वतोमुखः
प्रसिध्यति ततः सर्वात्मरूपेण दृश्यते
कर्ता कारयिता कर्म करणं कार्यमेवहि
सर्वमात्मतया भाति प्रसादात्परमेश्वरात् ॥

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विधयश्च निषेधाश्च निषिद्धकरणान्यपि ।
सर्वमात्मतया भाति प्रसादात्पारमेश्वरात् ॥
तस्मादद्वैतगां भक्तिमाश्रयेत्सर्वसिद्धिदाम् ।
न च द्वैतात्मिकां भक्तिं क्लेशहेतुप्रदायिनीम् ॥
अन्योन्यप्रार्थकं द्वैतं समसंयोगयोस्तयोः ।
कः कं भजति भक्त्या सा भक्तिरद्वैतगा न हि ॥
अद्वैतपदरूढा या भक्तिरद्वैतलक्षणा ।
सैवाद्वैताभिधा भक्तिरन्या केवलकल्पिता ॥
द्वैतभक्त्या हि संसारवर्धनं भिन्नरूपतः ।
अभिन्नरूपतोऽद्वैतभक्त्या संसारनाशनम् ॥
द्वैतभक्तिर्निवृत्तौ हि साक्षादद्वैतलक्षणा ।
भक्तिर्गरीयसी भाति निजनिर्वाणरूपिणी ॥
अद्वैतभक्तियुक्तस्य योगिनः सकलक्रिया ।
आस्ते दग्धपटन्यायात् क्रियामात्रा हि न क्रिया ॥
क्रिया मात्रा क्रिया नैव प्रतिबन्धाय देहिनाम् ।
केवला निर्मला शुद्धा फलकामविवर्जिता ॥
निष्फला निष्फला नैव सफला सफला न हि ।
क्रिया अद्वैतसिद्धांतभक्तियोगसमाश्रिताः ॥
अद्वैतभक्तिरूपेण दृश्यन्ते तत्प्रभावतः ।
नैष्फल्यमिति संभ्रांतिः साफल्यामति विभ्रमः ।
न नैष्फल्यं न साफल्यं क्रियाणामस्ति वस्तुतः ॥
यथा नानाविधा नद्यो नानाविधजला अपि ।
स्यन्दमाना इमाः सर्वाः अकूपारं समाश्रिताः ॥
तद्रूपेणैव दृश्यन्ते नामरूपे विहाय च ।
तथाद्वैतं समाश्रित्य क्रिया नानाविधा अपि ॥
अद्वैतभक्तिरूपेण दृश्यंते भक्तियोगतः ।
क्रियाकारस्वरूपेण प्रतीताप्येव सर्वथा ॥
न केवलक्रिया ह्यस्य लीलमात्रा स्वभावतः ।
अर्चनार्पणरूपेण तत्सर्वं तु प्रतीयते ॥
लीलया सकलाकारा स्वयं सा भक्तिदेवता ।

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क्रीडन्ती स्वात्मनात्मानं मुदे चैदात्म्यतापर्तम् ॥
अनुरागपरा भक्ति र्विषयेषु विशुद्धधीर्विरागाप्या ।
अनुरागेण विरागेण संततं भक्तिरेव निर्लेपा ॥
अन्तर्लेपबहिर्लेपत्यागग्रहणयोरसमा ।
विषयाणां विषयिणामनुरागविरागिणाम् ॥
तस्माद्भक्ति र्न गृण्हाति न जहाति किमप्यहो ।
अनुरागेण यद्यस्तु विरागेणापि शांभवी ॥
यथा तमः प्रकाशाभ्यां युक्तोप्याकाश एतयोः ।
निर्लेपतः स शुद्धात्मा तथा ताभ्यां तयोश्च सा ॥
अत एव परायां तु भक्तौ न च शुभाशुभे ।
ज्ञानं प्रसादादेव स्यादित्येषा शांभवी स्थितिः ॥
ज्ञानादेव हि मोक्षः स्यान्मोक्षाद्परि शांभवी ।
भक्ति र्गुरुतरा भाति स्वतंत्रा निजलीलया ॥
धर्मादिपुरुषार्थानां चतुर्णां परतः परा ।
पंचमः पुरुषार्थो हि भक्तिरैशैवी सनातनी ॥
भक्तिरेव परमार्थदायिनी भक्तिरेवपरतत्त्ववेदिनी ।
भक्तिरेव भवदोषहारिणी भक्तिरेव शिवभावकरिणी ॥
अतः परं भक्तिविलासवैभवे सदा शिवाद्वैतपरायण : स्वयं ।
प्रसादमासाद्य निजैक्यसौख्यपदं स्वमेव गायन् विचरेत्स्वलीलया ॥

N,B.—The classic works of the Veera Saiva faith had long remained in oblivion, but a great many of them have been published by the very liberal and enlightened munificence of Rao Saheb Mallappa Basappa Warad, of Sholapur. The author is indebted to his magnificient *Veera-Saiva-Lingi-Brahmana Grantha Ratnamala* for the materials for the essay. We hope Mr Basappa will continue his series and publish also the original Agamas on which the Veera Saiva faith is based. Rather long extracts have been given to exemply the beauty of the teaching of this faith in the original language of its scriptures.

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APPENDIX II.

लिङ्गाङ्गसामरस्यसद्भावः

लिङ्गस्थल	मुख	शक्ति	तत्त्व	ज्ञानाङ्ग	कर्माङ्ग
(1) महालिङ्ग	हृदय	चिच्छक्ति	शिवतत्त्व	हृदय	हृदय
(2) प्रसादलिङ्ग	श्रोत्र	पराशक्ति	सादाख्यतत्त्व	श्रोत्र	वाक्
(3) चरलिङ्ग	त्वक्	आदिशक्ति	अमूर्ततत्त्व	त्वक्	पाणि
(4) शिवलिङ्ग	नेत्र	इच्छाशक्ति	मूर्ततत्त्व	नेत्र	पाद
(5) गुरुलिङ्ग	जिह्वा	ज्ञानशक्ति	कर्तृतत्त्व	रसना	उपस्थ
(6) आचारलिङ्ग	नासिका	क्रियाशक्ति	सकलतत्त्व	नासिका	पायु

अङ्गस्थल	भक्ति	हस्त	अर्पण	प्रसाद	अङ्ग		अवस्था	शरीर
(1) ऐक्यस्थल	समरसभक्ति	भावहस्त	स्मर्तव्यपदार्थ	परिणामप्रसाद	आत्मा	...	सुषुप्ति	कारणशरीर
(2) शरणस्थल	आनन्दभक्ति	ज्ञानहस्त	श्राव्यपदार्थ	शब्दप्रसाद	व्योम			
(3) प्राणलिंगिस्थल	अनुभवभक्ति	मनोहस्त	स्पृश्यपदार्थ	स्पर्शपदार्थ	वायु	...	स्वप्न	सूक्ष्मशरीर
(4) प्रसादिस्थल	अवधानभक्ति	अहंकारहस्त	द्रष्टव्यपदार्थ	रूपप्रसाद	अग्नि			
(5) महेशस्थल	नैष्ठिकाभक्ति	बुद्धिहस्त	रस्यपदार्थ	रसप्रसाद	जल	...	जाग्रत्	स्थूलशरीर
(6) भक्तस्थल	श्रद्धाभक्ति	चित्तहस्त	घ्रेयपदार्थ	गन्धप्रसाद	भूमि			

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APPENDIX III.

குமாரதேவர் இயற்றிய சகசநிட்டை.

சவிகற்ப நிருவி கற்பத் தகநிட்டை யெனவுரைக்கும்
இவிகற்ப மென்று மின்றி யிடைவிடாச் சகச நிட்டை
செவியதி னெனக்கு நீயுந் திருவுளங் செய்ய வேண்டும்
அவியமில் விருத்த வெற்பி லம்மையே யன்பர் வாழ்வே (1)

பொதுவுறத் தருமம் பண்ணிப் புகல்வினைச் சமம தாகி
அதுவிது வென்னுஞ் சித்த மமலமா யநித்த நித்தம்
இதுவென வுணர்ந்த நித்தத் திகபரத் திச்சை யற்ற
சதுரர்களிடத்திற் பாசந் தகர்த்திடும் பத்தி தோன்றும் (2)

பத்திதான் பதிந்த காலைப் பகரங்கத் தலம டைந்து
சுத்தியா யங்க மந்தத் தொல்லருட் சத்தி யாகி
நித்தியா னந்த லிங்க கோதாய்த் தரிக்கப் பட்டுத்
தித்தியா நின்ற வின்பந் திருத்தியிற் களிக்கு மென்றும் (3)

சமரசம் பதிந்த காலைத் தலமயிக் கியத்த டைந்திங்
கமரங்க மான வான்மா வந்தசிற் சத்தி யாகி
விமலமா லிங்கந் தன்னை விளங்குகெஞ் சினிற்ற ரித்து
நிமலமாம் பரமா னந்த நிஜதிருத் தியிற்க ளிக்கும் (4)

ஆனந்தம் பதிந்த காலை யச்சர ணத்த டைந்து
வானந்தத் தங்க மாகு மகபரா சத்தி யாகித்
தானந்தப் பிரச தத்தைத் தரித்துச் சோத் திரத்தி லென்
றும்
ஊனந்தப் மில்லா வின்ப வோசையிற் களிக்கு மென்றும் (5)

அநுபவம் பதிந்த காலை யடைந்து நற் பிராண லிங்கத்
தெனுமங்க வாயு நின்றங் கெழிலாதி சத்தியாகி
உனுஞ்சர லிங்கந் தன்னை யொன்றுந்தொக் கினிற்ற ரித்துப்
பனுமந்தப் பரமா னந்த பரிசத்திற் களிக்கு மென்றும் (6)

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அவதானம் பதிந்த காலை யடைந்தந்தப் பிரசா தத்தை
இவனை தேயு வங்க மிச்சைநற் சத்தி யாகி
சுவமான சிவலிங்க கத்தை சுயனமற் றதிற்ற ரித்திங்
குவமான மில்லா வின்ப வுருவினிற் களிக்கு மென்றும் (7)

சுயிட்டியம் பதிந்த காலை சன்மயே சுரத்த டைந்து
சயித்திய சலமா மங்கள் தகுஞான சத்தி யாகித்
வியப்புருங் குருலிங் கத்தை மேவுசா வினிற்ற ரித்திங்
குயப்பெறு பரமா னந்த வுருசியிற் களிக்கு மென்றும் (8)

சற்பத்தி பதிந்த காலைத் தகும்பத்தத் தலம டைந்து
மூற்பகர் தரையா மங்க மொய்யதாங் கிரியை யாகித்
தற்பரா சார லிங்கங் தரித்துசா சியினி லந்தச்
சிற்பரா னந்த கந்தங் தோர்ந்ததிற் களிக்கு மென்றும் (9)

ஒருபத்தி தானே யாரு யொருதலங் தானே யாருய்
ஒருவங்கங் தானே யாரு யொருமுகங் தானே யாருய்
ஒருலிங்கங் தானே யாரு யொருமுகங் தானே யாருய்
ஒருவின்பங் தானே யாரு யொன்றதாய்க் களிக்கு மென்றும் (10)

அனுதியிற் சிவமே லிங்க மடினையே யங்க மாகும்
அனுதியிவ் வடினை யேயிவ் வங்கம தாயிற் றென்றுல்
அனுதியச் சிவமே யந்த வங்கத்திற் புறம்புங் தோன்றும்
அனுதியக் குருவத் தீக்கைக் கருத்தமு மிவையே யாகும் (11)

N.B.—These verses an added as an appendix as they compress into a short compass the whole meaning and aim of the Veera Saiva faith viewed as expressing the very innermost spirit of Religion.

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THE
LIFE AND POLEMICS OF ŚANKARĀCHĀRYA.

(*Continued from page 276.*)

II

THE COMING OF THE BLESSED GURU(*g*).

The four Varṇas and their respective deities.

The Blessed Lord with the four faces(*h*) did indeed create the four Varṇas(*i*), Brāhmaṇa, Kshatriya, Vaiśya, and Śūdra through his own mouth, arms, thighs, and feet, and making them worshippers of ŚIVA, VISHṆU, BRAHMA, and GAṆAPAṬI respectively, arranged once for all, so as to last till the end of the Kalpa, for the protection of the functions assigned to each Varṇa or caste(*j*), and also settled the rules for the conducting of the austerities. Then as the Kṛita

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(*g*) Avaṭāra.

(*h*) BRAHMA: Originally he is said had five faces, and ŚIVA to have destroyed one of them.

(*i*) It is erroneous to translate 'Varṇa' as 'caste', unless the latter is regarded exclusively as a conventional word. These Varṇas came to exist as a concrete classification of aptitude and labour. These are only four in number, and may be called the four fundamental classes. There are also Jāṭi or castes which mean those classes of men born of various intermixture of blood of those very four classes. We however, observe this distinction, and use the two terms 'class' and 'caste' in their distinguishing senses.

(*j*) In the Śāstraic literature there are two terms *varṇa* class, and *jāṭi* caste.

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and other ages(*k*) lasted the Brāhmaṇas and the rest were of a brilliant conduct characterized by truthfulness, adherence to the Ḍharmas(*l*) of their own Varṇas, austerities, erudition, and the like. They were full of discretion to a sufficient extent to understand that the particular deity recommended to be worshipped by those of their own Varṇa was, so to speak, the essence of every form of God, and conquering every obstruction such as of separation etc. through their ever identifying themselves with the form of God attached to their own Varṇa, they were devoting themselves to the investigation of the meaning of Sat(*m*) and the rest. They served the worthy, were submissive, followed the meritorious ways and deeds, and attained that very situation which is promised to their birth and the condition of the family.

How to worship these Deities.

As the text of MANU runs that "The deity to be worshipped by the Brāhmaṇas is ŚAMBHU(*n*), by the Kṣhatriyas is MĀḌHAVA(*o*), by the Vaiśyas is BRAHMA(*p*), and by the Śūḍras

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(*k*) The ages are, according to the Hindu methods of reckoning time, four, Kṛiṭa, Ṭreṭa, Ḍvāpara, and Kali, and their duration is in the proportion of four, three, two, and one. All these put together measure 4,320,000 years, a period in which all the planets come to a straight line. Ḍharma is said to deteriorate from Kṛiṭa to Kali in proportion to their duration.

(*l*) Ḍharma here means virtuous conduct sanctioned by the Śāṣtras.

(*m*) Sat, Chit, and Ānanda.

(*n*) ŚIVA.

(*o*) VISHṬU.

(*p*) The Creator.

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is GAṆAPAṬI(*q*), ŚIVA is to be worshipped by a Brāhmaṇa having mastered the actual principles concerning ŚIVA, and the other deities by Kshaṭriya and the rest having duly understood the real principles concerning those particular deities.

Deterioration in the age of Kali, and numerous forms of devotion.

It is impossible to interpret otherwise this faultless text of MANU, but as the sense of merit deteriorated owing to the absence of real virtue on the part of men in this age of Kaliyuga, which is but productive of misery to mankind, the Brāhmaṇas and the rest were charged with mutual hatred and the like, became devoid of truthfulness and true knowledge, and abandoned the good conduct that is laid down in the Veḍas. The condition of the active world became something indescribable: Some became devoted to ŚIVA ('the god of destruction'), some devoted to VISHṆU ('the god of protection'), some to the goddess SARASVAṬĪ ('the goddess of learning'), some to AGNI ('the god of fire'), some to SŪRYA ('Sun'), some to GAṆAPAṬI ('the deity removing obstacles'), some to the goddess ŚAKTI ('ŚIVA'S consort'), some to BHAIRAVA, some again to MALLĀRI ('a form of ŚIVA') some to VISHVAKSENA ('the porter at the abode of VISHṆU'), and some to MANMAṬHA ('the god of love'). Some prayed to KUBERA ('the god of wealth'), some to INḌRA, ('the lord of the celestials'), some to YAMA ('the god of death'), some to VARUṆA ('the god of waters'), some to VĀYU ('the god of winds'), some to the Earth itself, some to water alone, and some to the mere sky. Some held that there is an Original Entity, some that there is VIRĀṬ, some that there remain ultimately three Guṇas that manifest

(*q*) The deity removing obstacles. *Vide* YĀJÑAVALKYA I, 270.

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themselves unchecked, some that there is none but a PRADHĀNA PURUSHA, some there are but atoms that are are eternal and causing of the world, and some that the world is guided simply by one's own actions or exertions and nothing more. Some advocated that CHANḌRA ('Moon') alone must be worshipped, some AṄGĀRAKA ('Mars') alone, some in all their eagerness BUḌHA ('Mercury') alone some BṚIHASPAṬI ('Jupiter'), some ŚUKRA ('Venus'), and some wanted to seek shelter under ŚANI ('Saturn'). Some advocated the worshipping of KĀLA ('Time') some the manes alone, some extended the worship only to ŚESHA ('the lord of the snakes'), some advocated the worship of GARUDA ('the white-headed eagle'), and some with all the inventions of their intellect worshipfully served the Siḍḍhas. Some went to worship Gaṇḍharvas, Sāḍhyas, and the like, and some Bhūtas, Veṭālas, etc. Thus the conduct of men who were of diverse views became one of their own whim. Some speculated on declaring that their conduct could be established with the teachings of the Vedas(*r*), and some were vainly garrulous that the salvation is through Ḍharma alone. Each jealous of the other, and each coveting a triumph over the other, was charged with wrath and wore a mark he liked best on his person(*s*).

The Planet Deities.

Worshipping of inferior gods of a mixed origin, etc.

(*r*) Compare 'The devil can cite scripture for its purpose.' (*Shakespeare*).

(*s*) This and what follows show the height of bigotry which was reached by the people of those days in trying to vie with one another in their zeal to do to the very best of what they thought was necessary to, and consistent with, their faith and worship. This is an illustration of how, when once rea-

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Then, again, there are people who wear marks of Liṅga(*t*), Ṭris'ūla ('trident'), Damaru ('drumlet'), Mṛidā(*u*), and the like(*v*); marks indicative of Śaṅkha ('conch'), Chakra ('circular missile of VISHṆU'), Gaḍā ('mace'), Paḍma('lotus'),

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son gets out of its natural limits, one's intellect wanders, no matter through what path and with what facility. The author gives below a description of numerous marks those bigots marked their bodies with.

Here follows an elaborate description of the various marks and emblems adopted by the people in those degenerate days, and though a complete account of it may look tedious at this stage, yet it is instructive to notice the order in which religions are taken up in the course of the work. Also the description that is already given as regards several taking to a mode of worship they liked best is a long list indicating the religions in the same order.

(*t*) Literally the genital organ of the male. ŚIVA is worshipped in that form, and some account however, of the way in which that is to be made is given by a chapter of Maṭsyapurāṇa.

(*u*) One suggestion is that this is to be taken as feminine in which case it means PĀRVAṬĪ, the consort of ŚIVA, forming half of His 'body' itself.

(*v*) All these are associated with ŚIVA, and hence a wearing of them, sometimes having them branded on parts of the body as also some other things in the case of other religions as will be pointed out below, was considered by those bigots absolute and consistent with the form of worship conducted by them. Some account of these Śaivites will be found in IV and V of the present work,—sections devoted for the Refutation of Śaivism. Certain facts that have already been given regading the devotion and worship that people had recognized indicates the numerous bigoted faiths that had taken hold of people, and what is given here is an account of their

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and the like(*w*); marks indicative of Kamaṇḍala ('bowl') Kūrchika, and the like(*x*); marks indicative of sparks and the like(*y*); marks indicative of the full orb of the sun, paste of red sandal, and the like(*z*); marks indicative of a single tusk(*a*); marks indicative of gold, hide, foot, turmeric, and the like(*b*); marks represented by alum beads,

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external appearances and marks worn or branded on their persons. These numerous faiths will be taken up one by one, first represented and then refuted. Some account of these can be had from the corresponding chapters of the Sarvadarśanasaṅgraha of MĀḌHAVĀCHĀRYA. It will be pointed out in the course of the work that these marks on the body were of a sheer futile nature.

(*w*) All these are said to be worn by VISHṆU, and hence they were the marks worn, even branded, on the body, by those bigoted Vaishṇavites. *Vide* VI—X.

(*x*) Things about the person of BRAHMA, and hence marks adopted by his bigoted worshippers. *Vide* XI.

(*y*) Sparks indicate AGNI ('god of fire') and hence marks adopted by those bigoted fire-worshippers. *Vide* XII.

(*z*) Full orb indicates the Sun. The red paste of sandal referred to here was prepared, it is said, with a mixture of one's own blood and indicates the mad devotion of those bigots. Surely it was a self-inflicted torture, and it was endured of with the belief that that was the only way of propitiat- god, the most High in that particular form. For an account of sun-worship *vide* XIII.

(*a*) Single tusk is reminding of GAṆAPAṬI with his elephant head. The other tusk is said to have been drawn out by GAṆAPAṬI himself to beat the Moon wherewith. For an account of Refutation of GAṆAPAṬI-worship of various sorts *vide* XV—XVIII.

(*b*) Worshipping of ŚAKṬI ('divine power'): *vide* XIX—XXII.

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crescent moon, clotted mass of hair, white ashes, and the like(*c*); marks indicated by a rosary of cowries, and wearing a dress and using a language that would suit dogs(*d*), marks of gold and other metals indicative of the nature of the deity with four arms and wearing a sword, and also clenching a mace, a goad, and the like(*e*); marks indicative of a flower-bow and other things so made as to represent the ornaments worn on the occasions of merry festivities of the spring season(*f*); marks indicative of the nine Nidhis made into a necklace(*g*); marks indicative of Vajra ('INDRA'S weapon'), by wearing imitations of it etc., set with precious stones(*h*); marks indicative of the shape, feature, garbs, etc., of a buffalo(*i*); marks that would become those who would occupy some spot in

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(*c*) Worn by Kāpālikas. *Vide* XXIII—XXIV.

(*d*) Worn by the worshippers of MALLĀRI, a form of ŚIVA; *Vide* XXIX.

(*e*) Worshippers of VISHVAKSENA, the porter of the abode of VISHṆU. *Vide* XXX.

(*f*) Worshippers of MANMAṬHA, the god of love, who is described as possessing a bow and arrows of only such things as flowers. The time of spring being the most enjoyable part of the year, the god of love is described to be specially active and hold all his sports then alone, *Vide* XXXI.

(*g*) Nidhis are nine and are the treasures of KUBBRA, the god-protector of the wealth. Amara'kośa I, 80 gives their names. *Vide* XXXII.

(*h*) *Vide* XXXIII.

(*i*) YAMA, the god of death is represented as sitting on a buffalo, and hence the marks adopted by those bigots. *Vide* XXXIV.

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the midst of water to worship the water-deity(*j*); marks that would indicate that they would habitually praise and worship the deity presiding over the winds(*k*); marks that would display their nature of conducting worship of the goddess Earth(*l*); marks indicative of pilgrimages to various Ṭīrthas and indicative of badges of water(*m*); marks indicative of a habitual worship of Nothing itself(*n*); marks indicative of the worship of ĀḌIVARĀHA(*o*); marks indicative of the worship of the lords of fourteen worlds(*p*); marks indicative of worshipping the three Guṇas and dress suited to it(*q*); marks indicative of worshipping the Chief Entity pointed out by Sāṅkhya(*r*); marks indicative of worshipping atoms conclusively established by arguments of logic(*s*); marks indicative of going through

(*j*) Worshipping of VARUṆA, the water-god. They wore marks indicative of a rope, the weapon of water-deity. *Vide* XXXV.

(*k*) They wore a badge indicative of a flag. *Vide* XXXV.

(*l*) The mark worn by the bigots of this kind was one indicative of fullness. *Vide* XXXV.

(*m*) They wore a mark indicative of a drop, which is said to have meant a water-drop, and hence the suitability of it to their worship.

(*n*) These were a sect according to whom god was Nothing itself. *Vide* XXXVI.

(*o*) Literally 'the original boar', the third Avaṭāra of VISHṆU. *Vide* XXXVII.

(*p*) The fourteen worlds constituting the Brahmāṇḍa. Seven are said to be above and seven below. *Vide* XXXVIII.

(*q*) Guṇas are three Saṭṭava, Rajas, and Ṭamas. Chapter xiv. of the Gītā gives a clear idea of these. *Vide* XXXIX.

(*r*) *Vide* XL.

(*s*) According to the system of logic atoms are eternal and through atoms the world comes to exist. *Vide* XLII.

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(*z*) Full orb indicates the Sun. The red paste of sandal referred to here was prepared, it is said, with a mixture of one's own blood and indicates the mad devotion of those bigots. Surely it was a self-inflicted torture, and it was endured of with the belief that that was the only way of propitiat- god, the most High in that particular form. For an account of sun-worship *vide* XIII.

(*a*) Single tusk is reminding of GAṆAPAṬI with his elephant head. The other tusk is said to have been drawn out by GAṆAPAṬI himself to beat the Moon wherewith. For an account of Refutation of GAṆAPAṬI-worship of various sorts *vide* XV—XVIII.

(*b*) Worshipping of ŚAKṬI ('divine power'): *vide* XIX—XXII.

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crescent moon, clotted mass of hair, white ashes, and the like(*c*); marks indicated by a rosary of cowries, and wearing a dress and using a language that would suit dogs(*d*), marks of gold and other metals indicative of the nature of the deity with four arms and wearing a sword, and also clenching a mace, a goad, and the like(*e*); marks indicative of a flower-bow and other things so made as to represent the ornaments worn on the occasions of merry festivities of the spring season(*f*); marks indicative of the nine Nidhis made into a necklace(*g*); marks indicative of Vajra ('INDRA'S weapon'), by wearing imitations of it etc., set with precious stones(*h*); marks indicative of the shape, feature, garbs, etc., of a buffalo(*i*); marks that would become those who would occupy some spot in

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(*c*) Worn by Kāpālikas. *Vide* XXIII—XXIV.

(*d*) Worn by the worshippers of MALLĀRI, a form of ŚIVA; *Vide* XXIX.

(*e*) Worshippers of VISHVAKSENA, the porter of the abode of VISHṆU. *Vide* XXX.

(*f*) Worshippers of MANMAṬHA, the god of love, who is described as possessing a bow and arrows of only such things as flowers. The time of spring being the most enjoyable part of the year, the god of love is described to be specially active and hold all his sports then alone, *Vide* XXXI.

(*g*) Nidhis are nine and are the treasures of KUBERA, the god-protector of the wealth. Amara'kośa I, 80 gives their names. *Vide* XXXII.

(*h*) *Vide* XXXIII.

(*i*) YAMA, the god of death is represented as sitting on a buffalo, and hence the marks adopted by those bigots. *Vide* XXXIV.

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the midst of water to worship the water-deity(*j*); marks that would indicate that they would habitually praise and worship the deity presiding over the winds(*k*); marks that would display their nature of conducting worship of the goddess Earth(*l*); marks indicative of pilgrimages to various Ṭīrṭhas and indicative of badges of water(*m*); marks indicative of a habitual worship of Nothing itself(*n*); marks indicative of the worship of ĀḌIVARĀHA(*o*); marks indicative of the worship of the lords of fourteen worlds(*p*); marks indicative of worshipping the three Guṇas and dress suited to it(*q*); marks indicative of worshipping the Chief Entity pointed out by Sāṇkhya(*r*); marks indicative of worshipping atoms conclusively established by arguments of logic(*s*); marks indicative of going through

(*j*) Worshipping of VARUṆA, the water-god. They wore marks indicative of a rope, the weapon of water-deity. *Vide* XXXV.

(*k*) They wore a badge indicative of a flag. *Vide* XXXV.

(*l*) The mark worn by the bigots of this kind was one indicative of fullness. *Vide* XXXV.

(*m*) They wore a mark indicative of a drop, which is said to have meant a water-drop, and hence the suitability of it to their worship.

(*n*) These were a sect according to whom god was Nothing itself. *Vide* XXXVI.

(*o*) Literally 'the original boar', the third Avaṭāra of VISHṆU. *Vide* XXXVII.

(*p*) The fourteen worlds constituting the Brahmāṇda. Seven are said to be above and seven below. *Vide* XXXVIII.

(*q*) Guṇas are three Saṭṭava, Rajas, and Ṭamas. Chapter xiv. of the Gītā gives a clear idea of these. *Vide* XXXIX.

(*r*) *Vide* XL.

(*s*) According to the system of logic atoms are eternal and through atoms the world comes to exist. *Vide* XLII.

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a world of Karmas resulting from the creed of JAIMINI(*t*); marks indicative of worshipping the Moon, and dress that might suitably be worn on a full moon day and such other occasions(*u*); marks indicative of worshipping the Mars and other four planets(*v*); marks indicative of worshipping Time as results from the creed of Kshapanakas(*w*); marks indicative of worshipping the manes, that is to say, mark such as Kuśa Pavitras and the like that are laid down for a full moon day and other occasions sacred for the manes(*x*); marks as of wearing a hood made of gold and other metals resembling that of ŚESHA, the king-lord of snakes(*y*); marks indicative of worshipping GARUDA(*z*); marks indicative of worshipping the Siddhas such as NITYA, NĀTHA, and the rest, and suiting their dress, talk, etc. suited to it(*a*); marks indicative of worshipping VIŚVAVASU and the rest well known for their sort of music(*b*); marks

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(*t*) That is to say founded on the basis of Mīmāṃsā. *Vide* XLIII.

(*u*) Moon-worship. *Vide* XLIV.

(*v*) Planet-worship. As the Sun and the Moon have been separately dealt with, the five planets, Mars, Mercury, Jupiter, Venus, and Saturn are to be taken. *Vide* XLV.

(*w*) Kshapaṇakas are noted astrologers. For Refutation of Time-worship *vide* XLVI.

(*x*) Mane-worship. *Vide* XLVII.

(*y*) Snake-worship: *Vide* XLVIII.

(*z*) The white-headed eagle on which VISHṆU travels. It is regarded as the rival agnate of the snake. For a Refutation of that faith *vide* XLIX.

(*a*) Worshipping of Siddhas, the inferior gods of a hybrid origin. For a refutation of that worship *vide* XLIX.

(*b*) Gandharva-worship: *vide* L.

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indicative of worship of the lord of the ghosts, that is to say, besmearing their persons with the ashes of a funeral pyre, wearing of a particular missile(*c*) and the like(*d*); and marks indicative of worshipping Veṭāla(*e*); that is to say, such things as particular rosaries of beads, collyrium, and so forth(*f*). Thus these and even other marks people unhesitatingly began to wear, took to a line of conduct unrestricted, and began to stifle those various enjoining texts such as, for instance, "Sandhyā is to be performed everyday."

(*c*) The original has *Śalya*, which some say is to be taken as equivalent to bone.

(*d*) *Vide* LI.

(*e*) A variety of goblin reported to be a good servant as useful as even the genius of lamp in the story of Aladdin and the Wonderful Lamp in the Arabian Nights' Entertainments. Stories have been narrated in the most interesting way possible that a Vetala Goblin was doing every service to the king *Vikramāditya* and if we are to accept that *Saṅkarāchārya and Vikramāditya* use contemporaries, then they were the last when the Goblin Vetala must have been very popular,

(*f*) Goblin-worship: *Vide* LI. This translation is given with some diffidence, The original, however, has *akṣhādi-baddhakajjalādidhārana*. The difficulty is that very few can identify these things.

(To be continued.)

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THE SHIP OF LIFE.

Sail, sail, thou Ship of life!
Fearless through this sea of strife:
The waves may dash, the wind may moan;
Care not for their smile or frown.

The knitting clouds may stare and stare,
Pregnant with thunderbolt and blare,
But steer thou clear the shoals of sand,
With face towards the Freedom's Land.

Thou art in bondage, O my Ship!
So long thou art in the oceans' grip:
Ply thou hard and free thyself,
By crossing this gigantic gulf.

Words fail me, when I describe
The stately gait of all thy tribe:
Thou art a beauty, beauty, born,
A seat of God and a gem to adorn.

Care not, Ship, those tiny waves
That laugh and froth around thy staves;
They may be those parasites;
As hollow as the 'glow-worms' lights.'

Blow, blow, thou gentle wind!
Puff up my vessels' sails, be kind;
Dispel those clouds, the marring pests
To lands far off the oceans' crests.

Lo! the Ship moves rapidly
As quick, yet calm and placidly,

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As th' mountain rill, in measured foot,
Trips down, light hearted, from its root.

Approach that Land, ye mariners!
Which hails all, knows no foreigners:
Win back that prize,—that deathless prize;
Which waits for all from One who is wise.

Sing of Him, the great, the holy,
At whose name fly the south winds foggy
Away, away, thou iceberg foul!
Come not near this Heaven-bound soul.

O sonorous cataract!
That breathless sings the One, the Pact,
Roll on, roll on, thou watery hill!
Thy turbulent noise none can quell.

Ye that dwell in watery homes!
High time it is to leave your domes;
Mark what path mankind doth take;
Follow their lead, be wide awake.

Thus sail we on, with a happy face,
From bond-men's land to Freedom's place:
Sing on, sing on, my citizens;
Ply your oars with diligence.

Have no care nor fear, my friends;
Stop not till your life-work ends;
Push on, push on, to find the goal;
Nor turn, nor halt, nor lax; be whole.

V. KANNABHIRAN MOODALIAR.

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EXTRACT.

THE VALUE OF HINDUISM FOR HINDUS.

AN ADDRESS GIVEN IN THE GROUNDS OF THE VIVEKANANDA READING HALL, KUALA LUMPUR, APRIL 16, 1910.

Mr. Phelps said,—

Brothers,

I always have great satisfaction in addressing Hindus, and I find an added satisfaction in speaking at this spot, for I knew Vivekananda Swami first in Chicago in 1893, and afterwards in New York, when he was for a time my guest. He was certainly one of the most learned, eloquent and engaging men I have ever met.

Vivekananda Swami did not introduce Hinduism to me. It had, when I met him, been for six years a familiar subject. I have for more than twenty three years been an earnest student of your sacred books, and have imbibed from that study a deep sympathy and affection for India and Indians. It is to express those sentiments that I have adopted your dress while among you.

I have long desired to spend some years in India, in a first hand study of her people and institutions. A few months ago it became possible for me to leave home for a long absence, and I embraced the opportunity to gratify those longings. I came by way of Colombo, and there met my friend of many years standing—my most honored and revered friend,—Mr. Ramanathan. He told me about the educational work which he and other were inaugurating in Jaffna and which he considered very important,

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since the social and religious status and tendencies in that community were far from what they ought to be, owing chiefly to the decadence of education in Hindu hands. And he asked me if I would not postpone my visit to India for a time, and assist him in giving a start to his work. I readily assented: went to Jaffna in February, and was actively engaged there during six weeks, together with several Hindu gentlemen, in holding meetings throughout the District and addressing the people on the importance of educating their children in their own schools. Great interest was developed, growing enthusiasm, a real spirit of determination to throw off the Missionary bondage appeared. I became deeply interested in the situation, and when I was asked to come here with the Hindu College committee I again assented, since I was willing to do anything to aid in their very serious crisis.

For my address to you this evening I have chosen as a subject the value of Hinduism to Hindus, for the reason that I think my experience and observation in the West enable me to tell you some things which your own countrymen could not tell you, and which you ought to know; which I consider it my duty to say to your people whenever I have the opportunity.

There are in particular three reasons of signal importance which should exalt Hinduism in your eyes far above every other religion, as a religion for Hindus. The first of these is that it is in a unique sense a *living* religion. The very essence, and the basis, of Hinduism, is the teaching of the potentiality which resides in man of reaching a stage of growth when, while still living in this body, the spiritual world opens to him—when he becomes a knower of God and a seer of spiritual realities. He then becomes the true, the divine Teacher, imparting to men the instructions which he alone can impart,

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namely, instructions regarding the path which he has succesfully traversed. His teaching constitutes what is known as religion, and most of the religious systems of the world have been actually founded in precisely this way. The teachings of the Founder have been recorded and form the principal scriptures of the new faith. To preserve the life and vigor of the religion, there must be a succession of divine teachers who, as "Living witnesses," keep it in touch with spiritual realities and prevent the accertion of ingenious vagaries invent by the discursive mind. Now India has always in the past, as she does today, possessed their Sages, but the religions of the West have not had them. Christ and Paul and John were among the wisest of men, but they have not had a line of successors in the West. It is many hundreds of years since there was a spiritually illuminated man in the Christian Church. As a consequence that Church *has forgotten the meaning* of its Scriptures. The original teachings of Christ are of the highest character. I have for them the utmost reverence, and if revering and endeavouring to follow them makes a man a Christian, then I am one. But the modern Christian Church, or rather the hundreds of Churches or sects professing conflicting beliefs which call themselves by that name, have been for many centuries wandering in the dark, and for the things which they teach I have no respect. All the powers of the human mind have been applied to this Bible, to discover its meaning, with the result that a great variety of interpretations have been brought forward. These differences are not trivial or unessential, but fundamental. For instance, there is the question of punishment for sinners—for all who do not "believe on" Christ. A hundred years or so ago all chirstendom believed that such persons would burn in hell fire for

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ever, and such is now the teaching, I am informed, of the Missionaries in the East. This doctrine still has some believers in the West, but most of the Churches have concluded that it cannot be true. That doctrine has been carried to such a length in the Church that at times it has been commonly taught that heathen and infants who could never have heard of Christ would be eternally damned.

Then there is the doctrine of atonement—did Christ by his death make reparation for the sins of all who "believe" in him—or must each man bear the consequences of his own sins? Upon this question there is a great difference of opinion among the Churches.

Then, was Christ the son of God, or was he a man? This question also divides the Church.

There are many other matters of contention among them, but these will suffice as examples

Another result of the loss by the Church of the true meaning of their Bible is that their teachings, being divorced from truth, have ceased, in great measure, to be logical, reasonable or convincing. Examples of this are the doctrines of Eternal Punishment; Atonement, or the transfer of one's own faults to the doctrine of another; the doctrine of only one Christ or Redeemer for all mankind, including the countless millions both before and after him who never heard of him; Special Creation, which makes man eternal in only one direction—like "a stick with only one end"; original sin, which asserts that God created man with a tendency to sin.

Now such doctrines as these were not taught by Christ, and are not to be fonnd in the Bible of the Christians, but they are read into that Bible by perversion of its words, and are taught by many of the so called Christian Churches. Thinking men cannot accept them

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as true. The consequence of this, and of the divergence and uncertainty of the teaching of the various and very numerous sects, is that Religion in the West has quite lost its hold upon the people—that men who think for themselves, the leaders of society, have dropped it and, as is always the case, the masses of men follow this example. The Church in the West to-day is little more than a social convention, without controlling power over the lives of men: and this deplorable condition has come about because, through lack of illuminated Teachers, the Church has long lost its touch with spiritual realities. This is a condition of spiritual death, and in comparison with it Hinduism may well be termed a *living* religion. Hinduism has not lost its way amid vague and doubtful speculations-it has been held to facts by "Living Witnesses", it is therefore a true and reliable guide to the Lord and as such should be cherished as your most precious possession.

The second reason which you have for valuing Hinduism to which I wish to call your attention tonight, is that it is the original Religon in the world, the oldest Religion, the Religion from which other Religions have sprung, and that it also is the most highly developed, the most scientific, the most practically useful of Religions. It is a common, but very great, error to think that because all Religions are from God, all are alike—one is as good as another. Religions are adapted respectively to the characters of the various races of men and differ just as those characters differ. A religion perfectly adapted to the wants of a warlike and primitive people such as the Arabs were some 1400 years ago, or one which will meet, the requirements of a people fully occupied with the things of the world and in no hurry to get to good, such as the Westerners are, may be a very poor religion for Hindus, whose one desire for countless ages has been to come

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nearer to Him. The Lord always in the long run gives to men what they most want. He has met the desires of Western nations with a vast abundance of the things of this world. He has responded to the dominant longing of the Hindus by giving them the greatest and best of religions—that which will lead them to Him in the shortest time.

Hinduism differs from all other religions in form, and place as well as in contents. All the principles of religion, the spiritual laws with which the life of man is concerned, are compiled and systematically arranged and recorded in the Vedas. Every thing needed is there and in this the Mother of Religions steps forth from the mist of pre-historic perfect in essentials as she is today. Her authority is dependent upon no man, nor is her teaching involved with the life of any man. It is your tradition that the Vedas are the eternal source of religion for the world: and while the claim is of course incapable of proof in a Western scientific sense, it makes a strong appeal to reason and common sense.

All other religions rest upon the teachings of a single man; e. g. Buddhism, Christianity, Taoism, Mohammedanism, Zoroastrianism. They are even more or less bound up with the *character* and *life* as well as the teaching of that man. Thus the Christian will tell you that the great strength of Christianity lies in the matchless beauty of the life of Christ. That being so, suppose it should be proved that such a man as Jesus Christ never actualy lived on earth. What would become of the Christian religion? The Church has in the course of its history been brought face to face with that possibility, and so serious did the situation appear to the leaders of the Church that, as is now generally admitted by scholars, the History of the

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Jews by Josephus, which failed to mention Christ, was amended in the interest of the Church by the interpolation of a forged passage containing his name.

How insecure, then, is every other religion when compared to the impregnable position of Hinduism, its foundation on the Vedas unshaken though the name of every man ever connected with it should be swept away!

But besides this inexhaustible mine of *principles*, Hinduism has also its sages, and a thousand when other religions have but one or two. There are the sixty-three great Tamil saints:—Three are Rama, Krishna, Sankaracharya, Chaitanya, Ramanuja, Ramakrishna and hundreds of others whose names you would recognize should I mention them. And besides these saints whom you know by name there are thousands of others whose names are not familiar to you. Now every one of these wise men had sufficient spiritual wisdom to have founded a new religion, had he been so minded. But they were not so disposed: they gave their labors instead to enriching Hinduism. It results that there has been accumulated in your sacred books a vast store of spiritual wisdom absolutely unapproached elsewhere in the world. In them every phase and aspect of life is treated, the unseen powers and nature of man, the unseen powers of the universe, the nature of God, the manner in which the divine powers were projected and the universe created. Other religions are in comparison most meagre, and they could not well be otherwise; for how could the labors of one, or of several, men extending over only a few years, compass the results achieved by many hundreds of men in the course of scores of centuries?

Then turning to the more practical parts of the religion, what shall be said of the elaborate and seemingly endless ceremonial of Hinduism. Is it the mere meaning-

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less accretion of centuries of formal worship? By no means. It was all planned with a distinct purpose by the sages of India. That purpose was to afford all men, of what ever position in life, for long or even unlimited periods of time, occupation for their hands and minds, in connection with worship of the Lord.

For a similar purpose was created the vast sacred literature of the *Itikasas*--the Puranas, the Ramayana, the Mahabharata. The Mahabharata alone in its English translation fills about 70,000 printed pages. The purpose is that a man may be able to fill his intellectual life, if he chooses with this world of thoughts and pictures relating to God and spiritual things,—may thus become "established upon the Lord" to to the exclusion for the time of everything else.

Then as to the Rules given by Hinduism for the conduct of life.

Religion is a very practical and very scientific thing: not at all the indefinite and uncertain thing some of our friends, especially in the West, are in the habit of thinking it. *Brahmavidya,* knowledge of God, is most difficult of attainment, andt e path to it is the most arduous of paths. Anything which can help us on that path should be esteemed our greatest treasure. Now the Agamas and Shastras were worked out by generations of wise men for that very purpose—to give us assistance on this path, and they are indeed most effective aids when understood.

(To be continued)

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VEDANTA WORK.

THE BENARES RAMAKRISHNA HOME OF SERVICE

AN APPEAL

The Ninth Annual Report of the Ramakrishna Home of Service is a record of disease and destitution, sorrow, and suffering as are met with daily in the ordinary life of Benares. Called into being through the inspiration of Swami Vivekananda, and working silently for years, the Home of Service has now come to be recognized as one of the permanent institutions in this ancient and sacred city. The origin of the Home, its organisation, and method of work have all been fully published for public information in our previous Reports. Sufficient to say for the present, and it has become clear to all who have hitherto watched the progress of the work carefully, that the distinguishing feature of this institution lies in its unique spirit of service. It is not merely a charity organisation for helping the diseased and the indigent, but the main spring of its action lies in the principle to serve suffering humanity in the spirit of worshipping God. It is this "worship of the poor," this consecration one's self to "serve the Lord coming daily before us in the shape of the diseased, the lunatic, the leper, and the sinner," that the great Swami Vivekananda has taught the Indian people to realize and practise in their every-day life, and the present institution is nothing but a practical illustration of the same.

The relief which the Home of Service has the privilege to offer is in many instances special, for it takes cognizance of those cases which no other organisation would attempt even to undertake. So the method of

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relief has varied always with the need of individual cases which might be goruped as follows:—

(*a.*) The discased, homeless, and neglected poor requiring relief in hospitals:

(*b.*) The diseased poor applying for relief at the outdoor dispensary of the Home:

(*c.*) The diseased poor who, unwilling or unable to go to the Hospital, ask to be treated at their own places:

(*d.*) The destitute who, through age or infirmity, are unable to earn a living, and therefore require relief:

(*e.*) The starving poor lying in the streets requiring relief in the shape of food articles:

(*f.*) Respectable families reduced to destitution requiring lielp in the shape of food and money.

To render relief to these cases is the sole object for the existence of the Ramakrishna Home of Service. The cases of misery and suffering that lie hidden beneath the fine exterior of the city are neither exceptional nor rare; they are the natural concomittants of the peculiar civic constitution of Benares. The relief work which the Home of Service has been carrying on from year to year is rapidly increasing. The number of person relieved during 1908-09 was more than double of that of the previous year. This great increase in number of the people helped entailed a corresponding increase in expenditure, which we are glad to state was met through the kind help, of our benefactors.

The Home takes this opportunity to announce with great pleasure and deep gratitude that, through the blessings of Providence, and through the kind help of the generous public, who readily responded to our appeal, the Hospital buildings of the Home for the accommodation and treatment of the diseased poor of all classes and creeds

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are now complete. It was in 1903 that the building fund was first started with the generous offer of Rs. 4,000 for the purpose by Babu Upendra Narayan Dev of Entally, Calcutta. This example was followed by Babu Tarini Charan Pal, who made over to the Home Rs. 2,000, being the entire accumulation of his hard toiling life.

The Home is under a deep debt of gratitude to them, and to all other generous donors through whose sympathy and liberality alone, it has been made possible to raise the present buildings.

On 16th April 1908, the foundation stone of the building was laid, and, on 7th October 1908, the construction of the Hospital was actually undertaken. The whole of the superstructure has been finished within two years from its commencement, the quarters for the workers and the Resident Medical Officer only remaining to be constructed. The details of the work completed are the following: An out-door Dispensary with office and Library, four General Wards, three Infectious Wards, two Small General Wards, a cook-room, four bathrooms, a morgue, compound-wall, fifteen sanitary latrines, and six sewers. The expenditure for the construction of these buildings exceeded the amount received from donations by Rs. 4,000, the excess amount, having been drawn from the General Fund will have to be refunded to it later on. It is expected that the charitable public will come forward and make up this debt of Rs. 4,000, and that our appeal for this help will find a generous and ready response. The quarters for the use of the workers and the Resident Medical Officer could not be undertaken for the present for want of funds, and, until these are completed, the Hospital work cannot be expected to run smoothly. Moreover there is no spare land on which these structures could be raised; therefore a suitable site contiguous to the

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Hospital is absolutely necessary for this purpose. The different wards in the Hospital are capable of accommodating about 50 patients, and the necessary expenses for maintaining them would amount to Rs. 500 per month.

The governing body of the Ramakrishna Mission desire to express their feelings of extreme gratefulness to E. A. Molony, Esq., I. C. S., Officiating Commissioner, Benares Division, for visiting the Institution, and evincing his appreciation of the work of the Home by granting a monthly subscription in aid of its funds. They are also deeply indebted to him for kindly presiding over the eighth anniversary meeting of the Ramakrishna Home of Service.

The opening ceremony of the Hospital was performed by the President of the Ramakrishna Mission on the 7th May 1910, and the Hospital was opened to the public on the commencement of the new session in July 1910.

To meet these increasing demands of the Home, we appeal again to the Generous Public, placing our faith in Providence, to help us to continue the work of ameliorating the sufferings of diseases and the pangs of hunger of the helpless and the homeless poor who flock to Benares from all quarters of India. We earnestly solicit the co-operation and sympathy of all, be they Hindus or Mahomedans, Jains or Christians, in this noble work, and appeal to them to extend a helping hand for completing the buildings which are to be the refuge of the suffering poor of all parts of India. We approach, moreover, all kind hearts whom Providence has blessed with abundance to support the institution by endowing beds for the use of the sick poor. The endowments would bear the names of the beloved relations whose memories require to be perpetuated, and which would remain as

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endowing memorials of real charity in this holy land. The work of the Home is increasing rapidly as each year rolls on, and it is through the liberality of the Indian Public that the life of this institution has been maintained under many straits and trials up to the present. Let the kind heart of the nation never close itself to the helpless cries of suffering of the diseased, the starving, and the indigent by forbearing to strengthen our hands, and we are sure we shall never have an occasion to shut our doors against the sick or the hungry for want of funds. Every pice that is being given in the name of the poor will be used exclusively for the relief of suffering humanity and the blessings of the Lord will ever be on him who helps the cause in any way.

PRESIDENT--BRAHMANANDA,
Ramakrishna Mission.

All contributions should be sent to the Assistant Secretary, Ramakrishna Home of Service, Luxa, Benares City, or to the President, Ramakrishna Mission (the Math, Belur, Howrah.) They will be most thankfully received and duly acknowledged.

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THE EIGHTH ANNUAL REPORT

OF

The Vivekananda Society, Colombo.

Read at the Annual General Meeting held on the 23rd July, 1910.

The Managing Committee beg to submit a brief account of the working of the Society during the eighth year of its existence, 1909–1910.

2. The Society may well congratulate itself on its having completed another year of its useful life, keeping vivid the memory of that illustrious Swami whose name it bears, and its having been able to carry on its work in the cause of Sanatana Dharma, in its own way, however feeble and humble it may be, in this city of Colombo, in spite of the thousand and one disadvantages under which it has to work. It is matter for regret that the degree of encouragement and co-operation it receives at the hands of the permanent Hindu population of Colombo is not what it ought to be.

3. The year began with 155 members on the roll, but that number has now fallen to 108, of whom 23 are out of Colombo. 25 new members were admitted during the year. One member resigned on his leaving Colombo and 66 ceased to be members on the 1st instant, under the revised rules, being in arrears of subscription for one year and the Committee deeply regret to report the loss of 5 by death, *viz*: Messrs. S. Sinniah, M. Supramaniam, A. Chinnappah, V. Karalapillai (the first President of the Society) and R. S. Cathiravelu, all of whom took a deep interest in the welfare of the institution.

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4. The number of weekly meetings held during the year was 47, including the last Annual General Meeting held on the 24th July, 1909, and the Extraordinary General Meeting held on the 28th May, 1910, for the revision of rules. Four meetings could not have been held for want of the quorum and no meeting was held on the 7th May last as a mark of respect to, and sorrow on the death of, His late Majesty King Edward VII.

5. There were two special public lectures delivered during the year under the auspices of the Society to large audiences, one by Swami Baba Premanand Bharati on "Duty to our Religion," and the other by Mr. Myron H. Phelps on "Hinduism and the educational needs of the Hindus"; on the occasion of the latter of which Mr. P. Ramanathan, K. C., C. M. G., presided. At one of the ordinary meetings Srimat Sankara Subha Iyer, a visitor, lectured in Tamil on "Iswara Upasana" and at another meeting Mr. R. Tambi Raja, another non-member gave a lecture in English on "God and Soul."

Twenty-six lectures were delivered by members, 8 in Tamil (of which 2 were by Sri S. Thamotharampillai, Vidwan, an Hony, Member, on "How Pasa bound Pasu" and "Meditation of Brahma as stated in the Vedas," respectively) and 18 in English. Sixteen of the meetings were devoted to study, 11 to that of Tiruvathavurar Puranam, 3 to that of Upanishads, and 2 to that of Swami Vivekananda's lectures.

The study of the Siddhanta Shastras has also been continued in a special class held on Mondays and Thursdays and a fair amount of progress may be said to have been made, but the poor attendance at this class is not very encouraging. The study of Sivagnana Siddhiar is to be taken up shortly and members would do well to join

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the class at once so that they may be able to follow the study from the commencement of the work.

6. The Library has been used by as many as 68 members. One non-member has joined as a subscriber to the Library. The Reading Room has also been largely used, but to carry on this Department in a business-like manner better accommodation and an establishment involving larger expenditure are necessary. The number of Volumes now in the Library is 428 as against 458 at the end of the previous year; 4 new books were purchased, 5 were presented by members and others and 65 small books and pamphlets were grouped according to subjects and bound into 22 handy volumes; 15 volumes represent back numbers of periodicals bound and added to the Library; 11 of the books on the old list have been omitted from the revised one—five being grouped with miscellaneous pamphlets, 1 destroyed, 3 lost by members and paid for, and 2 written off as irrecoverable from members to whom they were issued. The number of periodicals received by the Library is 16, of which the "Hindu" is supplied gratis by Mr. S. Venkata Rama Iyer, Colombo, the "New Reformer" by Mr. R. S. Subramaniam, and the "Voice of Freedom," the "Kalpaka" and the "Vedantin" by the publishers, to all of whom we are deeply indebted. Our thanks are also due to the following gentlemen for presents of books: Dr. A. K. Coomaraswamy, Mr. V. Vythialingam and Mr. M. S. Eliyatamby.

7. The average attendance at the weekly meetings was 12 as against 13 in the previous year. Fifty-five members have availed themselves of the weekly meetings by being present in them. Four members attended not less than 40 meetings, 5 others not less than 25 meetings and a further 6 not less than 10 meetings.

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8. Mr. K. Ratnasingam, Assistant Secretary, having resigned, Mr. A Chellappa was appointed in his place in September, 1909. Mr. T. Velayuthan having resigned from the Committee on his transfer to Nuwara Eliya in March last, Mr. M. Selvadurai was appointed to fill his place. Messrs. M. Selvadurai and K. S. Chandrasekarampillai acted as Assistant Secretary and Committee member respectively during the absence of Mr. A. Chellpapa for a short period in May last. Dr. A. K. Coomaraswamy was elected an Honorary Member in june.

9. At the Extraordinary General Meeting held on the 28th May a Committee consisting of Messrs. C., Namasivayam, J. P., T Sockanathan, R. C. Kailasapillai, C. Perumal Pillai, A. Talaivasingham and R. Dharmalingam with power to add to their number, was appointed for taking the necessary steps for collecting funds for a permanent building for the Society, and let us hope that at no very distant date, this Society will be able to move into a permanent habitation.

10. The Managing Committee having considered that the rules of the Society which were passed about 5 years ago required some revision, sent out a circular calling for any suggestions from members and appointed a Select Committee of 14 members to consider the suggestions received and to draft out a revised constitution and bye-laws. The result of the careful deliberations of the Select Committee was placed before the Extraordinary General Meeting held on the 28th May and sanctioned. Another Select Committee of 3 members was appointed to re-classify the books of the Library. The revised constitution and bye-laws with the classified list of books have been printed and are ready for issue to members. The thanks of this Society are due to the members of the the 2 Select Committees and of them special mention

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must be made of the services rendered by Mr. R. S. Subramaniam, who bore a large proportion of the burden of work in both the Committees.

11. The celebration of the birth-day Anniversary of Srimat Swami Vivekananda took place on the 6th February, 1910. Among the items in the programme of proceedings were the chanting of the Vedas, singing of the Hymns of Thevaram and other sacred songs of Saints of the Tamil Land, an address by the Chairman, Mudaliyar R. C. Kailasapillai, a lecture on the life of the Swami, by Mr. R. S. Subramaniam, Readings and Recitations from the Shastras and sweet native music.

12. The Abstract Cash Account and the Balance Sheet show how the finances of the Society stood on 30th June last. The average receipt of subscriptions per month during the year was Rs 38·84 as against Rs. 30·83 during the previous year. The average yearly contribution per head was Rs. 2·76 as against Rs. 2·43 last year. Thirty-seven members availed of the concession, approved of at the Extraordinary General Meeting held on 28th May, of clearing off arrears by the payment of a sum of not less than Rs. 2. The arrears due from members on 1st July amounted to Rs. 74·50. It is recommended that a sum of Rs. 1,000 out of the balance on the 30th June last be set apart to form the nucleus of the Building Fund. In the programme for next year the Committee recommend that a sum of, say Rs. 50, be allowed for meeting cost of arranging for public lectures to be delivered by members and others, at important centres. As stated in previous reports, funds are needed for further extending the usefulness of the Institution and earnest appeal is made to the members to strengthen the hands of the Committee by their co-operation with them.

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13. In conclusion, the Committee are happy to say that on the whole, the work of the Institution has been very satisfactory. Financial condition too has improved considerably; and it is hoped that the work will be continued with unabated zeal and ardour.

C. PERUMAL PILLAI,
Honorary Secretary.

Ramakrishna Boys' Home, Mylapore, Madras

(1) The absence of a responsible agency to look after the comforts and to exercise strict control over the conduct and character of young boys, mainly stands in the way of Parents in the Mofussil sending their children to Madras and giving them a good course of education without changing from school to school.

(2) The Students' Homes and Hostels in Madras do not take in pupils of High Schools.

(3) In 1905 "The Ramakrishna Poor Students' Home" was started in Mylapore to help poor, and deserving students and pupils with free Board and lodging and to secure for them the supervision of their conduct and regulation of their life by elderly men.

(4) The successful working of that Home for the past five years has attracted the attention of various gentlemen in Mofussil Districts; and enquiries are frequently made as to whether it would be feasible to admit paying boys as Boarders in that institution.

(5) It has been arranged with the approval of Swami Ramakrishnananda, President of the Ramakrishna Poor

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Students' Home, Mylapore, to start a saparate Home under his direct control for Boys studying in the High School and College Classes on the following terms:—

(*a*) The Home was started in July 1910.

(b) Applications for admission should be counter-signed by the Parent or Guardian and should contain the following information:—

(I) Age and date of birth:

(II) Caste, creed, etc:.

(III) College or School in Madras and class in which the applicant is now studying or intends to join.

(*c*) An entrance fee of Rs. 10, and an advance of Rs. 15-4-0 towards expenses, should be remitted with each application. (This advance will be kept to the credit of the student and adjusted when the student leaves the Home.) The amount remitted will be returned in case the scheme outlined is not started.

(*d*) The monthly expenses of the Home will be equally divided among the Boarders. Strict economy in the matter of expenses will be observed, and utmost care taken to see that the cost per student for Board and lodging does not exceed Rs. 12 per mensem.

(*e*) The warden in consultation with Swami Ramakrishnananda will allow the Boarders suitable furniture, arrangements for washing clothes, and other reasonable comforts at the cost of each Boarder according to his requirements.

(*f*) The internal management and governance of the Home will vest in a warden, under the direct control of Swami Ramakrishnananda. The warden will be chosen as far as practicable from the Teachers or Professors of the Schools or Colleges and will reside in or near the Home.

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(*g*) The Students will be given free religious instruction and also trained in the practical details of the management of the Home.

The opening ceremony was performed by his Holiness Swami Ramakrishnananda in the presence of a large number of gentlemen and the boarders of both the homes. The proceedings began with puja conducted by his Holiness in the right oriental fashion and the chanting of the upanishads by the boarders, the Swamiji while declaring the home open gave, the boarders sound advice for conduct in life and said that no anxiety need be felt about their progress now that they have come under the divine care of Sri Ramakrishna, the incarnation of the present age. He assured the boarders a board of management of the home will take the best care of them and that they will have no occasion to feel the absence from their home. The Swamiji blessed the institution with long life and prosperous career and said that the work being a labour of love is bound to succeed and the name will be a model institution for the building up of charecter of the young men while at the same time watching sedulously their physical and intellecutual development.

The home is now temporarily located at Krishna Vilas Mylapore residence of the Hon'ble. Devan Bahadur R. Ragnath Rao C. S. I. which has been generously placed at the disposal of the Management.

The announcement made before that a branch of the R. S. H. which exclusively intended for poor indigent boys will shortly be started to accomodate at paying students has now become an accomplished fact.

C. RAMASWAMI AIYANGAR,
Secretary.

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NOTES and THOUGHTS.

We are glad to publish in this issue an appeal on behalf of the Benares Ramakrishna mission continued in its 9th Annual report to hand just now. In the previous report the attention of the public was drawn to the necessity of a suitable hospital building for accomodating an ever increasing number of patients to the home. In the present report it is annoticed that through public munificence the hospital buildings have been almost completed, with the exception of the quarters for Resident physicians and other workers and the construction of these quarters it is said could not be undertaken for want of funds. With the opening of the new hospital buildings there has been a considerable expansion of work. From this it is evident how much the mission at Benares stands in need of help at present from the generous public to secure the permanence of the useful work so well-begun solely through their support Web g to point out that this is work of national importance inrespective of caste creed or colour and we have no doubt that the appeal published will largely, influence the public in securing that support which it so emminently deserves.

* * *

The article which we publish in this issue on "Veera Saivam to the Fore" explains in clear and striking language the fundamental ideal of the Veera Saiva faith as being none else than *Shaja Samâdhi* which is more or less successfully aim:d at by all Religions. But the special feature of Veera Saivism is that it lays overwhelming stress on the practice of the truths taught therotically in the Vedanta in every incident of life, and its central point is the threefold *Dīkshā* which the disciple receives from his *Guru*, by which the former

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"एकं सद्विप्रा बहुधा वदन्ति"

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

Rig-veda. I. 164–46.

VOL. XV.] OCTOBER. 1910. [No. 10.

VEDĀRTHASAṄGRAHA

(EPITOME OF THE VEDIC TEACHINGS.)

By Bhagavān Rāmānuja.

(Continued from page 325.)

It may, however, be said (by the *advaitins*) : "It is not maintained by us that language (or word) is the authoritative means of knowledge in relation to the attributeless and self-luminous Thing ; because a self-established thing does not stand in need of any means of knowledge (other than itself to know it) ; (but we say) the attributes of being the *knower* and all other attributes which are super-imposed thereon are negatived (in relation to it) by all the words ; and when all the attributes are so negatived the mere thing itself remains of itself in its own state unconditioned and self-luminous." It is replied that it is not so. By means of what word is that thing first denoted and has its attributes then negatived ? If it be replied that it is by means of the word *consciousness* alone, then it is rejoined that even that (word) denotes a thing which is

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surely possessed of attributes, solely because it is pregnant with attributes presented in the form of the grammatical base and suffix (constituting that word). By means of the grammatical base thereof, namely, that *to be conscious of (a thing) that is, to know it*, a certain particular action (or transitive verb) having a subject and an object, and a certain particular characteristic capable of negativing the presence of any other action are made out; and by means of the suffix, the grammatical gender, number &c., (of the agent &c., of that action are made out). In the absence of this particular characteristic, even if it (*viz.* the Self) be self-established in itself it will not at all be established (for us); because to be self-established is predicated of consciousness by reason of its possessing the character of being the means of proving something else. If it be said that the whole of the essential nature of the *Brahman* is always exclusively self-luminous, then it is not possible for the properties of other things to be super-imposed on Him. Indeed, when the true nature of the rope is manifest to consciousness, the illusion of the falsely perceived snake, &c., therein are not superimposed on that (rope). It is for this very reason that the existence of an enveloping *avidyā* (or ignorance) is accepted by you (in relation to a part of the *Brahman* at least). And therefore the object of the knowledge enjoined in the *Śāstras* as capable of removing (ignorance) is the part of the *Brahman* concealed (by it). Otherwise, that (knowledge) would have no scope to remove (any ignorance at all). Indeed, the erroneous impression of the falsely perceived snake (in the rope) is stultified by means of the clear presentation to consciousness of the nature of the rope over and above the (serpent which forms the) basis of (that erroneous impression). If, however, it be held that only one attribute is denoted by the word (of scripture)

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in relation to that thing which is pure consciousness and that that is the attribute characterising the *Brahman*, then the *Brahman* becomes invested with all the characterising attributes predicated of Him in all the scriptures. Consequently, for those who follow the accepted criteria of truth, the attributeless thing-in-itself is not established by any of those criteria of truth.

Even in the case of the kind of perception known as *indefinite*, the thing (perceived) appears to be possessed of attributes. Otherwise, in the case of the kind of perception known as *definite*, it is not possible to perceive a thing as associated with the mode in which it was first apprehended to the effect that that (being formerly in *indefinite perception* perceived in outline) is this (same thing near at hand now). The generic properties of the *cow*, &c, are of the nature of the particular configuration of a thing, and therefore even at the time of the *indefinite* perception of it (at first), it is perceived in association with that particular configuration as being of a particular character. In the second and other perceptions, that very particular configuration is made out to be merely resident in many things. That the thing called 'mode,' which is the same as configuration, forms, by reason of its being found to exist in many things, the characterising attribute of those many things, is made out in the second and subsequent perceptions: therefore the second and subsequent perceptions are spoken of as being definite. For this same reason, the view that one and the same thing can have a two-fold contradictory nature as being differentiated and undifferentiated is set aside.

A configuration assumes the character of being a thing as a *mode* of the thing which is possessed of that configuration; soley because it is the mode (of that thing) it does not deserve to be a separately established entity

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(from that thing), and it is not also capable of a separate perception (from that thing), therefore, there is no establishment (of one and the same thing having a two-fold contradictory nature).

Moreover, those who uphold (the *Brahman* to be) an attributeless Entity say that in regard to that self-luminous entity (viz. the *Brahman*) the attributes superimposed thereon are negatived by all words; and it has therefore to be pointed out by them what those words are; because from the scriptural passage—"modification is a mere name having its origin in speech, that it is all clay is alone the reality"—modifications and names merely are dependent on speech (or word). If it be said that this scriptural passage declares that that entity alone which is seen to be the (persisting) cause (of things) here, that alone is the reality, and that all else is unreal, it is replied that it is not appropriate to say so. The proposition that by knowing a certain One Thing all this (universe) becomes known was (here in the context) first enunciated, and then as he (Śvetaketu) thought that the knowledge of one thing through the knowledge of another thing was impossible, this illustrative example (of the clay) was, under such a circumstance, pointedly presented to him to show that if one and the same thing, in association with particular and altogether real conditions, such as that of effect &c., exists in various conditions and forms, when it is known in one (configuration), it is (known) to be identically the same although it may be associated with other configurations distinct from that (configuration). Here (in this scriptural passage) there is found no word that is negative of any particular attribute. In the expression 'having its origin in speech' (occurring in the passage under reference here) *in speech* means *in the practical transactions of life*, and *has its origin* means

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is called into existence. The name also of the clay while it exists in the form of a lump is different; its realisation in practice is also different; that very same clay while it exists in the forms of pots, of dishes, &c, has different names, and is differently realised in practice; nevertheless, everywhere (*i.e* in all conditions) it is one and the same substance clay that is dealt with in various conditions by various names and through various practical realisations in life. By means of the statement that this (clay) alone is real, the possibility of obtaining the knowledge of one thing through the knowledge of another thing is specially indicated, and there is no negation of anything (in the scriptural passage under notice) here. And this teaching has been already extensively dealt with above.

Again, if it be held that in the passage beginning with "by (hearing) which what is not heard becomes heard"—the unreality of all things other than the *Braman* is enunciated, then the illustrative example given in the passage beginning with 'just as, my dear child, by means of one lump of clay, &c,'— becomes short of the thing to be proved. If it be said that like (the unreality of) the sanke (falsely perceived) in the rope, the unrealiy of pots, of dishes, and of other modifications of the clay have not been established for the pupil Śvetaketu, either by any other accepted criteria of truth or by mere reasoning, and that therefore this (unreality) also is intended to be proved (by means of the above proposition), then to adopt that illustrative example commencing with the words 'just as' cannot appropriately take place. It may, however, be said, that in the passage—"existence alone (*sat eva*) my dear child, this was in the beginning (*idam-agre-āsit*), one only (*ekam eva*) without a second (*advitiyam*)," by means of the two emphasising and exclusively restrictive expressions *existence alone* and *one only*, and also by means

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of the expression 'without a second' it is taught that all attributes which are other than the *Sat* (or *Brahman*) and which are similar and dissimilar (to *Sat*) are negatived to exist. It is replied that it is not right to say so. By means of the illustrative example (here) it is first of all shown that through the knowledge in one condition of a thing, which is capable of existing in the two conditions of cause and effect, even the knowledge of that (thing) existing in another condition results through the identity of that thing (in that other condition), then in order to teach that causality of the *Brahman* in regard to all things which was before unknown to Śvetaketu, it (*viz.* the context here) is opened with the passage—"Existence alone, my dear child, this (was in the beginning) &c.,"—."This, in the beginning, (*Sat*) existence alone, was",—wherein the expression *in the beginning* denotes a particular time—teaches that the world which is denoted by the word *this* possesses an activity of the nature of attaining unto the condition of the *Sat* and possesses also the character of being a really existing substance. By means of the expression *one only* also, the losing in this (*Sat*) of all modifications of the world which are due to the variety of names and forms is declared, and thus, the causality of the *sat* (*Brahman*) becomes (thereby) declared in relation to this world.

(*To be continued*)

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THE SEQUENCE OF HINDUISM.

In our religion, the history of our people lies written. It is a curious thing that here in the South, where social and religious forms have been least disturbed, there arises no great original mind, to disentangle and interpret them. Such a mind, moulded and informed by a passion for our country's past, would find that much of its taste lay in comparing and contrasting customs and developments in one part of India and another. We were a united empire under the Mauryas, three centuries before Christ, onwards. Again we were a definite poltical unity, under the Guptas, three centuries and more after Christ. This means that for about eight hundred years, a Hindu India was being organised, from Pataliputra as a centre. During the first part of this period, the influence of Buddhism lay strong upon us. After this, began the great Brahminical movements now embodied in Saivism, the Ramayana, and the Mahabharata.

We of the south are like a quiet creek upon whose shores the tides of each of these movements run up and up, in a long white line, creeping over the sands. And by the line of sea weed and shells they leave, we can tell how far they came, and what they brought.

The ritual in our temples represents Hinduism as it was in the ages of Buddhism, when the ceremonies of Buddhist monasteries were at their grandest and most complex. Both this and that were derived from older Vedic elements, which may or may not have been as highly organised. In all probability, we in the Southern provinces, have inherited that type of faith

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and worship which prevailed, or tended to prevail, when the Gupta dignity rose to power, at Pataliputra, in the year 319 A. D. or when they invaded the South, under Samudra Gupta, about 340 A. D. About the middle of the seventh century, the political metropolis of India had shifted to Thaneswar, in the neighbourhood of Delhi and with it, to judge from subsequent events, it would seem that the ecclesiastical centre had also moved, to Kanauj, which appears in the eighth century to occupy the same position of Vedic sanctity and authority, that Benares now holds. From the beginning of the eighth century, until the opening of the thirteenth, Bengal enjoys a long period of independent self-development, under the royal powers of Gour and Rungpur. The Government of Rungpur, or North Bengal,—as befitted those who ruled over a scattered population of somewhat primitive ethnic character early identified itself with Buddhism. Gour—whose territories were filled with the higher-class population that had migrated into them from Magadha--occupied itself energetically on the other hand with the development of Hinduism and the organisation of the Hindu sacred year.

Later, there came a wave of Vaishnavism which emanating from Ramanuja in the south fell upon the whole of India, and created lives and works as dissimilar as that of Meera Bai in Rajputana, and the Ramayana of Tulsidas in the North-West Provinces, and was felt even in Maharashtra and the Punjab. It was this same Vaishnava impulse emanating from Ramanuja, that created the movement of Chaitanya in Bengal. But the long isolation and political independence of that province gave to its manifestation a peculiar character, which tends to obscure, at a first glance, its real inter-dependence upon all the rest of India.

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From all this it follows that in order to arrive at the history of the formation of Hinduism, between the rise of the Guptas, and that of, say, the Mahratta Empire, we have first to eliminate all that belongs to mediaeval Vaishnavisim. After this, we have to compare what is left, as we find it in the rest of India,—notably in the South with the same thing as it appears in Bengal. Speaking roughly, the Hinduism of Bengal is post-eighth century and that of the rest of India, pre-eigth century. In the great *nexus* of extra-Bengal Hinduism, again, we shall find differences in local and provincial usage. Each one of these is traceable to the special circumstances of some special period. From the whole, we can glean an immense amount as to social conditions, prevalent conceptions, and popular history generally.

Thus India itself is the master document, which yields us the key to Indian history. The present is only to be understood, in the light of the past. And the comparison of province with province is the only method by which to build up the realisation, alike of the richness of our provincial developments, and the strength of our unity. Specialism in another direction, by comparing the ritual and festivals of the South with those of Greece Babylon, and Egypt, in so far as these are known, might be expected to create a whole new branch of national history, again, by elucidating the ancient internationalism of India, and the nature of the old central culture, in which Europe shared, as the appanage of Asia.

The world about us is full of jewels. Where are the minds to recognise their value?

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(*g*) The Students will be given free religious instruction and also trained in the practical details of the management of the Home.

The opening ceremony was performed by his Holiness Swami Ramakrishnananda in the presence of a large number of gentlemen and the boarders of both the homes. The proceedings began with puja conducted by his Holiness in the right oriental fashion and the chanting of the upanishads by the boarders, the Swamiji while declaring the home open gave, the boarders sound advice for conduct in life and said that no anxiety need be felt about their progress now that they have come under the divine care of Sri Ramakrishna, the incarnation of the present age. He assured the boarders a board of management of the home will take the best care of them and that they will have no occasion to feel the absence from their home. The Swamiji blessed the institution with long life and prosperous career and said that the work being a labour of love is bound to succeed and the name will be a model institution for the building up of charecter of the young men while at the same time watching sedulously their physical and intellecutual development.

The home is now temporarily located at Krishna Vilas Mylapore residence of the Hon'ble. Devan Bahadur R. Ragnath Rao C. S. I. which has been generously placed at the disposal of the Management.

The announcement made before that a branch of the R. S. H. which exclusively intended for poor indigent boys will shortly be started to accomodate at paying students has now become an accomplished fact.

C. RAMASWAMI AIYANGAR,
Secretary.

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NOTES and THOUGHTS.

We are glad to publish in this issue an appeal on behalf of the Benares Ramakrishna mission continued in its 9th Annual report to hand just now. In the previous report the attention of the public was drawn to the necessity of a suitable hospital building for accomodating an ever increasing number of patients to the home. In the present report it is announced that through public munificence the hospital buildings have been almost completed, with the exception of the quarters for Resident physicians and other workers and the construction of these quarters it is said could not be undertaken for want of funds. With the opening of the new hospital buildings there has been a considerable expansion of work. From this it is evident how much the mission at Benares stands in need of help at present from the generous public to secure the permanence of the useful work so well-begun solely through their support Web g to point out that this is work of national importance inrespective of caste creed or colour and we have no doubt that the appeal published will largely, influence the public in securing that support which it so emminently deserves.

* * *

The article which we publish in this issue on "Veera Saivam to the Fore" explains in clear and striking language the fundamental ideal of the Veera Saiva faith as being none else than *Shaja Samâdhi* which is more or less successfully aimed at by all Religions. But the special feature of Veera Saivism is that it lays overwhelming stress on the practice of the truths taught therotically in the Vedanta in every incident of life, and its central point is the threefold *Dīkshā* which the disciple receives from his *Guru*, by which the former

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surrenders his everything and himself to the Guru, and the latter establishes *i.e.*, makes the disciple recognise and enthrone as the indwelling life in his *sthula*, *sukshma* and *Karana* bodies the same *Sivam* manifesting itself as the *Istha*, *Prana* and *Bhava lingas*. And every Experience which comes to the Initate, he is no longer at liberty to experience and enjoy except after offering beforehand, to his *Istha linga* that portion of his Experience which is physical, to his *Prana linga* that portion which is mental and to his *Bhava linga* the *tripthi* or satisfaction. So, every act of his life becomes a sacrifice to his Ideal and every experience an offering to it and he regards them all as the *prasada* or the gift of Grace from his Supreme Ideal.

* * *

As an outer manifestation of the *Diksha* and to be an ever abiding monitior to the Initiate, the *Ishtha linga* given by the *guru* is worn always in a box next the heart and it should never be lost, as thereby the Diksha vow would be broken and the only remedy for such loss is to close the physical life which at Diksha had been made an *angam* of the *Ishtha linga* and which by its loss had become deprived of its spiritual basis and life. Such is the relation, close and indissoluable between the *Ishtha linga* and the physical life and even so, aye closer still is the relation between the other two subtler Lingas and the subtler bodies.

* * *

This incessant life of sacrifice generates in the disciple the first germs of *Bhakti*, which by further development, worked out beautifully in the article we have published, leads the disciple on to the goal of the faith.

* * *

By this constant practice, the Initiate in the long run enters upon the state of *Kriya-visranti* or the calming down of actions, which does not mean that he ceases to work, but that every act and experience becomes to him the gift of his Ideal

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and he himself is no longer the actor or experiencer. Finally he loses all distinction between himself and his Ideal, which is the *Samyogam or* junction, of *angam* and *lingam* or in the Language of the Vedanta philosophy freely adopted by Veera Saiva Scriptures, *Jeeva-Iswara Aikya.*

* * *

The Veera Saiva faith calls itself the way of *Bhakti par excellence* and distinguishes itself from the *karma* and *jnana* Kandas by means of a striking metaphor. The Karma Kanda it says is like water which gets inextricably mixed up with mud, the Jnana Kanda like water on a lotus leaf, which exists separate from and unattached to the leaf, but the Bhakti Kanda is like a drop of water on a piece of red hot iron, which disappears from the very contact. Thus the Bhakti which Veera Saivism teaches is the supreme Bhakti where all sense of *triputi* is lost and which is itself the full fruition of the Jnana Kanda.

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THE

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"एकं सद्विप्रा बहुधा वदन्ति"

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

Rig-veda. I. 164–46.

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VEDĀRTHASAṄGRAHA

(EPITOME OF THE VEDIC TEACHINGS.)

By Bhagavān Rāmānuja.

(Continued from page 325.)

It may, however, be said (by the *advaitins*) : "It is not maintained by us that language (or word) is the authoritative means of knowledge in relation to the attributeless and self-luminous Thing ; because a self-established thing does not stand in need of any means of knowledge (other than itself to know it) ; (but we say) the attributes of being the *knower* and all other attributes which are super-imposed thereon are negatived (in relation to it) by all the words ; and when all the attributes are so negatived the mere thing itself remains of itself in its own state unconditioned and self-luminous." It is replied that it is not so. By means of what word is that thing first denoted and has its attributes then negatived ? If it be replied that it is by means of the word *consciousness* alone, then it is rejoined that even that (word) denotes a thing which is

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surely possessed of attributes, solely because it is pregnant with attributes presented in the form of the grammatical base and suffix (constituting that word). By means of the grammatical base thereof, namely, that *to be conscious of (a thing) that is, to know it,* a certain particular action (or transitive verb) having a subject and an object, and a certain particular characteristic capable of negativing the presence of any other action are made out; and by means of the suffix, the grammatical gender, number &c., (of the agent &c., of that action are made out). In the absence of this particular characteristic, even if it (*viz.* the Self) be self-established in itself it will not at all be established (for us); because to be self-established is predicated of consciousness by reason of its possessing the character of being the means of proving something else. If it be said that the whole of the essential nature of the *Brahman* is always exclusively self-luminous, then it is not possible for the properties of other things to be super-imposed on Him. Indeed, when the true nature of the rope is manifest to consciousness, the illusion of the falsely perceived snake, &c., therein are not superimposed on that (rope). It is for this very reason that the existence of an enveloping *avidyā* (or ignorance) is accepted by you (in relation to a part of the *Brahman* at least). And therefore the object of the knowledge enjoined in the *Śāstras* as capable of removing (ignorance) is the part of the *Brahman* concealed (by it). Otherwise, that (knowledge) would have no scope to remove (any ignorance at all). Indeed, the erroneous impression of the falsely perceived snake (in the rope) is stultified by means of the clear presentation to consciousness of the nature of the rope over and above the (serpent which forms the) basis of (that erroneous impression). If, however, it be held that only one attribute is denoted by the word (of scripture)

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in relation to that thing which is pure consciousness and that that is the attribute characterising the *Brahman*, then the *Brahman* becomes invested with all the characterising attributes predicated of Him in all the scriptures. Consequently, for those who follow the accepted criteria of truth, the attributeless thing-in-itself is not established by any of those criteria of truth.

Even in the case of the kind of perception known as *indefinite*, the thing (perceived) appears to be possessed of attributes. Otherwise, in the case of the kind of perception known as *definite*, it is not possible to perceive a thing as associated with the mode in which it was first apprehended to the effect that that (being formerly in *indefinite perception* perceived in outline) is this (same thing near at hand now). The generic properties of the *cow*, &c, are of the nature of the particular configuration of a thing, and therefore even at the time of the *indefinite* perception of it (at first), it is perceived in association with that particular configuration as being of a particular character. In the second and other perceptions, that very particular configuration is made out to be merely resident in many things. That the thing called 'mode,' which is the same as configuration, forms, by reason of its being found to exist in many things, the characterising attribute of those many things, is made out in the second and subsequent perceptions: therefore the second and subsequent perceptions are spoken of as being definite. For this same reason, the view that one and the same thing can have a two-fold contradictory nature as being differentiated and undifferentiated is set aside.

A configuration assumes the character of being a thing as a *mode* of the thing which is possessed of that configuration; soley because it is the mode (of that thing) it does not deserve to be a separately established entity

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(from that thing), and it is not also capable of a separate perception (from that thing), therefore, there is no establishment (of one and the same thing having a two-fold contradictory nature).

Moreover, those who uphold (the *Brahman* to be) an attributeless Entity say that in regard to that self-luminous entity (viz. the *Brahman*) the attributes superimposed thereon are negatived by all words; aud it has therefore to be pointed out by them what those words are; because from the scriptural passage—"modification is a mere name having its origin in speech, that it is all clay is alone the reality"—modifications and names merely are dependent on speech (or word). If it be said that this scriptural passage declares that that entity alone which is seen to be the (persisting) cause (of things) here, that alone is the reality, and that all else is unreal, it is replied that it is not appropriate to say so. The proposition that by knowing a certain One Thing all this (universe) becomes known was (here in the context) first enunciated, and then as he (Śvetaketu) thought that the knowledge of one thing through the knowledge of another thing was impossible, this illustrative example (of the clay) was, under such a circumstance, pointedly presented to him to show that if one and the same thing, in association with particular and altogether real conditions, such as that of effect &c., exists in various conditions and forms, when it is known in one (configuration), it is (known) to be identically the same although it may be associated with other configurations distinct from that (configuration). Here (in this scriptural passage) there is found no word that is negative of any particular attribute. In the expression 'having its origin in speech' (occurring in the passage under reference here) *in speech* means *in the practical transactions of life*, and *has its origin* means

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is called into existence. The name also of the clay while it exists in the form of a lump is different; its realisation in practice is also different; that very same clay while it exists in the forms of pots, of dishes, &c, has different names, and is differently realised in practice; nevertheless, everywhere (*i.e* in all conditions) it is one and the same substance clay that is dealt with in various conditions by various names and through various practical realisations in life. By means of the statement that this (clay) alone is real, the possibility of obtaining the knowledge of one thing through the knowledge of another thing is specially indicated, and there is no negation of anything (in the scriptural passage under notice) here. And this teaching has been already extensively dealt with above.

Again, if it be held that in the passage beginning with "by (hearing) which what is not heard becomes heard"—the unreality of all things other than the *Braman* is enunciated, then the illustrative example given in the passage beginning with 'just as, my dear child, by means of one lump of clay, &c,'— becomes short of the thing to be proved. If it be said that like (the unreality of) the sanke (falsely perceived) in the rope, the unrealiy of pots, of dishes, and of other modifications of the clay have not been established for the pupil Śvetaketu, either by any other accepted criteria of truth or by mere reasoning, and that therefore this (unreality) also is intended to be proved (by means of the above proposition), then to adopt that illustrative example commencing with the words 'just as' cannot appropriately take place. It may, however, be said, that in the passage—"existence alone (*sat eva*) my dear child, this was in the beginning (*idam-agre-āsit*), one only (*ekam eva*) without a second (*advitiyam*)," by means of the two emphasising and exclusively restrictive expressions *existence alone* and *one only*, and also by means

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of the expression 'without a second' it is taught that all attributes which are other than the *Sat* (or *Brahman*) and which are similar and dissimilar (to *Sat*) are negatived to exist. It is replied that it is not right to say so. By means of the illustrative example (here) it is first of all shown that through the knowledge in one condition of a thing, which is capable of existing in the two conditions of cause and effect, even the knowledge of that (thing) existing in another condition results through the identity of that thing (in that other condition), then in order to teach that causality of the *Brahman* in regard to all things which was before unknown to Śvetaketu, it (*viz.* the context here) is opened with the passage—"Existence alone, my dear child, this (was in the beginning) &c.,"—."This, in the beginning, (*Sat*) existence alone, was",—wherein the expression *in the beginning* denotes a particular time—teaches that the world which is denoted by the word *this* possesses an activity of the nature of attaining unto the condition of the *Sat* and possesses also the character of being a really existing substance. By means of the expression *one only* also, the losing in this (*Sat*) of all modifications of the world which are due to the variety of names and forms is declared, and thus, the causality of the *sat* (*Brahman*) becomes (thereby) declared in relation to this world.

(*To be continued*)

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THE SEQUENCE OF HINDUISM.

In our religion, the history of our people lies written. It is a curious thing that here in the South, where social and religious forms have been least disturbed, there arises no great original mind, to disentangle and interpret them. Such a mind, moulded and informed by a passion for our country's past, would find that much of its taste lay in comparing and contrasting customs and developments in one part of India and another. We were a united empire under the Mauryas, three centuries before Christ, onwards. Again we were a definite poltical unity, under the Guptas, three centuries and more after Christ. This means that for about eight hundred years, a Hindu India was being organised, from Pataliputra as a centre. During the first part of this period, the influence of Buddhism lay strong upon us. After this, began the great Brahminical movements now embodied in Saivism, the Ramayana, and the Mahabharata.

We of the south are like a quiet creek upon whose shores the tides of each of these movements run up and up, in a long white line, creeping over the sands. And by the line of sea weed and shells they leave, we can tell how far they came, and what they brought.

The ritual in our temples represents Hinduism as it was in the ages of Buddhism, when the ceremonies of Budddist monasteries were at their grandest and most complex. Both this and that were derived from older Vedic elements, which may or may not have been as highly organised. In all probability, we in the Southern provinces, have inherited that type of faith

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and worship which prevailed, or tended to prevail, when the Gupta dignity rose to power, at Pataliputra, in the year 319 A. D. or when they invaded the South, under Samudra Gupta, about 340 A. D. About the middle of the seventh century, the political metropolis of India had shifted to Thaneswar, in the neighbourhood of Delhi and with it, to judge from subsequent events, it would seem that the ecclesiastical centre had also moved, to Kanauj, which appears in the eighth century to occupy the same position of Vedic sanctity and authority, that Benares now holds. From the beginning of the eighth century, until the opening of the thirteenth, Bengal enjoys a long period of independent self-development, under the royal powers of Gour and Rungpur. The Government of Rungpur, or North Bengal,—as befitted those who ruled over a scattered population of somewhat primitive ethnic character early identified itself with Buddhism. Gour—whose territories were filled with the higher-class population that had migrated into them from Magadha--occupied itself energetically on the other hand with the development of Hinduism and the organisation of the Hindu sacred year.

Later, there came a wave of Vaishnavism which emanating from Ramanuja in the south fell upon the whole of India, and created lives and works as dissimilar as that of Meera Bai in Rajputana, and the Ramayana of Tulsidas in the North-West Provinces, and was felt even in Maharashtra and the Punjab. It was this same Vaishnava impulse emanating from Ramanuja, that created the movement of Chaitanya in Bengal. But the long isolation and political independence of that province gave to its manifestation a peculiar character, which tends to obscure, at a first glance, its real inter-dependence upon all the rest of India.

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From all this it follows that in order to arrive at the history of the formation of Hinduism, between the rise of the Guptas, and that of, say, the Mahratta Empire, we have first to eliminate all that belongs to mediaeval Vaishnavisim. After this, we have to compare what is left, as we find it in the rest of India,—notably in the South with the same thing as it appears in Bengal. Speaking roughly, the Hinduism of Bengal is post-eighth century and that of the rest of India, pre-eigth century. In the great *nexus* of extra-Bengal Hinduism, again, we shall find differences in local and provincial usage. Each one of these is traceable to the special circumstances of some special period. From the whole, we can glean an immense amount as to social conditions, prevalent conceptions, and popular history generally.

Thus India itself is the master document, which yields us the key to Indian history. The present is only to be understood, in the light of the past. And the comparison of province with province is the only method by which to build up the realisation, alike of the richness of our provincial developments, and the strength of our unity. Specialism in another direction, by comparing the ritual and festivals of the South, with those of Greece Babylon, and Egypt, in so far as these are known, might be expected to create a whole new branch of national history, again, by elucidating the ancient internationalism of India, and the nature of the old central culture, in which Europe shared, as the appanage of Asia.

The world about us is full of jewels. Where are the minds to recognise their value?

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BHAGAVAD GITA—AN ESSAY.

(Continued from page 304.)

X

The fourth chapter and also the next one continue the same subject and afford further reasons why Karma Yôga is to be preferred.

Sixth Reason.

Karma Yôga has in itself the Gnana aspect. That is, while actually doing work, one must at the same time reflect in the mind the true nature of atma. Whoever thus sees atma—wisdom in an action is the wise among mankind. The following verses show how wisdom—aspect is tenable in Karma Yôga.

यस्य सर्वे समारंभाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥
त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥
यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥
ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणाहुतं ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

"Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wisdom, him

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the wise have called a sage. "Having abandoned attachment to the firuit oi action, always content, nowhere seeking refuge, he is not doing anything, though doing actions.

"Hoping for or expecting naught, having controlled his mind and abandoned all greed, performing action by the body alone, he does not commit sin.

"Content with whatsoever he obtains without effort, free from the pairs of opposites, without envy balanced in success and failure, though acting he is not bound.

"Of one with attachment dead, harmonious with his thoughts established in wisdom, all actions, being for sacrifices, melt away.

"Brahman is the offering: Brahman the oblation; by Brahman is the oblation poured into the fire of Brahman Brahman verily shall be reached by him who always sees Brahman in action."

Karma, it should be remembered, is either motived action (विकर्म) or motiveless action (कर्म). It is the latter कर्म that admitsof wisdom-aspect (अकर्म). These three words, कर्म, विकर्म, अकर्म should be carefully distinguished from one another.

Hence the Lord says :—

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥

"Verily Karma (motiveless act) has to be understood; vikarma (motived act) has also to be understood and, akarma (wisdom), as well, has to be understood.
Intricate is the way of Karma."

Vikarma *i.e.*, motived act it is that the Gîta spurns as leading to endless births and deaths. But it eulogises motiveless act (Karma) as leading to wisdom (akarma),

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सर्वं कर्माखिलं पार्थज्ञाने परिसमाप्यते ।

"All actions, without exception, culminate in wisdom."

When thus all actions, having been performed as sacrifices, culminate in wisdom, all the sins, committed, vanish. Two verses and a half describe how the sins of him whose action has culminated in wisdom vanish.

अपिचेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥
नहि ज्ञानेन सदृशं पवित्रमिह विद्यते

"Even though thou art the most sinful of all the sinful thou shalt verily cross all sin by the bark of wisdom.

"As kindled fire reduces fuel to ashes, Oh Arjuna, so does wisdom-fire reduce all actions to ashes.

"Verily, there exists here no purifier equal to wisdom."

Having thus shown how in Karma there is the wisdom-aspect, the varieties of Karma-Yoga the Lord proceeds to mention.

Some Yogins, devotees to action, perform only Sacrificial rites in devotion to the Gods; while others who know Brahman, the Absolute, sacrifice the self by the self in the fire of Brahman. Certain others offer hearing and other senses in the fire of restraint; i.e. control their senses. Others again regard it as a sacrifice to direct their senses only to the unforbidden objects of senses. Of others, some sacrifice by giving wealth, some by austerity, some by studying the Vedas, some by restraining the passages of prana and apana. All these are knowres of sacrifice whose sins are destroyed by such

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sacrifice. Work of some kind or other is essential, nay, indispensbale. For,

नायंलोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ।

"This world is not for the non-sacrificer; whence the other?—Oh the best of kurns."

Here the fourth chapter ends. But mention must be made of one digressive passage in this chapter about Avataras wherewith the chapter began. Sri Krishna desired to emphasize the necessity of Karma Yoga by declaring that it was taught to great men at the beginning of Manvantra. Arjuna pertinently asked the Lord how it could be possible in as much as Sri Krishna's birth was recent but the birth of Vivasvan was prior. Our Lord then proceeded to explain the anomalous anachronism and in so doing dilated, for the benefit of the world, upon the question of Avataras. The points in connection with the subject are: -

(1) Whether the Avataras of our Lord are like the Karma—determined births of men?

(2) Whether the Avataras are real or illusory?

(3) The times of the Avataras.

(4) The purpose of the Avataras.

(5) The nature of the body that is assumed

Let us consider these points one by one.

(1) Our Lord says :—

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥

"Unborn and of nature Imperishable and Lord of all beings, ruling over my own nature, I am born by my own Maya."

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It is thus clear that Avataras are made of *free choice* while men's births are Karma—determined.

(2) The Lord's declaration—

बहूनि मे व्यतीतानि जन्मानि

"Many births have past for Me"—is an affirmation of the reality of Avataras.

(3) *Re* the times, the Lord says,

यदायदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

"Whenever there is a decay of religion, oh! Bharata, and an ascendancy of irreligion, then I manifest Myself."

(4) *Re* the purpose, the Lord says,

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

"For the protection of the good, for the destruction of evil-doers, for the firm establishment of religion, I am born from age to age."

(5) *Re*, the body, no direct mention is made in the Gita but the following line points to the reason why God assumed the shapes of Mathsya, Koorma, Varaha and so forth.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

"In the way they (creatures of the world), resort to Me, in that way do I serve to them." At first, the age was silurian, only water animals (fish &c,) lived. Hence the Lord assumed the shape of Mathsya in order to serve water animals. Then appeared the land, and there were animals which lived both in land and water such as tortoises. Hence the Lord became a koorma and

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served them and other such creatures. Then came into existence Mammals suchas Elephants, pig &c. Hence the Varâha Avâtâr. Then man evolved himself out of beasts but yet retained many of the beastly qualities. Hence the avatar of man--beast, Narasimma. Then man began to crush down the beastly qualities and hence Vamana (symbol of man) crushed down Bali (symbol of beastly qualities). Again the beastly qualities gained the upper hand and the Kshatryas began to be a menace to the society. Hence Parasurama taught them, by fear, a lesson as to how they should conduct themselves. The experiment failed. So Sri Rama came and taught them the same lesson not by fear but by personal example. The cruelty only increased. Hence Sri Krishna destroyed the whole race of the Kshatriyas in the Eighteen Days' War (Mahabharata War).

From this account of avatars, it is evident that the Almighty served the creatures in that way in which they resorted to Him.

M. S. RAMASWAMI AIYAR, B.A., L.T.,

(To be continued)

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PART II.

THE SPIRIT OF RELIGION

WITH SPECIAL REFERENCE TO

THE VEERA SAIVA FAITH

By C. V. Swaminatha Aiyar

(*Editor of the Viveka Chintamani*)

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"The spirit quickeneth and liveth for ever: it is the letter that killeth and dieth."—*Guruvāk.*

"மந்திரமாவது மாமருந்தாவதும்
தந்திரமாவதுந் தானங்களாவதும்
யந்திரமாவதுந் தூய்நெறியாவது
மெந்தை பிரான்ற னிணையடி தானே."

—திருமந்திரம்

IN my last article on "the Spirit of Religion" I pointed out that the highest achievement in the field of Religion is the attainment of that Absolute Consciousness which could *realise* the Unity in the Trinity and realising it return to the world without being worldly,—that is to say, with the abiding Consciousness of the Reality (Mahāsthalam), which I described as "Unity in Trinity" and which the Vedanta describes as Sacchidananda, remaining unaffected by the Evolutionary modifications of the *Bhinna-Sakti* or Differentiated Spirit. I also explained by quoting a verse from *Sri Kumāra Devar* that the meaning of "*Anādi Guru*" and the eternal Teaching of *that Guru* which can be received only by way of *Dīksha* or "*touch of the Spirit*" of the Eternal

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Teacher, is nothing more nor less than the eternal Unity in "*Linga-Anga-Sangamam*" which is the same as *Sat-Chit-Ananda*. or *Tat-tvam-Asi* of the Maha-Vākyas.

VII.

This Unity in Trinity is *Sivam*. This in the language of *Veera-Saivam* is Sthalam which means the "Abode of mergence",—"*That which is*" and in which everything else becomes merged.

In the *beginning* of Evolution (ஆதியில்) this Supreme Unity in Trinity resolves itself into *Lingam* and *Angam*. Now these two words require a moment of consideration from the point of view of the worshipper who worships Truth in spirit and truth. The Spirit of true Worship is represented by the *emanating* principle *Angam*, while the Truth worshipped is the *asylum* or *refuge* for the true worshipper and as such it is *Lingam* (from two roots meaning *mergence* and *emergence* or Involution and Evolution.) Now we have made our acquaintance with *three words* of supreme importance in the Spirtual Worship prescribed by the *Veera-Siva-Faith*. These are :—

(1) **Sthalam or Mahāsthalam,** the Supreme Unity in Trinity where all existence eternally abides merging itself in the *Sthalam* (eternal existence) which is the *Abode of Laya* or mergence of the universe.

(2) **Lingam or Linga-Sthalam,** the Law of Evolution and Involution, as distinguished from the Process itself which requires something to evolve and involve.

(3) **Angam or Anga-Sthalam,** this is that 'something' on which the Law of Evolution and Involution operates making the Power of the Law or *Sakti* manifest. It is the *Part* which underlieth the Law of Evolution and goeth to make up the *Whole*. It is the intelligent and intelligible *Unit* which goeth (manifest or unmanifest) to keep up the all-pervading *Unity* which is the Law of God.

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Now let me recapitulate and make the meaning of these three symbols clearer to the reader, for on a clear comprehension of these symbols of *expression* as well as *impression*, depends his ability to follow the exposition of a grand system of *Realisation by Faith* which stands foremost as a complete and comprehensive system of realisation and thereby command the respect and attention of all other faiths, leading the **Way to Realisation,** by the scientific exposition of "the Power of Faith" to realise the Supreme Truth above every thing else. Such indeed is the Glory of the *Veera-Saiva Faith*, which no creed-bound soul can realise!

Sri Ramakrishna Paramahamsa the God-Man, who by his teachings of the Truth Absolute from the point of view of *Svānubhavam* (or practical realisation) has made the old bones of the valley shake with renewed life and re-established Faith, said:—"Once thou gettest Faith, thy work is done. ***Oh! there is nothing higher than Faith.***" Here in a nutshell is the basic principle of the *Veera-Saiva* Faith, the Faith *par excellence* that incites its followers to *dare* and *do*, and thus realise the Truth Absolute by the Power of Faith which is in them. If I am asked to sum up the teachings of the Veera-Saiva Faith and make a concentrated essence of the spirit of its teachings, I would say in one sentence: "Begin with **Faith (Sraddhā-Bhakti) that falterth not nor faileth and Dare to be Wise.**" "*Wisdom*" here means the ultimate realisation of Godhead in all its phases and as a **Whole.**

VIII.

So the *Veera-Saiva* begins with a longing for *Samādhi* (God-consciousness) which is neither *Savikalpa* nor *Nirvikalpa* but eternal and unchangeable under all circumstances. The only *fate of Man* that the *Veera-Saiva* knows and is taught by regular *Dikshā* or Religious Life of Discipline is that Man (real Man with the fire of Faith burning brightly in

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him) is fated to conquer circumstances and realise the Absolute Oneness of Godhead, which is best expressed by the phrase "One only without a second." He therefore begins with a prayer to his Ishta-Devatā (Ishta-lingam, he would call it), the "Star" of the Highest Heavens to which he has "hitched his wagon" by the Power of Faith that is in him, to grant him that Supreme God-Consciousness which lasts for ever through all changes, itself unchanging. And this Supreme God-Consciousness known as *Sahaja Samādhi* or *Sahaja-Nishtā* comes only to those who have passed through the earlier stages of God-Consciousness known as Savikalpa-samādhi and Nirvikalpa-samādhi and found them both not sufficiently permanent to satisfy the Soul for ever. The Veera-Saiva Faith counts as Man only he who has roused in him the all-consuming fire of Faith that faltereth not nor faileth. Such a man has become spiritual in thought, word and deed; and all his actions are prompted by Faith and sustained by Hope and Love which are but developments of true Faith. But when doth true Faith appear in Man? Sri Kumāra Devar in his Sahaja-Nishtai already quoted says:—

"பொதுவுறத் தருமம் பண்ணிப் புகல்வினைச் சமம தாகி
அதுவிது வென்னுஞ் சித்த மமலமா யநித்த நித்தம்
இதுவென வுணர்ந்த நித்தத் திகபரத் திச்சை யற்ற
சதுரர்க ளிடத்திற் பாசந் தகர்ந்திடும் பத்தி தோன்றும்."

"He who acting up to the injunction "*Dharmam Chara*" has attained to balance of judgment, and to balance of actions neutralising the effects of *Karma*; has attained to such a perfect purification of the human mind which ever differentiates as to free it from the unhealthy influence of modifications; who is able to discriminate for ever between

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the eternal verities or facts of existence (நித்தம்) from the phenomenal flow or modes of existence (அநித்தம்), and who in this state of eternal discrimination has renounced the desires of earth and heaven; in the case of such clever souls (who are men of real ability) the binding effect of thought and sense-consciousness will be destroyed and Faith Supreme in the Glory of Devotion true (Bhakti) will shine. Such clever souls who in sooth are *advanced Initiates* working undaunted to realise the Highest Truth with no lurking fear of its permanence in their heart of hearts, can alone aspire to tread the Path of *Veera-Saiva* to the Supreme Goal. The first human being to whom it was revealed by *Renuka* who came direct from the *Supreme*, was possessed of all these traits of character fully developed in him, for he was no less thau *Agastya-Muni*, who was performing his austerities in the South at the Pothia-mountain. *Renuka*, the Revealer of *Veera-Saiva* who emanated as a Ray from the Light of Truth, went all the way from the north to the southernmost extremity in search of the only fit person to whom he could reveal the truths of *Veera-Saivam*. And like Janaka of old, Agastya in the course of conversation informed the celestial Rishi *Renuka* of the success he had achieved by the austerties of his Tapas, but the Highest Realisation still eluded his grasp and all his Tapas and all his learning could not help him realise That. Here I should point out that the *Lakshyārtham* (the Ideal meaning) of *Lingam* in the Veera-Saiva Faith is the same as that of the *Tat-padam* in the Vedanta *Maha-Vakya, Tat-tvam-Asi.*

Angam then has the same Lakshyārtham as the *Tvam-padam ;* and *sangama* (the Union of the two) has the same Ideal meaning as the Lakshyārtham of *Asi-padam*. So *Linga-Anga-sangama* means the same thing as the Vedantic Maha Vakya *Tat-tvam-asi;* substitute for the word *Maha Vākya* the word *Mahāsthalam* and the Lakshyārtha of the *Mahavākya* "*Tattvamasi*" becomes the realisation in actual experience of *Mahāsthalam.*

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IX.

The Path from Bhakti to Mahāsthalam now remains to be described. But before doing so we must give a table of the emanations of Spirit from the "One only without a second" which is ever at-one-with the Undifferentiating and indivisible Sakti ; both of which transcend the beginning of Evolution and so can only be described as *Anādi*. Here we should remind the reader of the Ideal-meaning of the words Lingam, Angam and Sthalam.

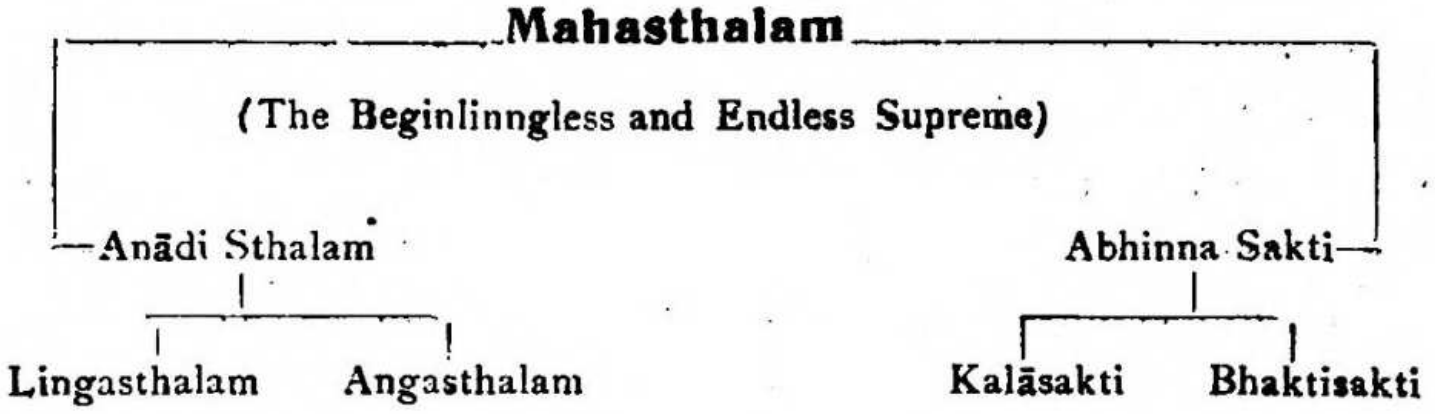
Lingam would stand for the Principle of mergence or the Principle worshipped which dissolves in itself the person (Angam) of the worshipper.

Angam would stand for the Upasaka or worshipper, who ever seeks to merge his personality in the Principle from which that personality emanated in the course of Evolution.

Sthalam is merely the abode of the Spirit wherefrom emerge the Principle and person forming the worshipped and the worshipper or *upāsya* and *upāsaka*.

Sakti is the emanating cause or evolving Principle of Energy which ever tends to manifest and create, as *Sthalam* ever tends to involve and so merge the Sakti and its creations in itself.

Now we will mark how the Beginning and the Beginningless meet and merge in each other. We have,—



In the Mahasthalam both *Sthalam* and *Sakti—the abode* and *the abiding* are both undifferentiatingly one and as such beginningless and endless. This eternal abode and the

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eternally abiding (marked as Anadi-Sthalam and Abhinna Sakti) by the emerging Light of Polarity involved in them *appears* as differentiated into "*Siva Sakti*" or *Sthalam-Sakti*. The *Sivam* or *Sthalam* portion of it polarises itself again into *Linga* and *Anga* or worshipped and worshipper, (the Samashti and Vyashti Bhāva of the Vedanta). The *Sakti-portion* of it at the same time polarises itself into the effective and emotional or *Kalā-Sakti* and *Bhakti-Sakti*.

When the Faith that faltereth not nor faileth has by a series of *Dīkshas* or *Atma-Samskāras* developed into the Supreme Bhakti or the highest mode of Emotion towards God or Truth, it unites itself to, that is to say, manifests itself in the Worshipper (Vyashti Bhāva) who has now raised himself up to the Abiding-place or Angasthalam.* This union of Bhakti with the Son of Man or the Soul of Humanity has the power of so purifying the human mind as to lift it above the sphere of emotional Influence into the empyrean of the effective power known as *Kalā-Sakti*, the original Power of Differentiation which is the Cause of all creation! The realisation in actual experience of the Differentiating Power of *Kalā-Sakti* makes that creative Power of the Universe hang her head in modesty and yield herseif up wholly to the enjoyment of the *Soul* that has realised its influence in itself and thereby deprived it of its effective power to differentiate. This is sometimes likened to the case of a *woman* (Sakti) who boldly rejecting all the men (Purushas) who have met her lovely gaze, drops her eyes down in modesty when her gaze has met the eye of her lover—the husband who *Knows* her and yields herself up wholly and unreservedly to him! Even so, the *Kalā-Sakti* or the Primordial Spirit differentiated from God, when she finds herself impregnated, so to say, with the Soul of Humanity with all her emotional power centered in that Soul, her

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* *Vide* Table of the emanations seperately printed and attached, reading therin '*Ishtalingam*' for 'Sthana-Lingam' which is a clumsy misprint for '*Ishtalingam*'.

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Differentiating Self, hitherto effective by the dissipated attention of her Lord is rendered ineffective by "the *Supreme fact of Existence*" being forced on her, so to say. The *Kalā-Sakti* (the out-going Energy of the Lord) then rendered ineffective like the current of the river losing its force on its union with the ocean, ceases its effort to flow down according to the Law of Gravitation, and sets up a new "Current" obeying a New Law rising up to heaven, to the Cloud-Land from where it parted and fell as drops or particles of water on the tops of mountains to be spirited down to the valleys in rivulets, only to gather in volume and force and join the Ocean, from where it returns to the cloud wherefrom it fell differentiating itself from the cloud as particles of water.

X.

When Kalā-Sakti is impregnated with the purified Soul of Humanity, it ceases to differentiate (and thereby create), and sets up a counter-current in the opposite direction, towards God, wherefrom She came differentiating Herself as *Kalā-Sakti*. She attains to *Kālātheetham* காலாதீதம், transcending Herself therein and so is drawn into the fold of Her Lord—returning again to the Eternal Union, which the Spirit of differentiation alone made Her forget and appear as seperate, subject to the Influence of Time. With the differentiating Spirit in her rendered ineffective, She assumes again Her original Form of the *the Light of Grace* (The Light of God called *Grace*), and returns again to the undifferentiating state of Eternal Bliss. The realisation of this by the Soul of Bhakti abiding in the Great Heart of (purified) Humanity and drawn into an effective Union with *Kalā-Sakti* (the creative Spirit of the Universe) who by the result of that union in transformed into the Self-Effulgent Light of Grace, leaves the Soul Satiated with eternal Bliss which it unceasingly enjoys. The whole of this process is beautifully though epigramatically described in the following soul-ravishing verse by Sri Kumara Devar :—

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"பத்திதான் பதிந்த காலைப் பகரங்கத் தலம டைந்து
சுத்தியா யங்க மந்தத் தொல்லருட் சத்தி யாகி
நித்தியா னந்த லிங்க நோதாய்த் தரிக்கப் பட்டுத்
தித்தியா நின்ற வின்பந் திருத்தியிற்களிக்கு மென்றும்"

XI.

The merging of the ஆதி in the அனாதி (of Time in Eternity) is thus described in the "*Gleanings on the Way from Earth to Heaven*",* wherein the beginningless (அனாதிசக்தி) is described as the Bride and (Time) as the wandering Bridegroom returning to His Love:—

"The Bride and Bridegroom join hands and embracing each other tenderly *kiss*! The Heavenly kiss melteth them both into *ONE*, and the last expression of their plighted troth and mutual pledge the *sah* (ஸ:) that is born of the last act of osculation wafts them along—now united together (*somôsmi as the Sruti says*) into that *whole indivisible one*—and after a spell of the ineffable joy of union (with *sôham* music softly ringing still,—lifts them up unto eternity (அனாதி) wherein they live for ever more "*At Rest*", both merged into that BE-ING which is the Essence of *Love, Light* and *Bliss*. They have become *Akhandāk·ram*—Indivisibly One! And henceforth we mortals, and the comparatively immortals like the gods too, can only hear of them, "The One", from the seers who are gifted with the *Sight* to see *That which is* "*One only without a second.*"

The Tattva Kaumudi also says:—"By the attainment of Perfect Wisdom, virtue and the rest become devoid of causal energy; yet the Spirit remains awhile invested with body, as a

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* To be had of Messrs. LUZAC & CO., Oriental Booksellers, London for 2s 6d, of the Lalita Publishing Co. Lalitalaya, Mylapore for Re. 1-10 by V. P. P.

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potter's wheel continues to revolve by the force of the impulse previously imparted to it."

The emancipated Spirit thus invested with body, but without attachment to it, lives a calm and serene life; and as Nature, *Bhinna-Sakti or Kalā Sakti*, has now accomplished her self-imposed task of gathering *experience* for the Spirit through enjoyment, and leading it to *the perception* of Truth through *Discriminative Wisdom*, both *Purusha* and *Prakriti* retire from the World and cease their *Līlā*. "She has been seen by me" says the one and so retires: "I have been seen" says the other and ceases to act. Hence though there still remains their conjunction it affords no motive towards further creation—says *Vachaspati Misra.*" "So let us salute the mutually satisfied couple"* and understand the meaning of *Sahaja-Nishtha*, from their enjoyment of Eternal Bliss while still in body, though not attached to it, which Sri Kumara Devar so well and beautifully describes in the seven succeeding verses of his Sahaja Nishthai. †

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* "Gleamings in the Way" page 36.

† See Appendix III. Pp. 30-32.

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"GOSPEL OF SRI RAMAKRISHNA PARAMAHAMSA"

(By K. Vyasa Rao, B.A.)

(Continued from page 330.)

We may at once premise what we have to say on these questions by observing that Sri Rama Krishna does not Establish any new School of philosophy or lay down any new interpretation of the Vedic texts or seek to construct a new ethical or social code, much less does he pose himself as one to whom a revelation has been vouchsafed. He is no founder of any sect or School as Sankara, Ramanuja or Madhwa; nor does he address himself to any such task as his contemporaries Swami Dayanand Sarasvati and Keshub chandra Sen undertook and accomplished; nor is there the trace of a suggestion in him that he is the specially favoured of god or the son of the son of the Heavenly Father or the last of His Prophets, or for that matter, that he is among the prophets even. He is not again like those divines who half poetic, half religious, feel sadly overtaken by metaphysical difficulties, however much they may endeavour that in their march towards God they shall not be impeded by so heavy a drag and are consequently distressed by the riddle of the universe even when they cry unto god in the white beat of religious emotion. He belongs rather to the order of *bhakthas* like Ram Doss, Chaitanya Deva, Janaka and Nanda the Pariah. But in the case of Sri-Ramakrishna Paramahamsa his *bhakthi* had a background of emotional reasoning that acted like a charm on schoolmen and philosophers, sceptics and wranglers. The fact almost seemed to be that it was

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not possible to doubt in the presence of Ramakrishna Paramahamsa. His *bhakthi* was a solvent in which doubts, difficulties, metaplysical troubles and all mental reservations dissolved and ceased to be. It was almost like a perennial fountain of faith in which all that was materialistic in thought and conception, in origin or bearing, in character or aim was metamorphosed into clear crystal faith without a shred of impurity. He had no maladies of thought, he experienced no metaphysical ailments, saw no riddles, perceived no need to justify the ways of god to man. On the other hand, he proclaimed that God is the only reality, that all else is unreal, that there is but one problem of life, and that to realise God ; that not until a man has realised God has he solved the problem of existence ; that by unclouded faith, by intense love, by unceasing and all-absorbing devotion in the course of which god becomes the only reality to man, he can realise god and attain salvation. Mere mechanical worship, mere knowledge of sacred writings, mere observance of rules, a development of psychic powers, however meritorious in itself will lead to no permanent freedom of the human soul unless god had been realised in life, yes, in life, in flesh and blood, and not after shuffling off this mortal coil. But, when can a man know that he has realised god ? According to Ramakrishna Paramahamsa man is on the road to the realisation of god when at the thought of god a thrill of ecstacy passes through him, his hairs stand on end, his body becomes cold and he is not disturbed by the din and noise of his surroundings. These are but the symptoms of realisation, through *bhakthi* and in the higher stages complete realisation, the devotee enters on the stage *Samadhi* itself, when the human frame ceases to perform its functions, the pulse ceases to beat, the action of the

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heart is completely arrested, the mind becomes absolutly unconscious of the existence of this conditioned and relative world, one with the absolute and the nnconditioned, so long as the *samadhi* lasts. A man may be devoted in the work of God, may have given his heart to god, but until he sees god in this manner, he is only on the road to it and he is certain to reach the goal so long as he keeps to the road, for the cause of higher evolution is towards the ultimate liberation of the soul. To one who has come to the samadhi stage the sentient world has no attractions, its wealth, beauties, pleasures and joys, fame, honor none of them of any moment because of the conditioned world they are of no value to one who has realised the abosolute and the unconditioned. This kind of *samadhi* without the aid of any *yogic* practice he used to get into and come out of as often as a man goes into his house and gets out of it, perhaps even oftener; and used to remain in such a state for hours together at a stretch.

(To be continued)

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A TENDER MOTHER

As I pass my life on earth,
'Mong busy hum of men,
On me sometimes pass waves of mirth,
Past all the writ of pen.

For these tied, like me, to the earth's strife,
Such joy and mirth are rare;
They bear a tinge of Heavenly life
That this world cannot spare.

Cities, full of woe and wail,
Stand changed to the eye of man;
As he, with light divine doth hail
The one Almighty's plan.

The seed of this truth, I can vouch,
Is sown by the mother's hand;
When first the child lisps in the couch,
A stranger to our land.

So, my mother in my heart,
First sowed this seed of god,
And watered it with so much art
It grew to a tree; very odd!

When I reflect how me she reared
And tended to this need,
I shudder how I would have faired
But for her gentle deed.

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I remember how, with spoon,
She taught, me in her lap,
The Truth that shines through the earth and moon
To which man turns at a clap.

She taught me *lessons*, if I so term
For want, of a better word,
Believe me; Oh! she showed Truth's germ!
And taught not as to a bird.

Her lip was cane, her eye was fire:
Better incentives they
Than loads of sermons men admire
Which are like loads of hay.

With looks of care and tears of joy,
She taught me a master- study;
At the sight of which the world grows coy
And all its wealth quite muddy.

Walk on, walk on, my mother dear!
For thee no tear be shed:
That man is wild, insane, and queer
Who weeps that thou art dead.

Thou art the Soul, thou art the Spirit
Spirit to whom I bow:
Thou art in all, thou art the merit
Of all below, above.

V. KANABHIRAN MOODLIAR.

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THE
LIFE AND POLEMICS OF ŚAṄKARĀCHĀRYA.

(Continued from page 375.)

NĀRAḌA'S instance.

Having seen those silly people who were renegades to their own functions of Ḍharma, who were far removed from the Highest Bliss, and who were consequently the worst among mankind, the sage NĀRAḌA(*g*) approached without wasting time the seat of BRAHMA, and said: "O Father, the world of late has become entirely different from what it was, the religious deeds and righteous conduct being determined by ingenuity of talk and artful devices. Should the faith established by your worthy self become unauthoritative, then all the teachings of the Veḍa which came to exist at the commencement of time, and which have since descended from generation to generation would cease to have any significance.

"Your worthy self has said thus before:

"'This good alone, the unruffled, existed, before this (universe).'

(*g*) The sage NĀRAḌA is observed to play a conspicuous part in Iṭihāsas ('ancient anecdotes') and Purāṇas ('past occurrences described in a particular way'). He is noted for his habitual way of reporting, and though his actions seem mischievous sometimes at the beginning, yet they have invariably produced the very best results. It is, however, a curious fact to notice why so many authors begin their work with some instance or the other of NĀRAḌA, especially when they have to begin the history of a great personage with divine attributes.

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THE
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(Continued from page 375.)

NĀRAḌA'S instance.

Having seen those silly people who were renegades to their own functions of Ḍharma, who were far removed from the Highest Bliss, and who were consequently the worst among mankind, the sage NĀRAḌA(*g*) approached without wasting time the seat of BRAHMA, and said: "O Father, the world of late has become entirely different from what it was, the religious deeds and righteous conduct being determined by ingenuity of talk and artful devices. Should the faith established by your worthy self become unauthoritative, then all the teachings of the Veḍa which came to exist at the commencement of time, and which have since descended from generation to generation would cease to have any significance.

"Your worthy self has said thus before:

"'This good alone, the unruffled, existed, before this (universe).'

(*g*) The sage NĀRAḌA is observed to play a conspicuous part in Iṭihāsas ('ancient anecdotes') and Purāṇas ('past occurrences described in a particular way'). He is noted for his habitual way of reporting, and though his actions seem mischievous sometimes at the beginning, yet they have invariably produced the very best results. It is, however, a curious fact to notice why so many authors begin their work with some instance or the other of NĀRAḌA, especially when they have to begin the history of a great personage with divine attributes.

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"'This BRAHMA alone, existed before this' (*gg*).

"'One thing, this ĀṬMA alone, existed before this' (*ggg*).

"'This VĀSUḌEVA alone existed before this.'

"'There being That without ignorance, there is no attribute of either day or night, existing or non-existing, but there is only ŚIVA pure. That is unchangeable, That is the Soul of the Guiding Self that one should desire, to attain and from That even the Veḍa ('oldest lore') proceeded (*gggg*).

"Further there is the Smṛiṭi to declare that 'the entire living cosmos is subject to change, but He who stands at the top of all is declared Unchangeable. But PURUSHA is a Superior Entity different from the both, and is denominated PARAMĀṬMA (by the Veḍāntins)'(*h*).

"Also there is this: To please That let a Brāhmaṇa attend to religious rites and a Kshaṭriya protect the Earth with his valour. And for the propitiation of That let a Vaiśya offer money in gift and a Śūḍra render respectful attendance on the regenerate classes.

"Thus there is only one Deity to the regenerate classes and that is termed *Saṭ* etc. That is unalterable, that has no Linga(*i*) forasmuch as the manifestation of That is past all the Guṇas, and besides there is no Māna(*j*) to determine its actual existence. Such a BRAHMA alone is to be worshipped by those that endeavour to attain Moksha."

(*gg*). Bṛihaḍaraṇyaka Upa. I, iv, 10.,

(*ggg*). Aiṭareya Upa. I, i, 1,

(*gggg*). Śveṭāśvaṭara Upa. IV, 18.

(*h*) Bhagavaḍgīṭā XV, 16-17.

Notice how the Gīṭā is styles Smṛiṭi by the author.

(*i*) *Linga* is a logical term and is defined there as *Vyāpṭipakshaṭaṭ vavaṭ liṅgam.*

(*j*) Literally measure.

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Thus spoke NĀRAḌA, and BRAHMA too who listened attentively to it, contemplated for rather a long while, and attended by his sons, friends, and disciples left for the ŚIVA'S abode the world over which he ruled. There he saw MAHĀḌEVA(*k*), the Lord of all, with the splendour of a billion times the splendour of a billion suns shining simultaneously at midday, as cool as a billion dew-rayed moons, possessing five faces, having the crescent moon on the head, wearing a clatted mass of hair of a reddish yellow hue and dazzling as lightning, and with the left half of the body which was PĀRVAṬĪ herself. Along with the retinue he prostrated before the High Lord stretching his person at full length as a lying stick. Then he stood up and folding his hands, his retinue following suit, spoke as follows:

BRAHMA'S prayer.

"O Great Lord, Omniscient, Lord of all the worlds; Thou that witnesseth all, pervadeth all, and causest all; Thou that art the Soul of everything and excelleth all; Thou whose lotus feet are being bowed to by all the celestials; Thou that art the embodiment of Praṇava(*l*) and art felt through Praṇava; Thou that art time and art beyond Time; Thou that possessest a covetable form, hast destroyed the the god of love, and bestoweth the objects desired; and Thou that art an ocean of mercy and the Blessed Highest Lord, O Ye, lend a patient and gracious hearing to my humble prayer: 'Prakṛiṭi as Your Omniscient Self is well aware

Prakṛiṭi.

was produced possessing the form of a half zero, from BRAHMA the Blessed Lord that possesses the attributes of Reality, Knowledge, and Eternity, and is above Ṭurīya and Praṇava, and it is esta-

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(*k*) Literally the Great Lord.

(*l*) The syllable Om.

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blished that the relation between Thee and that is resembling the relation between the moon and the moonshine and that Śuḍḍha Aḍvaiṭa is Thine own self. From that came to exist the letter *a*, white and full of Saṭṭva quality ; from that, again, was produced the letter *u*, black and abounding in Ṭamas ; and from that also the letter *m*, red and full of Rājasaic quality(*m*) and that is the humble myself, who, under Your commands created the four kinds(*n*) of moving creatures, viviparous etc. as well as immovable ones the mountains and the like; brought into existence oceans, islands, hills, rivers, forests, cities, cows, horses, men, elephants, lions, tigers, bears, and the like; brought into existence the four fundamental classes, Brahma, Kshaṭriya Vaiśya, and Śūḍra ; brought into existence the living beings of various kinds, and brought into existence also the Ḍharma, good conduct, and habits suited to those different Varṇas. And then while I stayed in Saṭyaloka occupied with the contemplation of the lotus feet of your Blessed Self, some disturbance has arisen in this terrestrial world, and may it please Your Blessed Self to listen to it :

The Praṇava.

(*m*) Gīṭā Ch. XIV gives a correct knowledge of the three qualities Saṭṭva, Rajas, and Ṭamas,

(*n*) They are Jarāyuja, ('born with a sheath around') men etc. ; Aṇdaja, ('born in an egg')—birds etc. ; Sveḍaja, ('produced in sweat')—louse etc. ; Uḍbhijja ('produced after piercing')—trees etc. *Vide* MANU I, 43-6.

(To be continued.)

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PARSISM AND HELLENISM.

(BY PESTONJI DORABJI KHANDALAVALA).

"Where now the haughty Empire, that was spread with such fond hope? Her very speech is dead."

Had it not been for her strong rule and her rough and ready public justice, Rome would have been wanting in all the highest characteristics of a nation; her art, her literature, even her religion was conveyed from the peoples whom she trod beneath her feet. Again, what is it we discern through rifts in the wreck of legend which like a mist floats about the craggy corners and blossomy vales of olden Greece as of Etruscan Rome? Dim figures. These are the Pelasgi, Asiatic colonists of the Aryan Stock. Now the one fact conspicuous in the history of Classic Asia is the opposition of Greco-Roman Civilisation to that of Iran. It is the episode of the great struggle constantly waged in thgse countries between the Occident and the Orient. In the first ardour of their conquests, the Parsis extended their supremacy as far as the towns of the Indian islands and on the isles of the Egean sea. But their force of expansion fell shivered at the foot of the Acropolis. Fifty years later Alexander destroyed the empire of the Achimenides and carried Hellenic culture to the banks of the Indus. Two centuries and a half later, the Parthian Arsacides advanced anew up to the frontiers of Syria, while Mithradates Euqator, the pretended descendant of Darius penetrated to the heart of Greece at the head of the Persian nobles of Pontus.

EBB FOLLOWED FLOOD.

The Roman Empire reconstituted by Augustus soon subjected Armenia, Cappadocia and the Kingdom of the Parthians

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itself to a sort of vassalage. But from the middle of the 3rd century A. D. the Sassanides restored to Iran her former mastery and insisted on her past claims. Thence to the triumph of Islam was now long duel between two rival dominions. Each was now the victor and now the vanquished. None was ever prostrate. In the words of the Ambassador of Narses, the King of Kings to the Emperor Galerius, the two were the two eyes of human-kind. The invincible star of the Parsis turned pale or suffered eclipse but to reappear ever more respiendent. The military and political force which the nation preserved through centuries was the result and manifestation of their high moral and intellectual qualities. Its original culture ever remained rebellious to an assimilation through which the Aryans of Phrygia the Semites of Syria. and the Hamites of Egypt had passed in diverse degrees, Parsism and Hellenism are two adversaries of just the same nobleness, but of different education, as much separated always by an instinctive hostility of race as by a hereditary opposition of interests. Nevertheless it was inevitable that between *the two civilisations*, which were in contact more than a thousand years, multiple exchanges should manifest themselves. The influence which Hellenism exercised up to the plateau of Central Asia has often been noted. But it has not as precisely been shown how great the prestige of Iran was athwart the ages, or how far the radiance of her energy extended. For if Maydeism was the highest expression of her genuis, and if her action in consequence specially religious, it was however not exclusively so. The remembrance of the the empire of the Achemenides continued long after their fall to haunt the minds of the successors of Alexander. Not only the dynasties the self-styled descendants of Darius, who reigned over Pontus Cappadocia and Commagene, cultivated the political traditions which drew them near again to their supposed ancestors, but even the Saloucides and the Ptolemies adopted them in part as legitimate heirs of the ancient masters of Asia. They readily recalled to mind an ideal of past

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grandeur and sought to realise it in the present. Several institutions were thus transmitted through the medium of Asiatic Monarchies thus that of the "Amici Augusti" or accredited friends and intimate counsellors of princes was a copy of the institution in the courts of the Diadochi who themselves imitated the antique organisation of the palace of the Great Kings. Similarly the custom of carrying before the Cæsars

THE SACRED FIRE.

Goes as far back as Darius as emblem of the perpetuity of their power and it passsed on with other Iranian traditions to the dynasties who divided the empire of Alexander. But what is striking is not so much the similarity of the observances of the Cæsars with the practice of Oriental monarchs as the beliefs entertained by them. There is an undoubted continuity of political and religious tradition. In proportion as the aulic ceremonial and the internal history of Hellenic Kingdoms is better known will there be the means to establish with greater precision how the inheritance of the Achemenides, cut up and diminished ended by being bequeathed across generations of sovereigns to those princes of the West who proclaimed themselves like the Artaxerxeses the sacrosanct masters of the world. Has it yet been known that the custom of giving a kiss of welcome to friends was a ceremony of Oriental protocol before it became familiar in Europe? To follow the hidden ways by which ideas pass from people on to people is anything but easy. Certain is it however at the beginning of the Christian era certain Mazdean conception had already travelled far and wide outside of Asia. Under the Achemenides Parsism had had on the beliefs of Israel an undeniable action whose extent alone may be questioned. Since (*the Conquests of cyrus and of darius*) the ever sprightly attention of Greece was drawn to the doctrines and the religious practices of the new rules of the Orient. A shoal of legends which make of Phythagoras of Democritus and of other philosophers the disciples of the Magians preserve the

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remembrance of the prestige which the powerful Sacerdotal tribes then enjoyed. The Macedonian conquest which put Greece in direct support with numerous votaries of Mazdeism, gave a new impulse to the works of which this religion was the objection and the great scientific movement inaugurated by Aristotle impelled a number of learned men to busy themselves with the doctrines professed by the Iranian subjects of the Seleucides. An account worthy of credency tells us that the works catalogued under the name of Zoroaster in the library of Alexandria comprised two millions of lines. That immense sacred literature ought to have drawn the attention of savants and provoked the reflections of the philosphers. The science known as magic and considered uncertain and troubled, and popular with the people was as its name indicates in great part of Persian origin. It taught the physicians recites, and the process of the thaumaturgist no less than it gave hazy notions of theologic doctrines. Long before the Romans got a footing in Asia, certain *institutions of the parsis* had found adepts and imitators positive in their beliefs. Their action was indirect, stealthy, often indiscernible, but certain. The most active agents of this diffusion, seemed to have been for Mazdeism as for Judaism, colonies of the faithful who had emigrated far from the mother country. Communities of Magains were established not only in the east of Asia Minor, but in Galatia, Phrygia, Lydia, and even in Egypt, and remained everywhere attached with a persistent tenacity to their customs and beliefs. The action of Iran became much more immediate when Kome extended her conquests in Asia Minor and Mesatacts with the Mazdean populations began, but became frequent and more durable in the 1st Century A. D. It is then that the empire gradually extended its annexations to the upper Euphrates. The indigenous dynasties which despite the vassalage to which they were reduced were protecting the time-honoured isolation of these distant countries, disappeared one after another. The Flavians constructed an immense net work of roads across these regions till then almost

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inaccessible and thus established ways of penetration as important for Rome as are for Russia to-day the railways of Turkestan or of Siberia. The regions then came to encamp on the banks of the Euphrates and in the mountain of Armenia. Thus the Mazdean district of Cappodocia and the Pontus were perforce in constant support with the Latin word, while the disappearance of the buffer States on the frontier made of the Roman and Parthian empires neighbouring Powers. From these conquests and annexations dates the sudden propagation in the West of

THE PERSIAN MYSTERIES OF MITHRA.

For if a community of their adepts appears to have existed at Rome from the period of Pompey, their real diffusion commences only from the Flavians. Under the Antonies and Severuses the encroachment grew more and more to remain to the end of the 4th century the most important of Pagan-cults. It is through the medium of these mysteries that the original doctrines of Madeism were largely spread in all the Latin provinces. But it may be remarked that the growing influence of Persia did not show itself solely in the religious sphere. With the accession of the Sassanide dynasty 225 A.D. Persia regained consciousness of her originality. She set herself to cultivating her national traditions and to reorganise the hierarchy of a State clergy. She retreived the political cohesion which was her weakness under the Pathians. Sensible of her superiority, she made it felt on the neighbouring empire torn then by factions, given up to the risk of pronunciamentos, and ruined morally and economically. The studies on the history of this period so ill-known show more and more that Rome weakened was then the imitatress of Persia.

THE COURT OF DIOCLETIAN.

With its prostrations before the master matched with the divinity, its complicated hierarchy of dignitaries and the host of eunuchs who degraded it was on the testimony of contem-

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poraries a copy of that of the Sassanides. Galerius declared without circumlocution that Persian absolutism ought to be introduced in his empire, and ancient Cæarism founded on the popular will seemed on the point of being transformed into a sort of Caliphate. Recent discoveries have imperfectly discovered development, in the Parthian and then in the Sassanide Empire, of an influential artistic school which grew independently of the Greek centres of production. If it borrowed from Hellenic sculpture or architecture certain models, it erected them with oriental designs into a decoration of exuberant richness. Its field of action extended far beyond Mesopotamia to the South of Syria, where it has left us monuments of incomparable splendour and ornamentation, and the radiance of this sparkling centre undoubtedly illumined alike Byzantium, the barbarians of the Nor and China. Thus

THE IRANIAN ORIENT.

acted victoriously on the political institutions and on the artistic tastes as on the ideas and beliefs of the Romans. The propagation of the Mithraic religion, which ever proclaimed itself proudly Persian, was accompanied by a host of parallel action among the people whose issue it was. Never, not even at the epoch of the Mussulman invasion did Europe seem nearer to becoming Asiatic than at the time when Diocletian officially acknowledged in Mithra the protector of the reconstituted empire. The epoch when this god seemed about to establish his authority on all the civilised people, was one of the critical phases of the moral history of antiquity. An irresistable invasion of Semitic and Mazean conceptions was near conquering for ever the Occidental Spirit. Even when Mitra had been vanquished and expelled from Rome turned Christian, Persia did not disarm. The work of conversion where it had founded was taken up again by Manicheism the inheritor of its cardinal doctrines and Iranian dualism continued up to the Middle Ages to provoke bloody struggles in the ancient Roman world.—*Bombay Gazette.*

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THE RAMAKRISHNA MISSION.
THE BHUBANESHWAR FIRE RELIEF WORK.
An Appeal for A Permanent Relief Fund.

THE readers of the current dailies are aware that a terrible fire broke out on the 19th March, 1910, at the famous pilgrimage town of Bhubaneshwar in the Puri District and made many inhabitants of the place homeless. Soon after, on the 21st March, Kapileshwar, a village about a mile off from the former place, was visited by a similar disaster. Most of the inhabitants of these places were exteremely poor, living from hand to mouth, and had not had the means to raise new huts for sheltering themselves. It was fortunate, however, that their food-grains were saved at the time owing to the peculiar custom of the place of stocking them under ground or in huts made up of mud walls with mud roofs.

The report of the disaster in the newspapers coupled with letters from Roy Prassanno Kumar Pal Saheb, retired District Engineer and Honorary Secretary of the Bhubaneshwar Fire Relief Committee, inviting our help, decided the Mission to take up to work in hand. And with the balance of the famine and flood-relief-funds we sent our workers* to ascertain the conditions and help the sufferes as much as possible. The difficulty of undertaking such relief works requiring prompt help without adequate funds always ready at hand can be understood without much stretch of one's imagination and it becomes often impossible for us to help the sufferers, before they succumb a great deal under pressure of such

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sudden disasters. Appeals for help cannot be issued in the papers until the workers have ascertained the helpless condition of the people by proper personal investigations, and the contributions of the generous public, reaching us late, do not become of much use for the works, for which they are intended. That is why we decided to utilise out of Rs. 1,000 the balance of the last famine and flood-relief-funds in the present case. Again, as will be seen from the accounts given later in these pages, the total amount of money received on account of the present relief works, did not cover the actual expenditure for the same; and the impropriety of our urging the public for help, for meeting the excess deficit after the works had actually been closed, is quite palpable. The periodic recurrence of Famine, Plague and many other disasters in the human organism and it seems that nothing short of a permanent fund can cope with such an outlook. The Mission therefore has decided to keep a especial fund* open always to the public for contribution, for relieving all periodic and temporary public distresses, such as famine, flood, earthquake, plague, fire, etc., etc., and another fund,† if possible, for relieving all private or individual distresses in general, such as maintaining a really deserving widow or orphan, helping a poor student with school-books or fees, etc., etc. The reader need not be told here perhaps that the permanent works of the Mission, such as the Sevasharmas, the Orphanages, etc., will have no claims whatever on the aforesaid funds. The fact of keeping the general and the especial funds open always to the public, like the funds for the main-

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tenance of the permanent works of the Mission, will help the generous public to send in their contributions whenever convenient. And as such opportune occasions are not rare in one's every-day life, as during the birth, the marriage and the *sraddha* ceremonies of a Hindu household, the Mission begs to send its appeal to all generous people for sending their mite towards these funds, assuring them at the same time that the intergrity of the Mission will always be kept up as in the past, by spending every pice, for the purpose, for which it will be contributed. A nation, like an individual, can never be truly great until it really feels for and aspires to relieve the sufferings of others, far and near, and we hope that our calls for help shall not be in vain, to a people who ever kept up a bright record in the past along this line. Let us feel for others from the very bottom of our hearts and never forget that it is our privilege to be allowed to be charitable, for only so can we grow. Aye feel and work until by our united efforts we can drive off from the land all such disasters as far as possible and make India the land of peace and plenty as of old.

Contributions however small, towards any of the above funds are to be sent to.

THE SWAMI BRAHMANANDA,
The President, Ramkrishna Mission,
THE MATH, BELUR P. O. (*Howrah.*)

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1st August, 1910.

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VEDANTA WORK

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SARADANANDA.
Secy., Ramakrishna Mission.

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NOTES and THOUGHTS.

We publish in this issue an appeal on behalf of the Bhubaneshwar fire relief work. We are glad that this branch of the Ramakrishna Mission has been doing its best to relive the poor suffering from fire and such other disasters. The Mission was put under difficulty during the recent fire in the town of Bhubaneshwar and a Village near it for want of ready and permanent funds. Hence the Mission has resolved to have a permanent fund to avoid similar troubles when a ready and sudden help is needed. We trust the public will render their help towards this noble work of the Mission.

* * *

According to his nature, man loves truth with a pure and disinterested love, the strongest intellectual affection. The healthy eye does not more naturally turn to the light than the honest mind turns toward the truth.--*Home.*

* * *

Thought takes man out of servitude into freedom.
—*Emerson.*

* * *

In the good as well as in the evil of life, less depends upon what befalls us than upon the way in which we take it.—*Schopenhauer.*

* * *

God has his dwelling within every good man.—*Sencea.*

* * *

One would what he should, but he can't; one could what he should, but he won't; one would and could, but he knows not what he should.—*Goethe.*

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THE

BRAHMAVADIN.

"एकं सद्विप्रा बहुधा वदन्ति"

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

Rig-veda. I. 164–46.

VOL. XV.] NOVEMBER, 1910. [No. 11.

OURSELVES.

The Brahmavadin completes its fifteenth year of existence with the coming December issue. Next January 1911 it will come of age according to the Hindu Law. It sprang into being under the breath of the late lamented Swami Vivekānanda. For five years it derived sustenance and nourishment from his loving hands, and fared like a *Râja* During the next period of its apprenticeship and service as *Dâsa*—a period of ten long eventful years—it has had much ado in trying to save itself from extinction. Only two events need here be mentioned to give our readers an idea of what those events and events like them meant to us. One is the passing away of the Swami the author and inspirer of this

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Journal; the other the passing away of Mr. M. C. Alasingaperumal, our amiable and talented editor, to whose virtues we wish it were in our power to bear adequate testimony. That after the passing away of the revered Swami who inspired it and after the death of Mr. Alasingaperumal who nurtured it, the journal still lives is due to the power and glory of the hands that blessed it at its birth. Our work is sacred and our task difficult and we hope that our readers will look upon our laches and delinquencies with a lenient eye. Although the journal is not a success from a financial point of view, it has spared no pains in ministering to the higher needs of the public in its own humble way. The Journal has all along endeavoured to be faithful to the high ideal with which the late master inspired it, and has not willingly done aught that is in any way calculated to lower that ideal. Thanks to the sympathetic and ungrudging support and indulgence it has been receiving from various quarters, it will be given to it to emerge into manhood, soon and, if our readers do not grudge it, the journal will claim recognition and approach them even as their *Mitra*.*

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* राजवत्पञ्चवर्षाणि दशवर्षाणि दासवत्।
प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदाचरेत्॥

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POETRY AND LIFE.

The poetry of any land, of any language, is the outcome of struggle with forces mental and spiritual. Happily, too, it is, frequently, enabled to express itself because of victory over these forces, or because the poet's soul has compelled these forces to work towards his own salvation and that of many more. Men of old time vented their deepest thought, their most glowing inspiration, in words as glowing; words caught up and re-echoed through the ages. Now-a-days, the pen and the press aid the poet. He puts upon paper the inner questions that he asks and answers questions which to ordinary men occur perhaps, but which the poet only can clothe in satisfactory sentences.

Poetry therefore is pronounced or published. The poet, possessed of profound insight and adequate expression, places before the eyes of all men, thoughts so deep, so far reaching, that the heart of the world is stirred and the life of the world uplifted. Without great struggle on his own part, and, through him, on the part of humanity, the poet and the poet's works could not have any being at all. It would have no reason for being.

Poetry which comes to us through the stress, the hurry, the worry and anxiety which have harassed the poet and which his understanding informs him, must, inevitably, harass us.

It comes to us through, perhaps, some sense of shame or of sin; beaten down by the "strong Will and Endeavour" that wrestle forever till the victory over self is won. Very beautiful, most suggestive, is Longfellow's "seaweed" on this point.

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" When descends on the Atlantic the gigantic
Storm-wind of the Equinox,
Landward, in his wrath, he scourges
The tumbling surges
Laden with seaweeds from the rocks,

* * *

From wrecks of ships, their shifting
Spars uplifting
In the desolate, rainy seas;
Ever drifting, drifting, drifting

* * *

Till, at length, in sheltered coves
and reaches of sandy beaches,
all have found repose again.
So, when storms of wild emotion strike the ocean
of the Poet's soul; ere long
From each cove and rocky fastness
In its vastness,
Floats some fragment of a song

* * *

From the strong Will and Endeavour
That forever
Wrestle with the tides of fate;
From the wrecks of hope, far-scattered,
Tempest-shattered,
Floating waste and desolate;
Ever drifting, drifting, drifting
On the shifting
Currents of the restless heart;
Till, at length, in books recorded,
They, like hoarded
Household words, no more depart.'

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This poem is not alone in disclosing the intimate way in which nature holds the mirror up to man. In nature, and in the storm and subsequent peace of nature, man sees, when the poet has revealed them to him, a wondrous and hopeful reflection of the storm through which humanity passes toward peace.

The true poet—for it is the true poet with whom we have to do—is notable for this;—that his belief and trust in the god that fashions nature, are implicit, complete, fearless. If there should be, as there are bound to be, causes and effects hidden, so to speak, "behind the veil," the poet believes still, trusts still, fears not at all, and loves none the less.

It is well worth our while to see some aspects of nature as he sees them; to revel with him in their beauties, their diversities; to delight in the suitability of his diction in describing them. It is good for us to gather some few of his flowers of thought and feeling and weave them together as best we may.

Something of his spirit should accompany us; something of his joy of life and in living things will enter into our souls; for we know that he will lead us into pastures pleasant and profitable, and that it is his way to iuspire us as we move and lead us to abiding good.

How well, for instance, we recollect and rejoice in Browning's admiration for a star.

"I have always had one lode-star; now,
as I look back, I see that I have halted,
or hastened, as I looked towards that star;—
a need, a trust, a yearning after God;

* * *

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I felt as one beloved, and so shut in
from fear; and thence I date my trust in signs
and omens, for I saw God everywhere;
and I can only lay it to the fruit
of a sad after-time that I could doubt
even His being—e'en the while I felt
His presence, never acted from myself;
still trusted in a hand to lead me
through all danger."

Watch carefully, with the poet, the true poet, whatever be his country or his tongue; and you will find that nature, rightly read, rightly interpreted, leads up to nature's God.

As poetry is written, so, too, is life written. Every thought, word, act, leaves its impress on the book of our life. We, you and I; are writing the story of that life now; your life and mine. How are we to re-read, without trembling, some of its chapters? How may we bear it all; this compulsory continuance of chapter succeeding chapter, when we reflect upon some unpalatable truths against ourselves which had to be recorded?

Is it not because the blackness of some dark episode, some series, may be, of untoward deeds, is brightened, blotted out, by one glorious flash of loving determined resolution to be absolutely true to man and to God?

Living up to the highest and the best we know, the highest and the best we may dream of, the book of our life will be glad and joyous now and evermore.

Determination, purpose, knowledge of one's own mind, apprehension of the divinity that dwells within;—

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these things are the burden of the poet's message; these are taught by nature in her many woods; these are ours for the seeing and the grasping. Through them we can assimilate the sustaining conviction:

"I believe in God and truth and love;
Know my last state is happy—
Free from doubt or touch of fear."

ERIC HAMMOND.

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ISOPANISHAD.

(*Continued from page 293.*)

So the *Shruti* declares in the 2nd *Mantra* which means: "only performing the work (not desiring the fruits thereof) live a full life of 100 years. Only thus can you remain free from the taints of the *Karmick Samskars*. There is no other way to escape out of the wheels of *Karma*".

3rd *Mantra*. There are two courses open to every one in this Universe. Either he may run after the everchanging phenomenal side of it and thus lose his own divine essence as it were for the time being and get submerged in the mire of phenomenal world, or he may renounce the perishing and ever-changing side of the Universe and keeping to his spiritual and subjective side gain the life of eternal peace and bliss. Those who follow the former course are said to be committing suicide आत्मघात and their future fate is depicted in the following *mantra* by the *Shruti*.—

Translation of 3rd *Mantra* :—These persons have to enter into the world of entire darkness where there is neither sun nor light. Having shut themselves up from all sources of knowledge and light they are made to pass a miserable existence full of all sorts of miseries and pains enshrouded in the dark ignorance of the grandeur and sublimity of the real self. Next *mantra* depicts the real self which is enjoyed by those who follow the latter course mentioned above, namely, who renounce the world and live in themselves.

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4th & 5th *Mantras.* The self that they realize is (**अनेजत्**) *i.e.* it has no motion, no change as is to be met with in the phenomenal side. Is it motionless and dead ? No. It is faster in speed than mind itself ; even the great gods could not attain it in the past though they ran fastest after it. It runs faster than those who run after it to catch it and at the same time it remains ever in its own self and is ever calmly seated (**तिष्ठत्**). It is in this that the great moving principle of the Universe:—the *Mahat Tatwa* of the *Sankhya* philosophers--the first manifestation of life in the mother of the universe (**मातरिश्वा**) that which first begins to breathe in the womb of the Eternal mother **प्रकृति** or **अन्तरिक्ष** (the inward looking, the self realising activity of the supreme spirit) first begins to gather together and objectify the energy of the Prakriti in a tangible shape which is spoken of as *apa* (from the root, meaning that which becomes capable of being objectively grasped and attained). This description of Shruti points to a principle which is above **महत्तत्व** the first discriminating subject as well as which is beyond the first object **स्पण**.....which is the basis of all—the ultimate basis of the subject as well as the object—the Being-in-itself—the Absolute, the Infinite Consciousness-in-itself. All the *Devas* see the forms. Who can see the knower and the seer of all forms ? The *shruti* says that nobody can see it—**विज्ञातारं केनविजानीयात्.** It cannot be seen by any *Indriyas.* The Devas could not grasp it. The Absolute moves and at the same time does not move. It is far and at the same time near. It resides as the essence of all and is at the same time beyond all. This means that the absolute consciousness in its own nature, in its inherent activity of self-realisation is ever moving within itself. That is ever presenting itself to

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itself in consciousness, for without these presentations of itself to the consciousness as an object to itself there can be no consciousness at all. But in doing so it never goes out of itself just as we do in expressing ourselves in our self-consciousness as I am myself. The objective part in this--the "myself," is never anything different from the "I" the subjective, but is essentially identical with it though formally it assumes an objective form in order to make self-realisation possible for us. So for the time being the "myself" may appear to be something different from the "I", yet in reality it ever remains the same, so the entire universe representing the myself-side of God remains ever formally different but essentially identical. It may be said that the absolute basis of all moves and changes in assuming the shape of the universe, but, as all this is merely a formal assumption, the essential identity remains and it is true to say that as a matter of fact there has been no motion or change at all.

6th *Mantra.* He who sees all beings as his own self within himself and realises his ownself as the self of all, he does not hate any one.

7th *Mantra.* He in whom all beings have become his own self, as he has realised the essential unity of all in real knowledge, where can there be delusion for him, where can be sorrow to him seeing, as he does himself the one self everywhere and in all?

(तत्रकोमोहः कः शोकः एकत्वमनुपश्यतः).

8th *Mantra.* He the real *atman* is all-encompassing-energy itself without any body, without any colour, without muscles and veins, without any quality whatsoever—all pure and holy. He is wise, looking into the deepest secret, the inspirer and controller of all minds existing of himself everywhere. He is the great teacher who explains all knowledge to his sons, the individual souls that are as it

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were his external particularised aspects. This *mantra* will clear away the difficulties of the ensuing mantras.

The *upanishad* pictures to us the one who is to be worshipped and known. Though he is beyond all conditions and limitations still he is not a mere negation of all affirmations but He is the eternally living being, free from limitations no doubt but still having all perfections in his own infinite self. As we are likely to be led in to forming only a negative conception of God taking only one sided negation of the truth and reducing him into mysterious Void or nothingness, the *Veda* here emphasises the fact that nothingness or Void there cannot be The real existence, the self or the *atman* is quite opposite of that and is rather full of knowledge and bliss and activity. He only has not got the limitations—the restrictions that come into being on account of ignorance and that throws into miseries and troubles his *Prajas* or his own sons for whose benefit He manifests Himself as the expounder of knowledge and truth. Thus there arises a sort of knowledge which cannot be perfect as it is conceived by imperfect minds, individuals confined within their particular limitations and restrictions.

9th & 10*th Mantras.* This knowledge is said to be not real knowledge but rather the opposite of real knowledge for it can never transcend the limitations that always incapacitate the man from realising the true self. So this knowledge which always leads man to desire something other than his own self as the source of satisfaction or pleasure is spoken of as **अविद्या** and it includes within itself all activities whatsoever which tend to objectify the self however pure and refined the objectification might be. For instance, even the activity that leads us to perform the various *Yajnas* priscribed in the Vedas come under this head as although they are calculated to carry us onwards

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to the *Swargaloka* but still the self remaining unrealised —the state of man in *swarga* no doubt very high in comparison to what he is ordinarily here—is still spoken of as nothing better than that of a beast of Gods. **यथा पशुरेवं सहिदेवानां.**

Thus the *avidaya* is not the desired goal. Opposed to it is *Vidya* or knowledge which seeks to transcend these limitations to turn back the outgoing energies of the self, to gather together the scattered energies into the inner most centre and thus to become one with the real self standing at the centre whence all limitations have proceeded but which they cannot affect and thus to be free from all obstructions and restrictions and to realise thus the real self which places us above all wants and desires and makes us full and complete. In pursuing this course there is the danger of being too much attached to the means and so to loose sight of the end. The man who walks on the path of knowledge succeeds in throwing off the limitations and he finds in himself wonderful powers and capacities growing up. He comes into contact with the higher Beings that inhabit the higher regions.

Here he stands in the danger of exchanging his knowledge for the pleasures of manifesting the powers that he has gained and of enjoying the pleasures of those planes. If he does this, he is said to be attached to the knowledge and not to that which is the ultimate goal of knowledge. The *Shruti* says those who are attached to **प्राविधा** or ignorance and thus hanker after the objects of the world sink into darkness no doubt but those who get attached to **विद्या** or knowledge sink into still deeper ignorance and darkness for they being once immersed in objectivity it becomes very difficult for them to free themselves for the objects that bind them down have been attained by higher knowledge and so they are not so

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weak and perishable as that of the world here below. So when once an individual gets into their clutches he is thrown away for a very very long period from any possibility of attaining the supreme object of knowledge the true realisation of the self. It is to guard against this danger that the great Yogi Patanjaili enunciated the *sutra.*

स्थान्युपनिमन्त्रणाऽसङ्गस्मथाकरणां—

Therefore it is laid down in the 10th *Mantra* that **अविधा** and **विद्या** or ignorance and knowledge lead to different consequences, as it has been explained by the great Yogis (**धीराः**) 11th *Mantra.*

But he who masters both ignorance or the objective side of the Universe and knowledge or subjective side as reconciled to each other in their ultimate unification—where the Absolute truth appears to hold both as the moments of its life and while holding them both as factors of its existence it transcends them both in its ultimate Reality which as a matter of fact is devoid of both but allows both the principles in its manifesting side to play their part as best they might so that while the universe is full of changes, really there is no change at all and he who realises this goes beyond death by mastering ignorance and thus preventing his consciousness from being submerged by the objects of the world obtains immortality by means of knowledge of the Absolute which is ever beyond death and ever in peace and ever in bliss.

MANGAL CHARAN. B.L.

(*To be continued*)

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BASAVA

The Founder of the Lingayat Sect.

India is a land of religions. Scarcely any century passed without seeing a religious upheaval which gathered round it, a set of devout followers who would have laid down their lives for the cause of their new faith. The fifth century before Christ witnessed that great historical personality, Buddha, shaking the earth with his powerful yet simple teachings; contemporary with him Jñâtiputra Mahâvîra spread his school of philosophy. His followers are the modern Digambara and Svêtambara Jains. The middle of seventh century A.D. was famous in the history of Dravidian Country as the Dêvâram age; the authors of these Hymns, Jñânasambandha and Vâgîśa worked in the South at this period. These laid the foundation of the Siddhânta School of Philosophy. Soon after them came Kumârila who was succeeded by that intellectual prodigy, Sankarâchârya who altered quite completely the political and religious aspect of the land. If Sankara was great in head, no less was his successor Râmânuja in heart. This great Āchâraya was to the medaeval age, what Buddha was to the Early period. Like his illustrious predecessor of the pre-Christian epoch, he was one of the great practical reformers quite unlik the type of his modern compeers. With Râmânuja, reform went hand in hand with his teachings.

In the grand march of centuries the 12th was marked as the age of the Lingâyats or Jangamas whose Āchârya (founder and leader) was Basava. We propose to deal with the life of this great reformer in the present article.

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Basava was born of Brahman parentage in the village Bâgevâdi in the Kalâdgi District of the Bombay Presidency. His father Mâdirâja and mother Madalâmbika were pious Saivas and were bringing up their child in their faith. But when the time for Upanayanam (investiture with the sacred string) had arrived, young Basava refused to wear the string, proclaiming to his father that he was a special worshipper of Siva and that he was born to destroy caste distinction. This strange behaviour of the young man coupled with his piety, attracted the notice of his uncle Baladêva the prime minister of the then reigning King Bijjana (or Bijjala); Baladeva gave his daughter Gangâdêvi in marriage to his nephew. The same boldness that endeared him to his uncle, drew many enemies from the Brahmans who viewed with disfavour the innovations introduced by Basava. Their persecution drove Basava out of his native village, he took residence in a village named Kappadi where Siva in the form of the local linga named Sangamêśvara taught him.

Basava had two sisters famed for their beauty. The first Padmavati was fallen in love with, by the king who either married her or made her his mistress. Another sister named Nâgalâmbika did not marry any one, but to whom by "the grace of Siva, was born a son named Chenna Basava, an incarnation of Kârtikêya."

Baladêva died, and the king chose the deceased minister's nephew Basava to succeed his uncle and gave him his sister Nîlalôchana in marriage. Since then Basava made the capital, Kalyana, his head-quarters. Being the prime minister and commander-in-chief of the king, Basava was only next to the king in authority. He lavished the king's coffers on the Jañgamas (Saiva mendicants) and preached against all religions—and more especially the Jain which differed greatly with his own. The king who

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was of the Jain persuasion began naturally to look with suspicion the intention of his minister. This distrust was fanned from time to time by a rival minister named Mañchanna. An event occured in this period which ended in the assassination of Bijjala and not long after, Basava also died.

Their lived in Kalyâna two pious Lingâyats named Hulleyagu and Madhuvayya, whom Bijjala caused to be blinded. This excited Basava's wrath so much that he left immediately Kâlyana to Kudli-Sangamêsvara from whence he deputed Jagaddêva, a trustworthy follower of his, to assassinate Bijjala. Jagaddêva fulfilled his commission so successfully that the Basava Purâna says, he stabbed Bijjala in open court and in the presence of his courtiers. There was a general confusion, and civil war ensued. Basava and Chenna Basava were tracked; the former died at Kudli—Sangamesvar (was absorbed in the Linga of that place—so the orthodox account goes) while Chenna Basava escaped.

Bijjala was succeeded by his son Immadi Bijjala who advised that all the Jangamas should be apprehended and executed immediately on the spot. This persecution went on unhindered for some time when the king's wrath subsided. Chenna Basava succeeded in his overtures with the king and by presenting him with his uncle's treasures entered into his good services soon. He was elected to one of the ministerial offices. Thus far the traditional accounts. But it might be fairly inferred that Basava only pushed on and placed in a firmer footing, a movement begun before him by a greater and more pious personality called Ekântanda Râmayya. An inscription found in Ablur gives in detail the story of this great man. It is said there that on one day when the Jains were personally enjoying the praises of Jina in the neighbour-

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hood, he exhorted them to desist from doing it, and to believe that there was no greater God than Siva; therefore the Jains challenged him that if after decapitating himself, he could come over again to life, perhaps then they might believe that Saiva was really great. Râmayya took up the challenge in earnest and came off unscathed in the ordeal. The wager was won and an important Jain temple that was staked, was levelled to the ground. The Jains complained to the king Sômêsvara IV. (W. Châlukya) at the vandalism, as they called it, of Ramayya. Thereon he was summoned before the king. He explained to the king the events as they occured, and was prepared to undergo the ordeal any number of times, if the king so desired it. Somesvara was so struck by the strength of Ramayya that from thence he respected him very much. He granted after laving the feet of Râmayya the Nâgarkhanda District to the temple of Vîra-Somanatha at Ablur. In this narrative we see the germs of the Lingayat movement which was developed in the later days by Basava and his nephew Chenna Basava.

Basava taught the adoration of the Linga as the chief form of worship to be adopted by his followers. They must carry about their person a small Linga encased in a silver box or tied in a piece of silk. They must believe that their Āchârya was an incarnation of Nandi, the bull of Siva. They were to proffer hostility to Brahmans and disbelieve the transmigration of the soul; child marriage was discontinued and widow marriage encouraged.

Some of the customs of the Lingâyats are worth noticing. No sooner a child is born than it is invested with the sacred Linga which on no account and under no circumstances, is removed from the person of the child. Any pollusion to the Linga will be met with great disfavour from the co-religionists on whose recommenda-

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tion the priest will impose heavy fines on the wearer at the end of a regular enquiry. The Lingâyats do not cremate their dead, but bury and erect a tomb over the remains. When a person dies the relations are all invited and the dead body is decorated in their presence and some sort of pûjas are performed and a large dish of rice is offered to the deceased. The rice is kept in contact with the dead body and the relatives partake of that food. This custom is called the "Henada Uta." I hear it is common among the Kanarese Lingâyats; but I could not find this custom existing among the Tamil Lingâyats.

The Lingâyats are supposed to have no caste distinction. All the same, they are as rigid in its observance as anybody else; for I have not known, for instance, a barber Lingâyat messing with an Ayyanôru (the priest). They are broadly divided into the Ayyanôrus and the Jangama Lingâyats. The former are priests and are held in high estimation by the latter class.

When a Lingâyat meats an Ayyanôru, he prostrates before him. The Ayyanôru sets his foot on the head of the prostrate person as a mark of his own superiority. The Lingâyats, when they invite an Ayyanôru, lave his feet and take a sip of the water after the ceremony. The Ayyanôrus are also the officiating priests. On occasions of marriages and deaths, they have to be summoned and all the ceremonies have to be administered by them. They command among the Lingâyats, a respect which verges on worship and religious dread. They can excommunicate any Lingâyat and he is doomed. The Lingâyat community is even more rigid in respect of excommunication, than the Brahmans.

They are found in the whole of Mysore, Dharwar, Belgaum and Bijapur Districts and in portions of the Nizam's State, South and North Arcot, Coimbatore and

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Salem Districts and are found in plenty in Bellary and Anantapur Districts. A large number of the Lingâyats of South and North Arcot are Tamils and the head-quarters of their priest is Mailam near Tindivanam. Some of the so called Santâna-Gurus of the Tamils were members of this Vîraśaiva sect. The Kanarese Lingâyats have been great patrons of that beautiful language which they have very largely enriched with a number of high class works. In the middle age they were very remarkable for their hatred and persecution of other religionists, that in the reign of Bukka (?) of Vijayanagar, the Jains and Vaishṇavas—two dreadfully opposed religionists—entered into a compact against the inroads of the Lingâyats. The slab of stone on which this compact is engraved, is in the Bhaṇḍâra basti at Śravaṇa Belgoḷa in the Mysore State.

(Extract from a paper contributed by Mr. T. A. Gopinatha Rao. to the "Wednesday Review")

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VEDĀRTHASAṄGRAHA

(EPITOME OF THE VEDIC TEACHINGS.)

By Bhagavān Rāmānuja.

(*Continued from page* 408.)

Elsewhere the material cause is seen to desiderate a presiding ruler (over it) other than itself; but in as much as this omniscient *Brahman* is entirely distinct from all (other) things, for Him to possess omnipotence is nothing contrary to reason; hence the expression 'without a second' excludes any other presiding Ruler (than Himself). Wholly because the *Brahman* possesses omnipotence, some scriptural passages like this scriptural passage (under notice here) first declare the material causality of the *Brahman*, and then declare that He Himself is also the instrumental cause (of the world). Other scriptural passages, however, first permit of His being the instrumental cause and then raise the objection to His being the material cause, &c., and then answer it thus: "Owing to His possessing omnipotence, the material cause and all the auxiliary instruments other than that (cause), are the *Brahman* Himself." The following passage:—"What was that *wood*? what, indeed, was that *tree*? out of which heaven and earth were fashioned. O you wise men, did you thus put the question, with your mind; what is it that supporting all the worlds presides over them? The *Brahman* was the *wood*, the *Brahman* was that *tree*, out of which heaven and earth were fashioned. O you wise men, I speak to you with my mind, the *Brahman* supporting all the worlds presided over them.,"—raises the objection (to *Brahman's* causality) on

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the analogy of an inductive generalisation previously known and has it then set aside by reason of the *Brahman's* being entirely distinct from all (other) things.

Thus, in the following passage also,—"Existence alone, my dear child, this was, in the beginning,"—many attributes such as are given by the expressions *in the beginning*, &c., are predicated of the *Brahman*. There is no word seen (here) that can denote any negation as desired by you. On the other hand, to show the relation of effect and cause between the world and the *Brahman*, are given the existence of a particular time as indicated by the expression *in the beginning*, a particular action as denoted by the word *was*, the attribute of being the material cause and the attribute of being the instrumental cause, the possession of omnipotence by that same *Brahman* through negating the duality between the instrumental and material causes · thousands of these attributes, not set down in the proposition enunciated (in the context) are declared (by the above passage) to exist. Because it (viz. the context here) is promulgated to show the *really* existing relation of effect and cause (between the world and the *Brahman*), &c., for that very reason, beginning with the passage—"Non-existence, alone, this was in the beginning"—the negation of the theory of the effect* non-existing (in the cause) is undertaken in the passage: "How, indeed, my dear child, is it thus?"–which means that the production of

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* This is the theory of the *Vaiseshikas*, according to which the effect is non-existent before production and is quite distinct from the cause. The true *Vedantin*, however, holds that the effect is nothing but the cause reproduced in another form.

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that which is originally non-existent is caused by nothing. This same thing is put forward in the passage—"How can *existence* be produced out of *non-existence*?"; which means that what is produced out of *non-existence* (or *prakṛti*-matter) is wholly of the nature of *non-existence*; as, for instance, pots and other things produced out of clay have the nature of clay (itself). The production of *existence*, it is well known, is that association of it with a particular condition which forms the means of a certain practical realisation of it. What is said is this:—One and the same causal substance, through its association with another condition (than that the cause) is spoken of as being the effect; hence, through the knowledge of one (causal) thing the knowledge of all (produced) things is intended to be established; and this will not happen in regard to the theory of non-existent effects:—thus, by means of the instrumental, intimate (or material) and non-intimate* (or auxiliary) and other causes is produced the effect which is known as the whole and which is itself another substance; and since the effect is a different thing from the thing which is the cause, the knowability of this (*i.e.*, the effect) through the knowledge of that (*i.e.*, the cause) can hardly result. It may, however, be asked: How can another substance which is one whole consisting of parts be disproved to exist? Because in the case of one who holds the theory that the association of (the cause with) a different condition (from that) found in

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* The non-intimate cause is an invention of the *Naiyayikas*, who holding the theory of the utter distinctness of the effect from the cause are obliged to assume a link to join the two. The non-intimate cause is generally a quality or an action.

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the cause is the production of a different substance, it is only what is invariably assumed to exist (as the non-intimate cause) that has the power of explaining the identity (between the cause and the effect), the different name (of the effect from that of the cause) and other such practical realisations, and because also a different substance (from the causal) is not seen to exist (as the effect). Therefore it has been stated above (by us) that the cause itself, acquiring another condition (than the causal) is spoken of as the effect.

It may, however, be said that the refutation of the theory of non-existent effects is undertaken (here in the context) with the object of showing that it is impossible* for error to arise without a basis for it to be superimposed upon : thus, a certain one thing which has the nature of intelligence and which is certainly real, being differentiated by means of *avidyā* (or ignorance) falsely appears in the form of the world ; hence, as the abode of *avidyā*, a root-cause has to be admitted as real; which is a refutation of the theory of non-existent effects. It is not right to say so; because it has been already stated above that, by way of the example illustrative of the proposition enunciated (in the context) to the effect that through knowing a certain one thing there results the knowledge of all (other) things, it is only the theory† of really existing effects that has been introduced as the subject matter

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*This is the theory of the *Madhyamika* school of the *Bauddhas*, according to which a real effect is produced out of an unreal cause and is different from it.

† This is the theory of the *Visishtadvaitins*, according to which the effect is really existent in the cause itself, that is to say, the effect is the evolution of the latent attributes (or properties) of the cause itself.

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of the context (under reference here), and because also, according to your theory, it is difficult to postulate the impossibility of the rise of erroneous knowledge without a basis for it to be superimposed upon. Indeed, he in whose view the evils found in the intelligent individual soul are real, and (for that soul) to be the abode of evils is also real, in the view of that person, who is associated with really existing evils, to see aerial towns, &c., which are not real, becomes rightly possible. On the contrary, he in whose view, (the evils of the soul) are unreal and (for the soul) to be the abode of evils is also unreal, in his view (also), even with the help of the unreal abode (of evils), it (viz. to see aerial towns) become rightly possible ; consequently. according to your view, the rise of erroneous knowledge without a basis for it to be superimposed upon is not impossible.

It has been already stated above (by us) in relation to the following and other similar scriptural passages which go to prove (the *Brahman*,): -"'The *Brahman* is existence, knowledge, infinity';' "The *Brahman* is bliss."—that as it is nothing wrong for them to denote one thing as qualified by many attributes which are established by means of the knowledge derived from their being grammatically equated together, the *Brahman* qualified by all auspicious qualities is denoted by them. If it be said that the negation (of qualities) is seen revealed, in the scriptural passage—"Then therefore the teaching is—'It is not, It is not'."—it has to be asked what it is that is negated here (in this passage). If it be replied that the whole of the universe made up of the corporeal and the incorporeal things, as given in the passage—"The *Brahman* has, indeed, two forms, the corporeal and the incorporeal,"—is negated (here), it is rejoined that it is improper first to teach as His Form

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the whole which was not enunciated in the proposition (under discussion here) as the Form of the *Brahman*, and then to negate the very same thing again ; because the rule is—"It is far better not to touch soiled mud than to (take trouble) to wash it off (after it has soiled us)." What then is the meaning of the passage containing the negation ? The *Sūtrakāra* (Bādarāyaṇa) himself says thus in the aphorism.—"It negatives only the quality of being *this much*, which is the subject matter of the context here, and then it (viz, the context) describes (Him) again and again." [*Vedānta Sūtras*. III. 2. 22]; that is to say, later on (in the context), by means of the passage beginning with—"Now about the Name. He is the Truth of truths; the *prāṇas* (or vital airs) are indeed the truth; He is the Truth relating to them."—groups of qualities are predicated (of Him), and so this quality of being *this much*, which is the subject matter introduced in the earlier part of the context, is not the *Brahman*, and thus the quality of being *this much* is negatived of the *Brahman* : this is the meaning of the aphorism. If it be said that in the passage beginning with—"There is nothing here that is manifold"—what is seen is merely the negation of manifoldness (it is replied that) here also, later on, in the the statement—"He is the controller of all and the Ruler of all"—the quality of being one who wills the truth and the quality of being the Lord of all are established (in relation to Him) and therefore the Lord has all the intelligent individual selves and the non-intelligent thing (or material nature) as His body: thus that Lord of all who exists in all modes is only one, and so the manifoldness which is opposed to Him and has not the *Brahman* for itself is negatived (here) and not (the mani-foldness) desired

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by you. This is the very trend of all such scriptural passages.

Consequently there is nowhere seen any word (in the scripture) which denotes the negation of the possession of attributes by the *Brahman*.

To be Continued.)

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"GOSPEL OF SRI RAMAKRISHNA PARAMAHAMSA"

(By K. Vyasa Rao, B.A.)

(Continued from page 430.)

The question may be raised now whether this peculiarity in the life of Ramakrishna Paramahamsa could not be considered as a freak of nature, as one of those unusual phenomena which could not be satisfactorily accounted for. It should here be borne in mind that this condition was not in the nature of a disease, mental or physical, that it was accompanied by no symptoms of disorder in the body or mind, that it left no after consequences, which required any treatment or attention; that it came on him invariably when he was in an intensely devotional mood; that when it passed off, his countenance beamed with a joy so pure that the cause of it was as unfathomable as the joy was transparent. Far from his appearing the worse for such a state, he used to pour out such a volume of wisdom soon after the *samadhi* that those who listened to him could not but wonder whether he had taken a plunge in a divine fountain of knowledge while in the *samadhi* state. He himself described this condition as one in which man ceases to have any consciousness in the relative world, a state in which the individual consciousness becomes merged in the universal consciousness. How then can such an experience as this be described as a symptom of disorder or as a state of morbidity? All that may be stated of it is that it is a matter for individual experience, precisely what Sri Ramakrishna himself would have said. That only one in some millions of human beings can realise

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this state of *samadhi* shews how insuperably difficult it is for the vast generality of mankind to shuffle off this sense-world and be enveloped instead in God cousciousness. If it were easier so many millions will not mistake the bondage of the world for human freedom and will not be unwilling to be shifted out of it. So long as we continue to mistake the conditioned and the relative world for the absolute, unconditioned truth, so long we will only be tightening the bonds that impede liberation and look upon unrealities as the Reality. Hence wealth in every form, and all ties of affection by increasing our attachment to the conditioned and the relative keep us bound in an increasing measure to the unreal and the false, away from the unconditioned and the absolute, away from god, the great Reality. The problem of life is therefore to get rid of these attachments and to realise god, the absolute truth, the only Reality In preaching this doctrine to a select few that met him and in realising god in accordance with it, cutting himself off from women and gold and all else earthly, he was so consistent, so informing, so ennobling that the question we raised at the begining of this para whether the *samadhi* state was a higher state of consciousness or a morbid condition merely, deserves to be dismissed as untenable in itself and illusory in the suggestion it makes. It must also be remembered that he never desired or did anything to attract the attention of the world by this wonderful power of *samadhi* that was so conspicuously his great feature. Nor did he pretend to possess any extraordinary power on that account but attributed it merely to his love of god and his absolute detachment from the things of the world. Nor was he anxious to carry religion to the doors of others. He used to say "it is not for me or for any one else to make others

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believe in God; God from whom the whole system of the universe has proceeded knows how to do it." When confronted with the inequalities of the world, he said, why count the leaves and branches of the Mango tree and seek to account for one twig being smaller than another when all you have to do is to eat the mango fruit. He admitted that there was a deep meaning in the inequalities of the world, but held that our problem is not account for them, but to liberate the soul from the bondage of unrealities, the bondage imposed to some extent by these very inequalities themselves. He would have said, it is no time for you to examine the tusk of the elephant when it is rushing against you, or to be lost in contemplation of the mane of the lion when it is about to spring on you· But because the phenomenal world is unreal he did not call upon all men to give up the world and become sanyasis; he did call upon them however to look upon the realisation of god as the real problem of existence; he called upon them to be attached to god as the only Reality while doing world's work unattached, to gradually cut asunder the ties of attachment, while holding more and strongly the realisation of god as the ultimate purpose in life; he called upon them even when attached to the world to know that it is but an unreality and to do what they have to do fearing no punishment, anticipating no reward, not minding the result that may follow. He used to ask his admirers when they happend to be married men "how is your wife? is she a woman that will help you in your march towards god or will she keep you tight in bondage?" He did not conceal however that for men immersed in Samsar, the drag will be too heavy to reach God. He might have compared in his mind all mankind to three classes of Swimmers, one class weighted down with the heavy load of a steel

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armour all over the body, the second class with no such weight and with no help, the third and the last class who had the aid of a plank or gourd shell and free from weight. The first class are men of the world who aspire to reach god with the illusions of the mind; the second class are men living in the world, but who are free from its illusions and who with unaided knowledge seek to reach god; the third class are those who have no illusions and the boyancy of whose faith carries them quicker than the arms of other men. Such was this man who illiterate, depended on *bhakthi* and *bhakthi* alone, for solving the problem of life as he conceived it. He looks in the light of all that he was, in his devout and passionate attachment to God, in his thorough renunciation of the world, in his surrender of self consciousness in the higher consciousness of one supreme reality, in his scrupulous forbearance from assuming the role of a prophet, in all these, he looks more like a revelation in himself, than one who claims to make a revelation, one by whose example others may save themselves, than one who was anxious to save others.

"God is the only Reality and the problem of life is to realise god"—this is the message in Ramakrishna Paramahamsa's teachings, at a time when the expression, problem of life, means to almost all men a balance in the bank. The peculiar value of the message lies no doubt in the unique facility with which he had given up the unrealities, as he called them, of the world, and the equally unique facility with which he transcended the limitations of human existence in the realisation of god as he described it. It is not the theory of a Metaphysician, or the empty platitude of a street preacher, or the comfortable homily of a well-fed puudit. It is the messsage of one who in his own life realised the

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the truth of it and demonstrated it to others as far as such experiences could be demonstrated, not in a hazy past but in our own day, in the glare of modern science and scepticism. "There is but one God and Mahomet is His Prophet" was the gospel of the founder of the Moslem religion. What a distance between it and the gospel of Ramakrishna, 'God is the only Reality and the problem of life is to realise God." The difference between the two is perhaps explained by the difference between the Semitic and the Aryan cast of thought. The one seems to point to us with the upraised finger the hanging fruit of the tree, the other seems to hold in the hand the entire tree with its roots, branches, fruits and all, and seems to shew at a glance the whole system of the growth of the tree from the sap that circulates invisible to the naked eye to fruit, the perfected product of the tree. And the ethical consequence that follows from each, what a commentary on the history of each of the two races. If we turn to Jesus of Nazareth we detect indeed remarkable coincidenes on the surface between the parables and similies and the upbraidings of Jesus and those which Ramakrishna Paramahamsa employed. Diving deeper we find the coincidence more remarkable in the conception of God as the fountain of life eternal which no man can hope to reach whose heart is after the things of the world. How often does not Christ upbraid his disciples for their wavering faith and call them " ye of little faith!" And if there is one topic on which the prophet of Dakshineswar repeatedly reiterates, it is *bhakthi* or faith. Especially one passage in the New testament in which Christ rebukes Peter for want of faith while stretching forth his hand to save him from the waters over which he walked by the command of Jesus has a remarkable resemblance to a passage from the Ramayana which Ramakrishna was

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fond of quoting. A man who desired to cross the sea appealed to Vibeshana for some aid who wrote the name of Rama on a scrip which he gave folded to be tied to the cloth of the person who was to take it, not to look into it until he had crossed the sea. The man walked on the water until overcome by curiosity he untied the cloth and looked into the scrip when, immediately he went down. In the New Testament, Peter while walking on the water, was overcome with inward doubt and began to sink when Jesus caught him and asked him squarely "O of little faith, wherefore didst thou doubt ?". How often does not Jesus say to his disciples "*because* of your little faith." How often does he not strive to convince them that if they have faith as a grain of mustard seed, they may say unto the mountain, remove hence to yonder place and the mountain shall remove into yonder place. Similarly, how often does not Ramakrishna Paramahamsa speak of the omnipotence of faith, which can not only move mountains but before which the powers of Nature shrink and give way. Both in the sayings of Christ and Ramakrishna the riches of the world appeal as barriers against heaven and love of god as the only enduring treasure and the salvation of the soul as the supreme object of existence. Both are as echoes of the same voice of Asia. But rising above these resemblances the essential teaching of the Paramahamsa stands with the clearness of a crystal column to which we find no parallel in the New testament ; not that Christ did not or could not have realised this teaching, but the Son of Man came into the world to fulfil a different mission altogether. He came to fulfil the prophecies to preach the fatherhood of god and the brotherhood of man, to be crucified for preaching it. Ramakrishna Paramahamsa also spoke and spoke constantly of the fatherhood of god and the

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Motherhood of god also on which latter conception he dwelt more fervently and which he sought to instil in the mind of Keshub Chandra Sen. But the crystal column of his teaching as we have called it, which bathed in a ray of light stands revealed in the full beauty of its form, in the ever suggestive display of its splendours, in the dazzling diversion of colours within and without, this crystal column is the Reality of God behind the unreality of the universe, revealed to us in the light of his *samadhi*. What a difference between the injunction "Love they heavenly father" and the simple yet resistless assertion "God is the only Reality and the problem of life is to realise God."!

(To be Continued)

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A TRIP TO TRIPATY MOUNT. *

Fairest Mount, where Faith and Hope
First glittered high for men that grope;
I come to thee please lend thy hand,
And purge me with thy magic wand.

Thy force doth draw men from afar
Why come in swarms like sons of war ;
They fight and push to reach thy height,
As boys do in games of might.

O great Mount, where Peace and Calm
First took their source to act like balm,
Purge my heart sick with remorse
Thou Healer of invisible sores !

My darling Mount, to me wert thou
The first inspirer of pure love ;
The richest Kingdom ne'er can buy
Thy treasures that waft in th' pale blue sky.

As I ascend, with men well-bred,
Thy breast made smooth by ages' tread,
O, what joy breaks loose in me !
The joy of Him who lives in thee.

O good Mount, convey my greet
To all thy suckling children's feet ;
For them my heart doth ever throb ;
Their slightest ailment makes me sob.

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*A place of pilgrimage.

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As I muse in solitude
Under they waving branches rude,
The rustling sounds of their soft leaves
Speak to me of Things of Peace.

That Peace, which purges me from sin,
That Peace around, that Peace within,
For which Saints leave their huts and roam,
Of that Peace, Mount, thou art the home.

O high Mount, from which streams down
Pure water clear as crystal known,
Its flow is like the flow of Grace
Of Him who lives in thee always.

Water, O pure limpid water
That makes mens' blood boil in them hotter
Thou Essence of most precious herbs
Whose peaceful growth no one disturbs!

Bathe me in thy holy flow,
Make me proof against all woe,
Thou Antidote to things most vile,
Thou Fre-er of all things servile.

Thus, live long, O my sweet Mount;
For Bliss thou art the 'ternal Fount;
A Truth to all that come to thee,
Thou Pillar of Antiquity.

V. KANNABHIRAN MOODALIAR.

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THE
LIFE AND POLEMICS OF ŚAṄKARĀCHĀRYA.

(*Continued from page 436.*)

"The Brāhmaṇas and the like have abandoned the good conduct prescribed in the Smṛiṭis and have taken to an undesirable line of conduct. Besides they wear on their bodies strange branded marks. No burnt offering at the proper time of Havis(*o*) to the repetition of Ṛiks to boast of, but instead that sink of humanity have, out of self-sufficiency, begun to proclaim aloud that they are Liṅgins(*p*). The Parva comes, but no Kavya(*pp*) is offered for the propitiation of the manes and the rest, nor is taught Brahmayajña that would secure Saṭyaloka. There is no Agnishtoma, no Āgrayaṇa, and no mortal whosoever does embrace Sannyāsa under any circumstances, but all have turned out Pāshaṇḍas(*q*). Some proclaim that they are servants of VISHṆU, and some that they wear the badges suited to ŚIVA-worship. Again some have turned out the devotees of BHAIRAVA, SŪRYA ('Sun-god'), GAṆEŚA ('the god removing obstacles')

The chaos in the nether world.

(*o*) That which is offered to the gods.

(*p*) Liṅga is a mark or badge. Liṅgin is one who has such a Liṅga.

(*pp*) That which is offered to the manes.

(*q*) Umbelievers, that is, those who do not believe in the authority of the Veḍas.

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and also the goddess ḌEVĪ. Some have taken to the Āchāra of Kāpālikas and are always given to liquor-drinking and flesh-eating : And though the faith can but be one they have thus made it six diverse ones(*r*).

(*r*) ŚAṄKARĀCHĀRYA applied the necessary correction to the six kinds of worship that then existed, and encouraged afresh union of worship of five of those deities that of Kāpālika being rejected. It is said that one should perform Pañchayajñas ('the five kinds of offerings', *vide* YĀJÑAVALKYA I, 102.) and Pañchapūjas ('the five kinds of worship'), the latter, however, being the worshipping of the five deities ŚIVA VISHṆU, ŚAKṬI, GAṆAPAṬI, and SŪRYA. The following however, supports the view :

"For the reason that from the propitiation of ŚŪRYA ('Sun-god') results the destruction of sin through the performance of the obligatory duties and thus the mind of a living being becomes pure, (ŚŪRYA should be worshipped). Similarly, a perception of the futility of this cycle of births and deaths arises of its own accord, thence a non-desire to things mundane, the achievement of subduing the external and internal senses. and also the quality of being fit to attain Moksha,—all these of their own accord arise from the propitiation of VISHṆU, (and, therefore, should VISHṆU be worshiped). It is through the propitiation of GAṆAPAṬI that the feet of the Guru ('preceptor') can be had, and through that the contemplation, otherwise known as Yoga, (and, therefore, should GAṆAPAṬI be worshipped). Further the knowledge known as Sāṇkhya is produced through the favour of PĀRVAṬI (or ŚAKṬI), (and, therefore, should ŚAKṬI be worshipped). Lastly when the knowledge of Sānkhya arises the propotiation of ŚIVA which brings about emancipation is produced, and this cycle of birth and death is got red of. The liberation from this cycle of birth and death is through ŚIVA alone and no one else, (and, therefore, ŚIVA should be worshipped).—From Sūṭasaṃhiṭā

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"Similarly there are many who have accepted the precepts of the Chārvāka faith and in their false conviction that the principles of that faith alone are the highest have adopted the very conduct of life of those Chārvākas. Further there are people, who, without any truthfulness, purity, and the like observances characterizing Ḍharma or any knowledge of Reality, talk of Ḍvaiṭa as if they are beasts, have abandoned the faith of Karma and Jñāna,—the only two things that result from Śruṭis, Smṛiṭis, ancient anecdotes, Purāṇas, and the like,—and taking to a third course consisting of ignorant conclusions do not pause to consider what is consistent or inconsistent, have accepted a conclusion contrary to that expounded by the Veḍas, and all have thus accepted false creeds.

"O lord, thou art the Creator of myself as well as of KEŚAVA(*s*) and with the power of destruction absorbeth our Ṭejas(*t*) at the end. Therefore, be pleased to determine a course for the annihilation of the power of base Brāhmaṇas and the numerous false creeds, and thus uphold the path prescribed by the Veḍa."

Thus prayed to by BRAHMA, the Blessed Lord Most High was pleased within Himself, and spoke thus:

"O BRAHMA, you may now leave me, and may bliss attend you. I am very much pleased with what you have said, and on Earth I shall be born by the name of ŚAṄKARĀCHĀYA. What is pleasing to you as well as to VISHṆU that alone I shall establish, wherefore, both of you are my devotees. Depend upon it and you need have no concern. Indeed VISHṆU is my own power and so you are,

The determination of the Lord Most High to be born on Earth.

(*s*) A synonym of VISHṆU.

(*t*) A 'ray' through which another entity is produced.

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the lords of eight directions (namely,) INDRA and the rest are, the eight Vasus are, the twelwe forms of Āḍitya ('sun-god') are, the Gaṇḍharvas and the group of Maruṭs ('wind-god') are, and Yakshas, Siḍḍhas, Sāḍhyas likewise, Garudas, Kinnaras(*u*) and the rest are. And, to spare dilating, the whole of this moving and unmoving universe is produced out of various portions of My own self, and at the time of destruction is re-absorbed within My own self. I am the only Unalterable, the Maker, the Stationary, and completely Eternal. I am the ĀṬMAN, one occupying the Guhā(*v*), and superior to what is denoted by the teachings of the Veḍas and even the Praṇava(*w*). Therefore, at all times solicit the shelter of the unseconded Myself."

Thus spoken to BRAHMA prostrated before the Most Elevated, and with his mind turned to no other thing returned along with his retinue to his abode known as Saṭyaloka. Then the All-pervading Lord marked the town of Chiḍambara for his abode, and on the surface of the earth globe became well known as ĀKĀŚALIṄGA(*x*).

(*u*) Gods of a hybrid origin with these appropriate names. Siḍḍhas are said to occupy a region lower than the world of the moon and Kinnaras the descendants of PULASṬYA.

(*v*) It is called Guhā because that is the centre where the objects connoted by the terms *knower*, *knowable*, and *knowledge* are to be traced to. Elewhere it will be pointed out why BRAHMA is called GUHĀCHARA.

(*w*) The syllable *Om*.

(*x*) At Chiḍambara, however, some space is regarded as Linga, and is worshipped. A pilgrim's attention is drawn to *Chiḍambararahasya* or the secret of the presence of ŚIVA in the shapeless form of space.

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There in that Chiḍambara, in the family of one who was, so to speak, the great lord over the learned, and a family which was resorted to by various collections of Brāhmaṇas, was born a certain person of name SARVAJÑA, and of a personality fit to rule over the family of the Brāhmaṇas. One of name KĀMĀKSHĪ who possessed every grace and good mark on her became his wife. That couple contemplated well the Chiḍambara Lord, and were blessed with a daughter. That daughter who became well known to the world by the name of VIŚISHṬĀ was always absorbed in contemplation and was occupied in that one thing, namely, Jñāna ('superior knowledge'). When she was eight years old, her father SARVAJÑA himself gave her in marriage to one VIŚVAJIṬ by name, a Brāhmaṇa of tranquil habits and of wonderful achievements. She who was blessed with excellent powers of discretions regarded always her husband as ŚIVA,

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Again it is commonly noticed that all Sanskrit writers generally point out that the birth of a superhuman entity in this world is an Avaṭāra or the descent of God on earth, and it can also be observed that God being prayed to by numerous devotees or lesser gods consents to be born in the terrestrial world with a particular shape and for a particular purpose. It is hard to explain how the phenomenon is brought about and Gīṭā, however, says—"Whenever it is that there is a decline in Ḍharma, and a rise in what is not Ḍharma, then, O ARJUNA, I am born through my own Māyā." Somehow the prayers of the individuals appear to bring about the contact of Māyā with the ĀṬMAN and thus there is an Avaṭāra. The longing desire of the individual, if strong and continuous, makes the ĀṬMAN locally situated, a Saguṇa one, and such an impulse, if sufficiently strong, can bring about an Avaṭāra. A similar reason can explain why a boon or a curse pronounced by a sage becomes effective.

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Who is without a second and who manifests Himself there in the form of formless space, and rendered service to him in the most rigid way. But it is wonderful to record that VIŚVAJIṬ whose mind was bent upon austerities left even such a wife of his and went away to a forest for the purpose. Always thenceforward that lady propitiated CHIḌAMBAREŚVARA with worshipping and with contemplations that had taken possession of her very soul. That Lord, though He permeates every space entered her lotus-like mouth to the astonishment of all people there and also those that had gone there. Possessed of too-overpowering a spendour that lady VISĪSHTĀ appeared as if she was the mother goddess herself. Always she was worshipped by all, and was surrounded by her parents and others. As months went on the contents of the womb grew everyday, and the best of the Brāhmaṇas there regarding CHIḌAMBAREŚVARA himself as the master, performed the pregnancy ceremonies in the third etc. months according to the injunctions of the Veḍa. The tenth month of the pregnancy approached and from the globe-like womb of VISĪSHTĀ, came out the Great Lord and came to be known as ŚAṄKARĀCHĀRYA. Then at the instance of groups of the celestials, flowers did shower, and in the region of gods the celestial drums in dicative of happiness sounded continued(*y*).

(*y*) The following account of the birth and parentage of ŚAṄKARĀCHĀRYA is gleaned from the work of VIḌYĀRAṆYA. canto II: A ŚIVA temple was built in the Kerala country on the Vṛisha hills by which the river Pūrṇa flows. Close to it was a cluster of houses forming a village known as Kālati—a donation of some king to pious Brāhmaṇas along with property for maintenance. Therein lived a pious Brāhamṇa of name VIḌYĀḌHIRĀJA who had a son called ŚIVAGURU.

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Through after completing his education this ŚIVAGURU was averse to marriage yet owing to the persuasion of his preceptor he consented to take a wife. For a long time he had no issue, and following the orthodox custom, he did worshipful service to ŚIVA in the said temple. He got a son subsequently and him he called ŚAṄKARA after the deity who blessed him with the child.

The following planetar7 aspect is advanced by some as forming the horscope of ŚAṄKARĀCHĀRYA: Aries—Sun; Taurus—Venus: Gemini—Moon; Cancer (birth)—Jupiter; Virgo—Rāhu; Libra—Saturn; Capricornus—Mars; Pisces—Mercury, Keṭu.

To be continued.

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NOTES and THOUGHTS.

We shall begin to publish from next issue an article on the age of the poet Bhamah and we believe it will be found interesting by our readers. The article was written in Sanskrit by Pandit A. Ananthacharya with the help of Mr. G. G. Narasimhacharya B. A., and it has now been translated into English by Mr. G. G. Narasimhacharya for the Brahmavadin. We propose to publish also an article on "jaina centres in Southern India" by Mr. Gopinath Rao M. A., which will be found useful.

* * *

Nothing on earth can smile but man! Gems may flash reflected light, but what is a diamond-flash compared with an eye-flash and a mirth-flash? Flowers cannot claim. It is the prerogative of man; it is the color which love wears, and cheerfulness and joy—these three. It is a light in the windows of the face, by which the heart signifies it is at home and waiting, A face that cannot smile is like a bud that cannot blossom and dried up on the stalk. Laughter is day, and sobriety is night and a smile is the twilight that hovers gently between both—more bewitching than either—*Henry Ward Beecher.*

* * *

Time repeatedly creates the worlds and their woods, with the different abods and localities teeming with population. He forms the movable and immovable substances, establishes customs and again dissolves them as boys make their dolls of clay and break them soon afterwards.

* * *

Those who fight boldly in the battle fields and withstand the war-elephants are not so very brave in my opinion, as those who withstand the surges of the mind amidst the streams of carnal appetites.

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THE

BRAHMAVADIN

"एकं सद्विप्रा बहुधा वदन्ति"

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

Rig-veda. I. 164–46.

VOL. XV.] DECEMBER, 1910. [No. 12.

HUMAN EXERTION AND DIVINE DESTINY

Not as a matter of speculation but as the fruitage of moral struggles in life, the greatest problems stand revealed to the Hindu mind. Momentous questions are solved as they occur, as they hinder or help the journey of life. Metaphysical problems are born of practical life. Every problem shines in its own proper setting. Theories are only added as the flower is sometimes added to adorn the fruit. This is the peculiar feature of Asia. This is the secret of that power and fascination of its thought, its simple and unsophisticated solutions.

The central theme of the Mahâbhârata is to make man realise the proper relation between the Divine Will and the human will, *Karma* and *Dharma*, Destiny and Exertion. The fitting environment in which the soul will struggle to unravel this mystery is in the immediate presence of a great action. In the field of Kurukshetra, the hero of that battle was seized by such a paroxysm of the

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soul, a fit of moral confusion. When life is intense there seems to be a suspension of animation. Similarly, after the battle, when the happiness of imperial sway was looming large before him, Yudhishtira was overtaken by stupifaction. A sort of moral epicurianism threatened to overpower him. "Fie on the usages of Kshatriyas, fie on might and valor, fie on wrath! Blessed are forgiveness and self-restraint and purity with renunciation and humility, abstention from injury, and truthfulness of speech, practised by forest recluses", cried the greatest emperor on earth. "This empire soaked in the blood of kith and kin, of those dear and near to us no longer gives me happiness. I have resolved to retire into the forest; with matted locks, living on roots and herbs practise asceticism and seek emancipation; abandoning the whole of my kingdom, escaping from the ties of this world, from grief and affection, I will follow the path of renunciation" said Dharma.

This is the great mood, the agony of soul, in which one can best realise the glory of human effort and its relation to God. All the greatest men and women of the age, mighty men of action, profound thinkers and spiritual giants, are brought together to discuss the question, and to dissuade Dharmarâja from a life of negation and to raise him out of the mental stupor, born of self-reproach.

Walk along the path of Duty *Dharma*, says Arjuna. In this world there is no such thing as absolute righteousness. Right and wrong-in all acts something of both is seen. Righteousness is not a matter of speculation. Virtue and knowledge are two different moods of the soul. Virtue does not depend on the intellect but on the will. It lies in moral strength, in action, in victorious contest. There are two things, inaction or renunciation which avoids the evil and right action which seeks the good. Of these the latter is

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the better especially for a Râjanya. If destiny is inexorable, then the negative morality 'of endure and abstain' is inferior to the positive one of 'labor and toil'. Doing one's duty as ordained in the Scriptures is the best reconciliation with destiny. The religion of royalty, lies through wealth, sacrifice and wielding the rod of chastisement. A Râjanya's emancipation lies through an extended social life—a life which widens the horizon of his duties and affords him alone the opportunity of practising the aristocratic virtues of liberality and of upholding justice-Dandaniti. Heart-freezing renunciation can really bring no peace. Peace is only found in reconciliation with destiny, when that destiny seems good. One can never live on negations. There must be something positive to work upon ; for the soul will never submit to its abandonment. One may break his old idol but one must have some other one. Besides, by a contemplative life a king incurs positive sin. For, a state without the rod of chastisement is a moral chaos. The king is burdened with the sins of his subjects. Therefore give up this mental inanition and fulfil thy destiny by action.

Bhima, the mighty man of labors, argues it out from a different point of view. For a man of action to condemn action is censuring the Supreme Ordainer Himself. It is infidelity. Human freedom is always expressed in terms of necessity. Freedom consists in knowing the limitations of one's own nature and the performance of all ones (*functions*) *Duties*. This is to live in harmony with the Divine Will. It is in the nature of all creatures to seek happiness. Happiness derives its value not from itself, but from its union with the mind. True renunciation is freedom from the yoke of passion and not the abandonment of action. Not to suffer in body, to be untroubled in mind is the religion of healthy-mindedness. There are

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two diseases viz. physical and mental Each breeds the other. When the bile, wind and phlegm are in equilibrium the body is said to be sound. The harmony of *sattwa*, *rajas* and *tamas* is mental peace. As a disillusioned man you must conquer your mind, not by barren renunciation but by lawful action, consistent with your nature as a wise and great emperor.

The sage Sahadeva, brought his spirituality to bear on the question. By casting off all external objects alone, by casting off even mental attachments, the attainment of success is doubtful. None can break the law of necessity. Therefore, it is our duty to live in harmony with this Supreme Law of nature. This is achieved by an ethical life. Inspired by a high sense of duty, we flow smoothly along the current of destiny. The whole of ethics is summed up in two words *mama* (mine) and *namama* (not-mine). *Mama* is sin and *namama* righteousness. Virtue is in no sense a personal thing or the pursuit of individual perfection. One must convert the latent energy of the soul into potent power for good. Spiritual life is to live more and more in the universal; it is to make the universal end one's own. By the immolation of our selfish will and the sacrifice of binding desires the individual will becomes a part of or a true reflection of the Universal Will. Living for self is evil; living for others is virtue. Willingly accepting one's lot in life and freely submitting to espousing the destiny assigned to us, in short, joyfully doing ones duty as ordained in the Scriptures, is the highest form of life. The identification of the individual good with the social is the very essence of the duties of a Râjanya. By widening the area of one's self one's will become identical with the Universal Will. We become one with Brahman. "Behold, O Bharata, the hearts and the outward forms of all creatures to be but manifesta-

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tions of thy own self." Dissolve thy self in the larger self of the nation. Believing in the immortality of the soul, free from attachment a king must exert. The highest religion of self-surrender is his duty, his means and his end.

The best life is the strenuous life, said Vyâsa, the Rishi and soul of the epic age. Doing one's *Dharma* is the safest path. Any other duty but that of weilding the *Danda* judiciously and ruling the subjects is a wrong path for a Kshatriya. Any course of conduct impelled by individual fancy or delusion is not the means to emancipation. It is only the tyranny of capricious desire and passion. Duty is Divine. It angelises man. It must be performed not according to one's fancy or desire but to the best of one's powers. Our tasks fail or succeed through destiny. If however, exertion, be applied sin would not touch the king. Failure to accomplish an end cannot be called a tresspass. Right action protects us from sin in the operation of destiny. Sin touches a man when he considers himself to be the doer. No man can acquire any thing by his own acts or by sacrifice or worship Time it is that does everything. In reality no one slays or is slain. Death and destruction is in the very nature of things and sorrow comes with attachment and desire. A *gnânin* must cast of both sorrow and happiness and act. It beloveth thee not to indulge in grief.

All creatures that are born display at first union and dissolution overtakes them at the end. Like bubbles in water they rise and disappear. Union ends in dissolution, life in death, idleness in misery, and labor in happiness. Friends are not competent to bestow happiness nor foes competent to inflict misery. Since, O son of Kunti ! thou hast been created by the Maker for *work* thou art not competent to avoid work. Delusion of the mind and accession

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of distress are the hidden motives behind sorrow. Therefore be free from elation and depression. Health, wealth, happiness, and misery are all through destiny. Wonderful is the course of destiny. Understand with a clear mind the relation between *destiny* and exertion.

Is the Supreme Being the doer or is man the doer? Is every thing the result of chance, or the fruits that we enjoy or suffer, the results of past action? If man does all acts good or bad, being urged thereto by the Supreme Being, then the fruits of these acts should attach to the Supreme Being Himself. If again man himself be the agent of all his acts virtuous or sinful, then the Supreme Director there is none, and therefore, whatever man has done can bring no evil consequences on him. If again destiny be the result of the acts of former life, then no sin can attach to one in this life, even as the sin of cutting down a tree cannot touch the maker of the axe. If thou thinkest that chance only acts in the world, then, such an act of destruction could never happen nor will ever happen; for the universe is guided by the law of cause and effect. And there would be no question of moral responsibility at all. In whatever way considered, whether there is a 'holy will' at the root of destiny or not, *Dharma* is still the pole-star of humanity.

That greatest hero whose life is an embodiment of the essence of the Mahâbhârata, the man who is equally instinct with *Karma, Gnâna and Bhakti,* one who is great in action yet, greater in renunciation, Bhishma says:—A King by worshipping the deities and the Brahmanas with a desire to please his subjects pays off his debt to duty and morality and receives the respect of his subjects. A life of action with a view to the good of his subjects is the worship of a Kshatriya. A king should always exert with prpomtitude; without exertion, mere destiny never accom-

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plishes the objects cherished by kings. These two--*destiny* and *exertion* are equal in their operation. Of these I regard exertion to be superior. For, destiny is ascertained from the result of what is begun with exertion. One ought not to indulge in grief if what is begun ends disastrously. For one should exert oneself in the same act with redoubled attention. Work is therefore worship. Only, truth, self-control and a sense of justice must guide the mind in the practise of *Dharma*

All the Indian thinkers deny man absolute freedom. Physical man is a tiny thing floating along the stream of Divine Destiny. But the moral man has a sort of freedom. Unlike the Western *isms* which seek in phenomena the source of the laws of spiritual life, the Indian thinkers did not deprive man of all initiative in action, of all moral responsibility. The universe is not the soulless 'material mechanism' of English thinkers. As Vyâsa puts it, phenomenal freedom takes away as much all moral value of life as, belief in the complete initiative of the Divine Will. 'The successive causality' of the phenomenal world is an apparent fact; the 'efficient causality' of the nominal world is a reality. These two are not contradictory. The one is the fruit of the other as Bhishma puts it. *Dharma*, the *categorial imperative* of Kant, reconciles the two. Absoiute freedom there is none. Dharma has no value without the idea of freedom. Hence the Vedanta posits relative freedom to man; freedom to follow ones own *Dharma* as laid down in the ordinances and fulfil one's destiny.

The idea of *Dharma* is relative and varies with individuals; and even with the mental attitude of individuals. This ancient idea of *Dharma* as an efficient moral guide to human actions is unknown to the modern civilization—a civilization whose institutions are built on

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the idea of *right*. An imperfect approach to it is found in the Greak conception of *Functions*. *Dharma* has the power of making man live in the world and yet be not of it. It is a moral necessity that sets free the soul. It is a bondage that is freedom. A right conception of duty preserves the mental equilibrium. The mind lives in the middle course between apathy and excess. Action as effect as well as action as cause cease to enthral the soul. Past-action becomes powerless and the present ceases to forge bondages for the future. In short by right action we escape the play of cause and effect.

"By exertion the *Amrita* was obtained; by exertion the *asuras* were slain; by exertion Indra himself obtained sovereignty in Heaven and on Earth." Verily as the Lord has declared in the Gita "To work alone we have the right and not to the fruits thereof."

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VEDĀRTHASAṄGRAHA

(EPITOME OF VEDIC TEACHINGS.)

By Bhagavān Rāmānuja.

(Continued from page 472.)

Again, this position is also untenable, namely, that the *Brahman* is pure intelligence devoid of attributes, and that He has His essential nature concealed by an encompassing *avidyā* (or ignorance) and (thus) sees manifoldness within Himself. Concealment is well known to be the exclusion of light; by not accepting the attribute of luminosity over and above the essential nature (of the *Brahman*), luminosity itself becomes (His) essence and hence results (by concealment) the destruction of (His) essence itself. This is childish talk, namely, that knowledge which is synonymous with light is eternal, and that light (or luminosity) is concealed by *avidyā* (or ignorance). That light is concealed by *avidyā* (or ignorance) means that there is an obstruction to the production of light, or that destruction of the light which is directly visible takes place; as light is not a product, the destruction of the essence itself takes place. If it be said that light is eternal and immodifiable, then your practical realisation to this effect, namely, that even when *avidyā* (or ignorance) is really existent, nothing of the *Brahman* is concealed (by it) and (yet) He sees manifoldness (within Himself), is certainly unworthy of being uttered in the presence of the good (*i.e.* the wise).

It may, however, be again urged (by you) thus:—according to your view also, the self whose essence is

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intelligence has to be accepted, and that (self) is self-luminous; where there is false identification of itself with the material forms known as gods, &c., the concealment of the luminosity of its essential nature has to be necessarily accepted; because when the luminosity of the essential nature (of the self) exists, there cannot be the superimposition of any other nature on one's self; therefore, this mistaken notion is common to you also; moreover, in our view, the difficulty of adjustment, as pointed out by you, is in relation to only one Self; but in your view, since an infinity of selves is accepted, this mistaken notion is incapable of being set aside in regard to all the selves.

In regard to this it is stated in reply thus:—The Supreme *Brahman* is possessed of an essence which is naturally the opposite of all that is evil, which is infinite and which consists solely of knowledge and bliss; He possesses innumerable 'oceans' of noble qualities which are by nature unsurpassed in excellence; He owns the infinite and great glory (of the Highest Heaven) that is untouched by any of the (evil) modifications brought about by Time whose essence consists of innumerable characteristic divisions beginning with *nimeshas*, *kāshṭhās*, *kalās* and *muhūrtas* and ending with the *parārdha**, and which forms the instrumental cause of all modifications such as the origin, preservation and

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* A *nimesha* is a twinkling of the eye, considered as a measure of time. According to some it is=1/18 *Kāshṭhā*=1/540 *Kalā*=1/16200 *kshana*=1/194400 *muhūrta*=1/5832000 day = 7/135th of a second, a day being equal to 24 hours; according to *Vishnu-Purāṇa*, a *nimesha* is=1/15 *kāshṭhā* = 1/450 *Kalā* = 1/13500 *muhūrta*=1/405000 day=16/75th of a second. A *parārdha* is 50 years of the four-faced

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destruction of all things; by reason of His being the internal controller of the totality of things which form the instruments of His sport and consist (first) of the infinite number of intelligent individual selves of various kinds both in the bound and the freed conditions, secondly, of that (material nature) which has the power of undergoing infinite and wonderful modifications forming the objects of enjoyment for those selves and which is other than the intelligent individual selves—there results to Him the condition—with which He is associated—of having all things as His modes through all things forming His body: such (a *Brahman*) is the object of knowledge; and there is the *Veda* (or the means of knowledge) which is amplified and supported by the *Dharma-Śāstras*, *Itihāsas* and *Purāṇas** that are based on the *vidhis*, *mantras* and *arthavādas*,† and have been composed

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creator Brahmās life and is thus calculated: each day of this Brahmā is 4,320,000,000 solar years and his night also is equal to he day; 360 days and nights are equal to 1 year and 50 of these years are equal to ½ the term of his life.

* *Dharma-śastras* are the sacred Law Books; *Itihāsas* like the *Rāmāyaṇa* and the *Mahābhārata* are works purporting to deal with ancient history; *purāṇas* are works which treat of the five topics, viz primordial creation or evolution of matter, primordial creation of form-possessing conscious and unconscious bodies, genealogy of the gods, &c., periods of time known as the *manvantaras*, and the history of the dynasties of kings.

† The *Veda* consists, according to the opinion of the *Mīmāmsakas*, of three parts, viz. *Mantras*, *Vidhis* and *arthavādas*. *Mantras* are sacred hymns and prayers, &c. *Vidhis* are injunctions *i.e.* rules laying down the performance of particular rites. *Arthavādas* are explanatory remarks on the meaning of *mantras* and the purpose of rites, and consist of

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by a number of venerable sages like Dwaipāyana, Parāśara, Vālmīki, Manu, Yājnyavalkya, Gautama, Āpastamba, who are capable of directly perceiving that (*Brahman*); which (*Veda*) is real, which has an uninterrupted tradition having no beginning and no end, which has endless branches like the *Rik*, the *Yajus*, the *Sāman* and the *Atharvan*;—for us who accept them (both *i e.* the *Brahman* and the *Veda* above mentioned) what is there that is not established ?

To this effect it has been stated by the venerable Dwaipāyana in the *Mahābhārata* thus:—"Whoever knows me as the unborn, as the beginningless, as the great Lord of the world"; "there are these two beings in the world, namely, the destructible and the indestructible as well; the destructible are the beings and the indestructible is called the eternally unchangeable (self)"; "The Highest person is another; and He is called the Highest Self who, having entered the three worlds as the imperishable Lord, suppports (them)"; "He (*i.e.* the freed soul) causes Fire to undergo modification there (*i e* in the Highest Heaven of God); Time is not powerful indeed there"; "These, my dear child, are hells, assuredly, in

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nindā or censure, *i.e.* controversial remarks; *Śamsā*, *i.e.* eulogium or 'recommendation; *Purākalpa* or the account of sacrificial rites in former times; *Parakriti i.e.* the achievment or feat of another. This last comprises the stories about certain performances of renowned *śrotriyas* or sacrificial priests, about gifts presented by kings to Brāhmaṇas. Under the head of *Purākalpa* come the numerous stories of the fight between the Devās and the Asuras, as also the legends concerning the sacrifices performed by the gods. Thus *Arthavādas* include all the explanatory and eulogistic allegories, fables, &c.

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relation to the abode of the Supreme Self"; "All this which begins with the undifferentiated *prakṛti* and ends with the *Viśeshas** (or the particular modifications thereof) which are associated with the processes of modification and increase, know that to be the sport of Hari (Viṣhṇu)"; "Krishṇa (the Lord) is indeed the source and destruction of the worlds; the whole of this universe of movable and immovable things is sprung for the sake of Krishna Himself";—the meaning of the expression 'for the sake of Krishna Himself' is 'as being subservient unto the glory of Krishna'. It has been stated by the venerable Parāśara also thus:—"O Maitreya, the word *Bhagavat* (Divine Lord) is used to denote the Highest *Brahman* who is pure and is well known as the possessor of great sovereignty, and is the cause of of all causes. . . .knowledge, power, strength, sovereignty, heroism, splendour—all these are fully expressed by the word *Bhagavat*; only evil (undesirable) qualities and other such things are not Such, O maitreya, is this important word *Bhagavat*. (It is applied) to Vāsudeva who is the Highest *Brahman*, and is not applicable to others. Here, this word, denotes by convention, a thing deserving of worship, and is not used in its secondary sense; elsewhere indeed, it is used in its secondary sense"; "The highest abode called Vishṇu is, in this manner, stainless, eternal, all-pervading, undecaying and free from all evil"; "Time which is made up of the divisions of time known as *kalā*, *muhūrta*, &c., cannot be the cause of any

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* *Prakriti* is that state of primordial nature out of which proceeds the evolution of the various constituent elements of the universe. The *viśeshas* are the particular elements of the universe; namely, the organs of perception, and of activity, the mind and the gross elements.

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modification in relation to His (eternal) glory (of the Highest Heaven)"; "Listen to His activities which are like those of a boy at play." The following and other such passages are given by Manu also :—" He is the Ruler of all, and is smaller than the smallest." The following passage among others is given by Yājnyavalkya also :— " The highest purity of the individual self is considered to be the result of the knowledge of the Lord." The following passage is given by Āpastamba also :—" All beings form the 'city' of Him who is seated in the 'cave'." The meaning is that all the living beings form the 'city' *i.e.* the body of Him who is seated in the 'cave' (of the heart) that is of the Supreme Self. The *living beings* are the collections of beings consisting of the individual selves.

(To be Continued.)

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ÌSOPANISHAD.

(Continued from page 459.)

12th to 15th Mantra. Those who are attached to the principle of *Shunya* (eternal void) which is never coming into manifestation and which always remains as the back-ground of the manifested universe which is said to be the **असंभूति** or that which is never manifest they enter into darkness of ignorance for they keep themseves apart from the knowledge of the Real Being who is not only a sum of negations who does not only remain ever in manifest but who combines in Himself all possible negations and affirmations which though really ever remaining beyond all manifestations is at the same time ever assuming innumerable forms. So the truth is not that the real Being is ever unmanifest but that it is both manifest and unmanifest.

To realise the truth onesidedness is to be avoided and so to be attached to the principle which is altogether different from all manifestations is a serious error and at the same time to be attached to the mere forms of the manifested appearances is still more deplorable. So the Sruti says :—Those who devote themselves to the ever unmanifest principle enter into the abyss of darkness and those who devote themselves to the ever changing phenomenal forms enter into still worse darkness of ignorance (unmanifest principle) refers to the peculiar principle of **शून्यवाद** Shunyavadas who think that nothing that seems to exist in the universe is real as it is ever changing and ever ceasing to be, so they give up their faith in all that seems to exist and put faith in some imaginary void which they suppose to

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be only real as all that exists has to be subtracted from the universe as unreal. The residue that can be left being only eternal void. They are onesided in so far as they have been able to perceive the ever changing aspect of the phenomenal world but they have not been able to grasp the ever subsisting, the ever continuing basis of all-the essence of the eternal consciousness whichever remains the same inspite of all the fluctuations and variations of the appearances and we find it laid down that attachment to the phenomenal aspect of the universe if it is for the sake of knowledge leads to quite different results and devotion to the unmanifest principle of the universe leads to another consequence when followed in onesided manner but if both be taken together and studied in one continuous system so that the relation of each to the other might be made clear, they both lead to quite different results. The knowledge of the phenomenon as such when seen in relation to the unmanifest side of the universe will give us the assurance that there is no real death of the real life of all though the forms may go on changing as much as they like and the knowledge of the unmanifest principle in relation to the various manifestations that are supported by it, enable us to identiy ourselves with the real living principle of the universe which of its own inherent nature manifests itself in innumerable forms and though the forms are in incessant flux and variation the living principle ever continues the same realising its identical life in the everchanging innumerable forms. To divorce it from the forms is calculated to make it a dead thing never capable of self realisation and self consciousness. This can only be avoided when its relation with the forms is ever kept intact, its divorce with its real unmanifest nature and complete identity with mere forms is also caculated to make it dead thing for that too would

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make it incapable of self realisation and self consciousness. So life, real life, is neither mere form nor merely the formless it is that which though formless in itself is ever appearing in the innumerable forms of the uuiverse so the shruti says :—He who has knowledge of both the *ever unmanifest and the ever manifesting form*, he crosses the ocean of death by the knowledge of the fact that manifesting phenomena have their being only in relation to the unmanifest and he becomes immortal by realising the unmanifest as the essence, the basis and the life of the ever changing phenomenal world.

15th to 18th Mantras. Thus realising this mystery the seer exclaims that the real truth is hidden under a shining golden cover meaning thereby that the truth is ever shining but it has got over it the cover of forms that are ever being projected by the ever-conscious principle behind it the cover being an idealistic cover, the cover of thought forms. So it is said to be **हिरण्मयेनपात्रेणसत्यस्यापिहितंमुखं** Remove that cover, O Pushan! the great being who supports the entire universe so that the real truth—might be seen O Pushan! the supporter of the universe thou art the only real being, the only real seer of the entire universe (**ऋषिदर्शनात्**) Thou art the only controller or the regulator of the universe **यम**. Thou art the producer, the inspirer and the invigorator of the enitre universe (**सूर्य्यः**) The manifested being deriving your existence from the Eternal **प्रजापति** or **परब्रह्मन्**. The entire universe of forms represent your rays, with-draw them and with draw your light so that I might see the real blissful essence that lies behind all these manifestations. Seeing that the Rishi again exclaims. "He who is the real **पुरुष** the real life of the same. There is no difference so far as the real life is concerned. Then the Rishi turns his enlightened vision into his own subjective

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self and finds in him the various principles of which this physical body is composed. He realises it to be भस्मान्त destined to come to an end by being burnt up and reduced to ashes and so he exclaims in disgust, "This body is nothing but ashes but behind this there is the वायु or the प्राणमयकोष and behind this प्राण is the ever moving principle of will or मनोमयकोष here denoted by the word अनिल. Behind that again is the ever surviving, the ever continuing principle of discrimination which as an aspect of consciousness ever remains and so it is said to be *Amrita*. This whole mantra taken together, the प्राण, मन, विज्ञन, or वायु, अनिल्ल and the अमृत go to make up the क्रतु the individual जीव or the doer, the real actor in the universe is this combined entity, the embodiment of these principles. So the Rishi who has in his samadhik vision relaised his one-ness with the essence of the universal spirit addresses his embodied ego as something different from him and calls upon his क्रतु or his active self to remember his क्रत or actions for he sees that the क्रतु is according to the actions or *kritas*. So he warns his क्रतु to beware of his क्रत for कृत his actions will go on making his *kratu* after their own nature and realising the long distance that he has to travel in order to make his *kratu* one with the eternal पुरुष the real essence of the entire universe, he praises fervently to the universal spirit in his aspect of the eternal Light or Illumination to show him the path of true knowledge and lead him away from sins and inequities of the world so that the infinite spiritual Bliss of the Real Self might be realised.

MANGAL CHARAN B. L.

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*BHAGAVAD GITA—AN ESSAY.

(*Continued from page 417*).

IX. (*a*)

Fourth Reason.

Inasmuchas the world is of an eggregious nature, as is evidenced by what our Lord says,

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

"What the wise man doth, another doth likewise; what law he may make, the world follows it"; a man of special distinction ought to make it a point to set an example to the world by himself playing his part and performing all the duties assigned to his varna and âsrama. The very Lord Sri Krishna, though there is naught for Him to do, is yet ever at work. Why? The Lord replies,

यदिह्यहं नवर्तेय जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

उत्सीदेयुरिमे लोका न कुर्यां कर्मचेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥

"If I did not, for once, out of indolence engage in work, all mankind, Partha, will copy My ways in every way.

"If I did not Myself perform work, all these worlds would go to ruin, I would be creating disorder and work-

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* This article numberd IX (a) ought to have appeared before that numbered X in the October issue.

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ing the downfall of all those creatures," Now, if all persons of light and leading betake themselves to *Gnana-yoga*, all the rest of mankind, worthy or unworthy, would likewise follow their example, not knowing that their stage was far behind that of those whom they try to follow. Hence the cardinal piece of advice given by our Lord :—

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥

" Let not the mind of the unwise attached to works, be unsettled ; and let the wise heartily enter into works to encourage them",

None need fear that work brings in attachment of some kind or other and as such must be altogether avoided. The fact is that all kinds of work are born of the *gunas* of matter and the wise that know this simple truth remain unattached in the midst of their work and literally act up to the golden advice of our Lord,

मयि सर्वाणि कर्माणि सन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युद्धयस्व बिगतज्वरः ॥

" Surrendering all actions to Me, with thy thoughts resting on the Snpreme self, from hope and egoism freed and of mental fever cured, engage in battle."

Fifth Reason.

The difficulties and dangers wherewith Gnana-yoga are attended are given below. They form, as it were, a negative reason as to why karma-yoga is to be preferred to Gnâna yoga. Habit, it is said, is second nature. A person may be admirably versed in all the Vedas and the Sasthras ; he may with immense facility untie all knotty points ; he may know full well that atma differs

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from matter and that atma should form the sole object of his contemplation. He may, with all this, have allowed himself, by dint of habit, to be carried along the current of material objects. In fact, as our Lord says,

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

" Even the Gnâni follows the bent of his nature." Love and Hatred toss him here and there and hold in their iron grip the Gnâni, who would otherwise pass through the Gnana-yoga course. He is thus turned from his purpose and lost.

A question naturally crops up here. What is it that impels a person, as it were by force, into the ways of evil—who is desirous of embarking on the course of Gnâna-yôga? Very rightly, then, did Arjuna ask our Lord,

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥

" What is it, then, Varshneya, prompted by which one wallows in sin, as if forced into it against his will?"

The Lord replies :—

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणाम् ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

" Desire it is, anger it is—which is begotten of rajo-guna. This foe, here, know, is all-consuming, all sinful."
" The Gnâna of the Gnâni, Kounteya is enwrapped by this (foe) in the guise of desire, insatiable and inexhaustible,"

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What are the instruments whereby desire takes possession of atma?

Our Lord replies :—

इन्द्रियाणि मनोबुद्धिरस्याधिष्ठानमुच्यते ।
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ॥
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥

" The senses, the manas and the buddhi are its seats ",

" The senses, they say, are the chief (obstacles); manas, even more than the senses; yet, buddhi, more than manas; but *that* is even more than buddhi."

The meaning is this. While the senses are occupied with objective concerns knowledge can never develop the atma. Even though the senses may be quiescent, the manas (feelings) may be full of objective thoughts and prevent the development of atma-knowledge. Again, even though manas may be quiet, buddhi (thought) may be ill-directed and prevent the development of atma-knowledge. Lastly, the senses, manas and buddhi may all be passive and quiet and yet that foe, viz, desire, deeply rooted in the heart may assert its mastery over all and obscure the light of atma-knowledge. Steadying, therefore, the manas with the buddhi, *i.e*, controlling feelings by thought and judgment, destroy the lust-shaped foe or desire. Such control is possible only by the way which our Lord suggests; —

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥

" By first constraining the senses, therefore, O Bharatarshabha, do thou vanquish this sinner (desire), the destroyer of Gnâna and Vignâna,"

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Constrain the senses means *make the senses busy themselves in their appropriate occupations pertaining to Karma-yôga,*

The drift of the fifth reason as to why karma yôga is to be preferred to Gnâna yôga is this:

Habit is second nature. Even a gnâni cannot easily escape from the force of habit. The path of gnâna yôga (though it is a superior and shorter one) is attended with insuperable difficulties, while that of karma yôga (though it is destitute of great virtues in it) is easy and bereft of any danger.

Therefore

श्रेयान्स्वधर्मो विगुणःपरधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

"Though wanting in merit, better is one's own Dharma (Karma yôga) than another's Dharma (Gnâna-yôga) well-performed. In one's own Dharma, death is noble, other's Dharma is danger-fraught? Hence karma yôga is preferable to Gnâna yôga.

Here the third chapter ends.

M. S. RAMASWAMI AIYAR, B.A., L.T.

(To be continued)

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JAINA CENTRES IN SOUTHERN INDIA.

Few—even among educated persons—are aware of the existence of Jainas and Jaina centres in Southern India, fewer still have any definite Knowledge about their language, manners, customs &c. It was only when, incidentally in the course of a conversation, most of my friends disclosed their utter ignorance of the Jainas and the places where they lie scattered in this Presidency, I was induced to write a short paper like the present one on the seats of the relics of an old and once powerful race who have enriched Indian literature and brought civilization in several other ways. At the present time, however, the Jainas have almost been forgotten and they are all very poor except perhaps in the Bombay Presidency where many of them are opulent and flourishing traders.

The Madras Presidency discloses vestiges of Jaina dominion almost everywhere and on many a roadside a stone Tîrthankara standing or sitting cross-legged is a common enough sight. The present day interpretations of these images are the same all the Presidency over. If the images are two, one represents a debtor and the other a creditor, both having met on the road and waiting to get their accounts settled and cleared. If it is only one image, it presents a debtor paying penalty for not having squared up his accounts with his creditor. Even well-informed persons oftentimes mistake a Jaina idol for a Bauddha one. In fact, Jainas and Jainism are little known.

The first and foremost of Jaina settlements in Southern India is Śravana Belgola. Its original name was Kalbappu old (kanareese) which is Sanskritised into kalavaprakshetra.

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The place is in the Channarâyapatna Tâlûka of the Hâssan District in the Mysore State and is reached through the Arsikere railway station *via* Chennarâyapatna wherefrom it is only eight miles. The fine, small town is situated between two hills, a furlong from each other. The hill to the north is called Chandragiri and is the smaller of the two. This hill contains on its summit the most ancient temples and monopolises all the oldest inscriptions of those temples. The oldest is the Chandragupta Basti [1] and next in importance is the Pârśavanâtha Basti which contains the beautiful inscription called the Mallişêna epitaph [2]. Kattale Basti [3] comes next and has some very fine pieces of sculpture and fretwork in stone. There is also a huge unfinished statue of Gommatêśvara on the top of this hill. A large portion of its several inscriptions records instances of the religious suicide known as Sallêkhana committed by pious Jainas at various times. The earliest such event is recorded in the so-called Bhadrabâhu inscription. There has been a great deal of learned discussion regarding the identity of the above martyr. A flight of steps recently cut into the rock itself leads to the top of this hill.

The southern hill is, as already stated, larger than the northern one and is known as Vindhyagiri; it is about 400 ft high and is a bald, granite rock somewhat like the one at Trichinopoly. This hill too has a fine flight of steps also cut into the rock itself. It is on the top of this hill that the famous megalithic statue of Gommatêśvara is

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1. A basti is a temple having a Jaina Tirthankara seated cross-legged with hands resting one over the other on the ankees.

2. Published in Ep. Ind. Vol. III.

3, Dark-basti; because it has in front of it the Pārśavanātha basti which cuts off all light from outside.

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set up. This gigantic piece of sculpture was executed in the reign of the Ganga King Râchamalla, by his military commander Śrî Chamundarâya (A.D. 977—84, last quarter of the tenth century). It measures 62ft in hight and the following are the measurements of the various parts of the idol as taken from Mr. Riee's "Sravana Belgola". (It is interesting to note that the scale used by the artist corresponds to the modern French metre.

	Ft.	In.
Total height	50	0
From the bottom of the ear to the crown of the head, about	6	6
Length of the foot	9	0
Breadth across the front foot ...	4	6
Length of the great toe ...	2	9
Half girth at the instep ...	6	4
Half girth of the thigh ...	10	0
From the hip to the ear ...	24	6
From the coccyx to the ear ...	20	0
Breadth across the Pelvis ...	13	0
Breadth at the waist ...	10	0
From the waist and elbow to the ear	17	0
From the arm-pit to the ear ...	7	0
Breadth across the shoulders ...	26	0
From the base of the neck to the ear	2	6
Length of the forefinger ...	3	6
Length of the middle finger ...	5	3
Length of the third finger ...	4	7
Length of the fourth finger ...	2	8

Surrounding this image which stands in the open air is the Suttâlaya constructed by Ganga Raja, a military officer of the Hoysala King Bitti Vishnuvardhana. Besides this chief temple, there are two or three minor shrines on this hill.

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Between the two hills on the western end of the town lies the large and beautiful tank of Belgolatîrtha (Kan. Bel-white, kola-tank) or Dhavala Sarovara. All round, this tank has graceful steps, though, of course, the water is mossy and dirty.

On the eastern end of the town is a big basti called the Bhandâra basti. It is a fairly big temple dedicated to all the twenty-four Tîrthankaras. In this temple, there is a stone which bears an inscription recording a compact entered into by the Śrî Vaishnavas and the Jainas at the instance of Bukkarâya of the Vijayanagara dynasty. The compact is for their mutual protection against the attacks and inroads of the Lingâyats. When any damage is caused to any temple, Śrī Vishnava or Jaina by the Lingâyats, the compact provides that the damage must be made good by sums of money raised from both. They must conjointly collect sufficient money also for employing men to guard the temples of both. The above document is locally known as the Śâsana of Ramanuja-charya [4]. Opposite to it and situated at the end of a lane is another temple called the Akkana basti. It is a pretty old one of its kind. To the right of the Bhandara is the *matha* of the Jaina Swâmi whose jurisdiction extends as far north as Delhi. The name of the present Swami is Chârukîrthi-panditâchârya. This *matha* contains a library of Jaina manuscripts.

The bulk of the population of this pretty little town is of the Jaina faith. These Jainas belong to one or other of the four varnas (castes). The Jaina Brahmins are as good as the Hindu Brahmins in point of cleanliness and habits. Those that make the puja etc, and officiate as

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4. This is dated 1290 S, corresponding to Kîlaka Samvatsara.

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priests in the temples are Brahmans and are called Indras.

The exclusive occupation of the Jainas of this place is the manufacture of domestic brassware utensils, the vessels that are ushered into the market throughout the Presideney under the name of "Mysore vessels" are all made here and have earned for themselves a name for durability, and good workmanship.

The next places of interest are Karkala and Yenur (Venur) situated in the South Kanara District. They have each a colossal image of Gommatesvara, the one at Karkala is 41½ ft high and was erected by the chief Vira-Pandya in 1432 A.D.; that at Yenur measures 35 ft and was set up by Timmaraja in 1604 A.D. This Timmaraja was a descendant of Chamundaraya who set up the colossus at Belgola. Pictures of these two images and that of the colossus at Belgola are given in Epigraphia Indica Vol. VII to illustrate an article by Dr. Hultzsch.

The fourth place of Jaina antiquity is Humcha (Patti Pombucha of old inscriptions) Besides the usual bastis, this place contains a *matha* which is the seat of another Jaina Swami.

Devarasamudra the Capital of the Ballala (Hoysala) Kings, which is more familiarly known as Halebid, is situated twelve miles west of Banavar Railway-station on the S. M. R. line. This was once a famous place of pilgrimage with Jainas. After the conversion to Vaishnavaism of Bittideva (Vishnuvardhana) the place became one of secondary importance and has, a very fine basti which is still visited by numbers of pilgrims who go to visit Sravana Belgola.

Mudbidure, in South Canara, is another important Jaina place. The Jaina Structures of worship are unique in their style of architecture. They resemble the buildings

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of the northen Jaina temples. Wood plays an important part in these buildings. There are very fine specimens of wood carving in these temples.

Besides the temples, there is here a series of tombs of Jaina monks. They are also constructed in that peculiar style which Ferguson considers distinctly northern.

Coming now to the Tamil Districts, we find two Jaina centres of note near Tindivanam in the South Arcot District. The more famous of the two places is Sirramur. It is nine miles due west of Tindivanam and is almost midway between it and the famous fortress of Gingee. This little village is situated, in the characterestic Jaina fashion, on a craggy (hilly) tract. It contains a big Jaina temple dedicated to Parsvanatha and the other Tirthankaras. This temple seems to have suffered many reverses at the hands of the opponents of the Jaina faith; for, only the platform on which the temple is reared is very old, constructed of granite. The superstructure is all brick and chunam. The much damaged base of this temple contains some faint and half-erased Chola inscriptions. The temple gate is surmounted by a fine small gopuram which is recorded to have been built by a very recent Maharajah of Travancore. Sirramur is the headquarters of a Jaina Swami, who is the spiritual head of the Tamil Jainas. When I visited the place, a certain Lakshmisena Bhattaraka was the Swami; I now hear he is since no more and that a little boy has succeeded him. The temple received extensive repairs in the regime of the old Swami who utilised the bulk of his earnings for the purpose. The mutt has a small collection of manuscripts. Besides the temple, there are two or three spacious *chatrams* intended for the accomodation of pilgrims who visit the place annually on the occasion of the chief festival of the temple. Jainas form the bulk of the

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population of this village also. They do not appear to be prosperous and they support themselves by resorting to cultivation and other modes of manual labour. The Jainas do not at all compare favourably with their brethren of Belgola in cleanliness and other respects. There is a Roman Catholic church in its vicinity, busy proselytizing the Gentoos and establishing a small convert settlement.

Four miles to the southwest of Tindivanam is the second place mentioned above—Perumandur. It has three old Jaina Bastis with a few inscriptions of the Chola Kings here and there. The Jaina population here is small.

Tirumalai near Polur is also an important station ; it is in fact one of the oldest Jaina settlements and has very valuable, old inscriptions which, it is a pity, have not been completely examined by the authorities employed for the purpose. The Jaina Swami of Sravana Belgola is almost invariably chosen from the Tamil Jainas of Tirumalai. This shows the ancient prestige of Tirumalai and the nature of the Belgola settlement.

About fifteen miles from Tirukovalur (Tirukkoilur) Railway station is situated the village Tirunarurikondai, another important Jaina centre. It is known as Jaina Tirupati. The temple of this place is located on the top of a small hill about 60 or 70 ft high. The temple is reached by a flight of broad and beautiful steps which led directly to the entrance gopuram. The temple is enclosed in a substantial prakara which is at present in a bad state of disrepair. To the north of this hill, there is a natural pond which supplies potable water to the village. The image of this temple is, in conformity with the old custom, carved in relief on a rock and represents Gommatesvara. Apart from this principal shrine, there is a later construction in the same temple and is dedicated

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to an earlier Tirthankara. This temple is a fairly old one. The great Rajaraja I, his son Rajendra Chola I, and Kulothunga I, among the Cholas and Sundara Pandya among the Pandyas figure in inscriptions as donees to the temple. It was of importance even in the days of the great Vijayenagara King Krishnadevaraya who has given rich grants to it. Whatever might have been its prosperity in times gone by, it is now almost in ruins. The two poor remnant families of Jainas are still faithfully clinging to the temple, carrying on the puja &c, with the rent they get from the few acres of land the temple is now the happy possessor of.

There is a tradition current among the Jainas of this village that Manikkavachakar the Saiva Saint, came here to destroy this temple and that, as he ascended the steps, his sight began gradually to fail till atlast he completly lost it as soon as he reached the topmost step. Then, the story goes, he prayed that his sight might be restored to him on condition that he interfered with the Jainas and their temples no more. This is purely the Jaina version of the tale and there is nothing to warrant the above either in the Saiva or in the Jaina works. The poor Jainas of this place also believe that a slab of stone with a badly damaged inscription on it, which is set up at the beginning of the steps proclaims the pitiable fate of Manikkavachakar ; in other words, that it is a Jayasthamba set up by the Jainas in honour of their victory over the Saivas. The saivas, of course, hold just the contrary view. But, after all, the fact is that the stone record gifts of land made by Sundara Pandya for the celebration of a festival in the temple in honour of his visit to it.

The next Jaina place of importance is Depangudi, a village four miles from Tiruvarur (Tiruvālur) Railway

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station. It has a big Jaina basti and is an important place of pilgrimage with the Tamil Jainas.

In Mannargudi there is a Jaina settlement with a small modern basti. There is in this place a street of twenty households, the members of which are all engaged in petty trades.

Similarly at Kammulattangudi, a suburb of Tanjore, there is also a Jaina settlement with a substantial temple of modern construction and a tank belonging to it, surrouding it, there are a dozen or more Jaina houses.

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"GOSPEL OF SRI RAMAKRISHNA PARAMAHAMSA"

(By K. Vyasa Rao, B.A.)

(Concluded from page 479.)

Although such an ideal as this has been embodied in the Vedantic doctrines of the Hindus for centuries past, Ramkrishna Paramahamsa has a distinct individuality in the presentation of such an ideal, because believed the ideal he preached, not out of sight in a mountain fastness, but in the midst of the throbbing world. Nor did he detract from the full grandeur of that doctrine by claiming vulgar powers in the way of showing miracles. In two other respects also he has a broad outline of his own. He did not seek to account for differentiation by postulating Maya but said it had a deep meaning which cannot be fathomed. He would have said breaking the fetters is the problem of a man who is bound and not an inquiry into the origin of the fetters. In the next place, he does not allow holding of course that realisation of God is the transcendantal problem of human existence, that one conception of God is better or worse than another or that one form of worship is more or less effiacious than another, so long as in each the same intensity of faith is present. God knows, he says, the worship is for him and the only question is does it proceed from the fullness of the heart, from the overflow of devotion and faith? is idol worship, worshipping the idol or worshipping God? No body will worship a lamp post as such, but if you conceive it as God, you worship it,

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and through worship in any form and in any manner you ultimately realise God by *bhakti*. Such was the teaching of one who sought to realise God as Christians do, as Mohamodens do, as Hindus do and above all as is given to a very few in an age, by surrendering the consciousness of self in the consciousness of God. This teaching he communicates with a wealth of parables of strking appropriateness, without a trace of bigotry in anything that he says, and with such deeprooted faith in all that he says that his sayings seem to appear as the very foliage of the tree of faith that has grown in him.

It is at the feet of such a man that Narandranath had sat, as an impressionable youth, full of the spirit of inquiry, at a period of life when the soul yearns to abandon itself for something great beyond the experience of others. As has been observed so often there is something in the time and stage of our lives when we come across a book or come under the influence of a man. Narandranath was not only of proper mettle to come under Ramakrishna Paramahamsa's influence, but he came under it at the proper time, before, as the great Master said, he had come under the influence of woman and gold. He used to compare Narandranath to the young of a bird by the name Homa, mentioned in the Vedas, which flying in the far off distance of the azure sky would lay its eggs in the open heavens. The eggs would be hatched in the course of their descent before reaching the earth and the young ones, lest they be destroyed by touching the ground from such a distance, would shoot up in the sky. Of such spirit should be made the spirit of renunciation, he used to say; and he found it in Narandranath; but that spirit of renunciation received its momentum from the teachings and the personality of the great guru.

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The spirit of renunciation was ignited in him at a time of life when the fire once lighted would be proof against wind and rain. He had, besides, his own splendid powers of exposition, his no mean stock of learning, his own striking personality and above all that strong love of country which no philosophy could soften and which no garb of renunciation could conceal. He had his weakness no doubt for fame. Who at that age and with such a combination of qualities will not have? Is it a wonder that when he appeared at the Parliament of Religions, the words in the New Testament could not but suggest themselves as being specially applicable to him:—"the lightning cometh out of the East and shineth even unto the West" And is it a wonder also that when he came back to India he felt strong enough to bring about an Indian Revival, that he spoke of the *geetha* as the Nazarene had spoken of the prophecies, that he spoke of making Brahmans of Pariahs as the Son of Man had spoken of the down-trodden as his own flock to be gathered by him, that he reviled his countrymen, not indeed as a generation of vipers, but as a generation of imbeciles; and preached to them "believe you are strong, you shall become strong." Between such a disciple and such a master there is all the difference between a radiant sheet of uprising flame and the soft all pervading breeze. Still, the flame is partly the evidence and partly the consequence of the breeze that plays upon it. The fact is, although Narandranath caught the spirit of renunciation from Ramakrishna Paramahamsa and although he was completely overcome by the fascination of the Vedanta as conceived and presented by his Master, still he widely, almost radically differed from his Master in the uses to which he put his renunciation and his Vedanta. He renounced the world as much for its

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unrealities as for being free and unencumbered in designing a great career consecrated in the service of his motherland; "Revivalism" was the result of this noble ambition. He employed the doctrine of Vedanta as a potent lever in bringing about this revival and in raising the political status of his country. The Vedantic doctrine is, it is ignorance, it is want of faith in oneself that keeps one down; and he harped to his countrymen so long as you believe you are weak, you shall be weak; so long as you believe you are divided, you shall be divided.

Believe you *are* strong, believe you *are* united, 'believe you are invincible, you shall become strong, united, invincible. That is the spirit that runs through all his lectures and there is no question he has infused a great deal of national self-confidence. But the movement of Revivalism which he initiated was born with a seed of decay in it, as all such movements are in India. He wanted to bring about by "Revival" what the social reformers desired to achieve by social innovation. Reform pronounced as Revival may no doubt be the employment of a more flattening term, and in reaching the ears of an individual it takes no doubt the line of least resistance; but the difficulties in the path of both are the same, call the movement of re-adjustment by what name you will. It was this fact he failed to realise at the beginning, in the enthusiasm of youth and the buoyancy of success.

The effect is revivalism stands where he left it. That word alters no doubt our point of view, but whatever be the point of view from which you have to give up baby marriages and caste barriers, you have to give them up; and it is in the giving up the difficulty comes, and not in the point of view from which you desire to

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give them up. He, a *sanyasi* from youth, an idealist and a preacher, he had no sufficient experience of Hindu society, of its immobility and its deep laid structures and persuaded himself into the belief that the magic word "revival" from the lips of a graduate sanyasin would transform a society such as the Hindu society has been and is. He thought he could save the qualms of the orthodox section of it, and at the same time change the existing order; that if he only opposed the secularist reformers, the Hindu community, at any rate the educated and the vast number of admirers that thronged his lecture halls would accept reforms from one who wore the eccelisiastical costume and called reforms by the name of revival. In this he sadly miscalculated the forces of resistance he had to deal with and to this extent it seems to us, although it may appear a heresy to say so, that he failed to understand the genius of Hindu Society. Any how the fact remains that Revivalism has gone the way of all verbal make shifts and what now endures as a permanent factor is his righteous and indignant upbraiden of his countrymen for their being content to be what they are. These words of his have sunk deep in their hearts; and the application of the Vedanta to politics has caught like wild fire. Bengali politics has derived not a little of its nourishment of late from this fascinating application of the Vedanta. If to day Mr. Bepin Pal roars "it is *Maya, maya maya*", analysing the constituent factors of the British supremacy in India, he is only applying the method and phraseology of the Vedanta to politics. There are people in India who are so strongly inclined with the Vedanta that they again and again revert to the question "is the Vedanta false or is our weakness false?" The answer that suggests itself as often is, "no, the Vedanta is true, it is we who are false and weak" with them the feeling

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appear most is 'they who have the truth cannot be always in bondage" and they believe there is no truth higher than the Vedanta. On the side of religion, therefore the movement of revivalism has been more fruitful in giving a powerful impetus to the doctrines of the Vedanta, not as philosophical speculations, but as a dynamic force in society. Evidence of this has been forthcoming in the application of the Vedanta to politics and if through political aims and endeavours, social transformations are also effected! it will he but a repitition of some old chapters of Indian history. The greatness of man in himself asserted on the side of religion in passionate attachment of man to God has always led in history to far-reaching changes in the body politic and if there is to-day so much of what is known as the New Spirit it is, in some respects to the reflex action of the change on the side of religion. National upheavals begin from the centres of national life and in Indian life, religion is at its centre. The Vedanta, not in the pure heatless form of light as taught by Ramakrishna Paramahamsa, but in its applied form as handled by men who are primarly politicians, may very likely therefore possess formidable vitality yet. The fact almost seems to be howsoever high may be an idea it must first serve man in his mundane existence, even if it be an idea that goes against the grain of mundane existence.

However these indirect consequences may be, which are due to Ramakrishna Paramahamsa fulfilling one of the functions of great men in giving Vivekananda the momentum of his upward career in life, in the ivolution of great teachers of religion, Ramakrishna Paramahamsa seems to stand out as the heir of all those who have gone before him. If he is not as prominent as any of them, it is to the fact that he aimed at no social reconstruction,

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that he did not seek to displace one faith by another, that he claimed to being neithar the scroll of immortality in which the names of the faithful will be entered nor the sword of everlasting destruction for those that followed him not. In the progress of religious thought the need for such prophets grows less and less until the highest stage is reached when God is preached not as Father of a particular tribe or race, or as Father of all tribes and races, but as the *only Reality* behind the phenomenal universe. There is no chance of such a teacher being crowned with the hallow of martyrdom. Take away the crucifixion of Christ from his life and take away the persecution of mahomet from his life, how much poorer will they not appear as preachers of their own gospel! Ramakrishna Paramahamsa cannot therefore shine on the firmament of prophets and teachers with the same refulgence as those who have borne the cross for the sake of their fellowmen. But he will be the pole-star to which all will have to look in crossing the ocean of life, small and unpretentious, even the same to all, the one reality as it were amidst the shifting movements of the orbs, by which one can keep his course safe and steady. That there have been others of the same mould in the land of his birth, does not take away from the fact that he is to us a great modern authority as strikingly original as any of his predecessors. We wonder whether all of them possessed the art of imperceptibly seducing the human mind to that remarkable extent to which he possessed it, so apt and so entertaining in the method of his teaching, as he was almost irresistible in the conclusions he drove home. The gospel of his Vedantic teachings imbedded in a wealth of Hindu legendry, is bound to inaugurate on a broader scale than it has done already an era of liberalism in thought wedded

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to faith in God and faith in man, in the place of infidelism especially in religion and politics wedded to distrust and intolerance. Such a gospel as this is a national treasure trove and for a Hindu to deny it to himself will be to forego his heritage, while to all readers it will be as great a classic as they can lay hands on in the English language in the realm of religious thought.

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VEDANTA WORK

Sister Avabhamia of America has started Vedanta work in Australian colonies and has been very successfully conducting the movement. She first landed in Sydney. She held classes for six months on meditation and breathing and then left for New Zealand and thence to Auckland where she established a centre. She then went to Christchurch an inland place of quite large dimentions, where there were many seekers after light. With great difficulty she formed a large class there and the "Vedanta Club" associated with it, is now working well, with the help of many sincere members.

From Christchurch she went to Dunedin. There she had the largest houses and there was great interest shown in her work and she formed a large centre which has been making steady progress. The last place she visited was Wellington and she succeeded, beyond her expectations, taking into consideration that Vedanta had never been heard of and it was looked upon as a "new teaching." Here also a centre has been organised on a satisfactory basis. After eleven months of travel she returned to Sydney, having finished her work of reorganisation he then went to Melborne, where also she did much good work. The people of the place are intelligent and sympathetic, and the work is full of promise.

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NOTES and THOUGHTS.

Mr. K. Vyasa Rao's article on the Gospel of Sri Ramakrishna concludes in this issue. We are sorry to note that he has committed certain mistakes regarding facts about Sri Ramakrishna.

We intend to publish from next issue an interesting article on the early life of Swami Vivekananda hitherto unpublished.

* * *

Jnanam is all right, but there is the danger of its becoming dry intellectualism. Love is great and noble, but it may die away in meaningless sentimentalism. A harmony of all these is the thing required. Ramakrishna was such a harmony.—*Swami Vivekananda.*

* * *

"He who cherishes a beautiful vision, a lofty ideal in his heart, will one day realise it. Colombus cherished a vision of another world, and he discovered it. Copernicus fostered the vision of a multiplicity of worlds and a wider universe, and he revealed it. Buddha beheld the vision of a spiritual world of stainless beauty and perfect peace, and he entered into it. Cherish your visions, cherish your ideals, cherish the mussic that stirs your heart, the beauty that forms in your mind, that loveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all heavenly environments; of these if you but remain true to them, your world will at last be built."—*James Allen.*

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Blessed are the pure in heart for they shall see God.
—*Bible.*

The pure in heart see Him in meditation. (Manduka III. I Khanda)

* * *

"When the ears of the student are ready to hear, then cometh the lips to fill them with wisdom."
—*The Kybalion.*

"Where fall the footseps of the master, the ears of those ready for his teachings open wide."—*Ibid.*

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