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THE

BRAHMAVÂDIN.

"एकं सत् विप्राबहुधावदन्ति."

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

—*Rigveda*, I. 164. 46

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	Page.
Sayings of Sri Ramakrishna Paramahamsa ...	1
Editorial :—Sat	3
The Vedanta as a practical guide in life :— By Professor M. Rangachariar M. A.	12
The Sociological aspect of the Vedanta Philosophy :—By Nivedita	25
Book Review.	31
Extract.	33

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SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. The child said: " Mother dear, if I happen to cack while asleep it will be very odd, so do please rouse me from my sleep at the time." The mother replied: "There will be no occasion for me to awake you, your desire to get rid of cacking will rouse you up." Similarly, O man, your desire to see God will rouse you up from the sleep of ignorance, and make you free.

2. How can you practise devotion when you have always to think of your daily bread? He for whom you work will supply your necessities. God made provision for your support even before he sent you.

3. If you are in right earnest to learn the mysteries relating to God He will send the proper *Guru* to you. O devotee! you need not trouble yourself about finding out a *Guru*.

4. As the cloud covers the sun, so *maya* conceals the Deity. When the cloud moves away, the sun is seen ; so when *maya* is removed, God becomes visible.

5. The sea-water appears darkly blue at a distance;

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when near, it is pure and limpid. So our Lord Krishna appears of azure colour at a distance, but he is not really so. He is pure and clear.

6. What is the reason that a prophet is not honoured by his own people? The kinsmen of a juggler do not crowd round him to see his performance, whilst strangers stand gaping at his wonderful tricks.

7. As when going into a strange country, one must abide by the directions of some one person who knows the way, but not take the advice of many, which would only lead to confusion; so, in trying to reach God, one must follow implicitly the advice of the *Guru*. This shows the necessity for a single *Guru*.

8. To kill another swords and shields are needed whilst to kill one's own self even a pin will do; so to teach others one must read many scriptures and *sastras*, whilst to acquire self-illumination firm faith in a single mott will suffice.

9. The intoxication of hemp is not to be had by repeating the word "hemp." Get the hemp, rub it with water into a solution and drink it and you will get intoxicated. What is the use of loudly crying "O God," "O God." Regularly practise devotion and verily you shall see God.

10. When a jack-fruit is opened, a nasty gummy milk exudes which sticks to the hand and is not easily removed; but when one smears one's hand with oil before dressing the fruit, the gummy exudation no longer troubles one. So when a man enters the world after acquiring divine knowledge, no stain of wealth or lust ever mars the purity of his soul.

11. Many times must you sink and struggle in water before you learn swimming. So none can enjoy at once the felicity of swimming calmly on the Ocean of Divine Bliss until he had made himself fit for it by wearisome struggles and trials.

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Effect is cause in another form. Causes are of two kinds, viz, instrumental and material. The potter, the rod, the wheel, and its motion are all instrumental causes, and clay is the material cause of the effect, pot. The motion of the wheel has given the pot its circular shape, and therefore is latent in that shape; and of course the clay is also there. So both the causes have combined to produce the effect. Hence it is clear that an effect can never exist independently of, or without its causes, even as a house cannot exist without bricks and timber. Understanding this relation between causes and effects, let us examine the validity of the assertion of those philosophers who hold that mind is an effect produced by the senses and the sensations. Now, if the mind were an effect caused by the combination of sensations, perceptions and ideas, it surely could not exist without them. Apparently this conclusion seems to be correct. What is mind? Mind is that which thinks and feels. And what are thoughts and feelings? They are based upon the sensations which we realise through the senses. Now if all sensations and ideas are taken away from the mind can it exist, that is, is this conclusion about the mind true? Now let us see whether mind can exist or not in such a circumstance.

Apart from its thinking nature, the mind has also the power of choice in regard to thinking. It can entertain an idea or reject it. In so choosing it is fully independent. Now, if it chooses to do good, it can do so; if it chooses to be indifferent, it can be so. This is plain to every one, as every one's mind is sometimes active and at other times indifferent. In the indifferent state of the mind, it does not harbour either a good or a bad thought. Then it almost becomes thoughtless. If the mind so wills, it can drive away all

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thoughts from within itself, and remain in that empty state as long as it pleases; only it must have been in the habit of practising to remain thoughtless. Can this be possible for the mind, if it be merely thought-made? According to the philosophers above referred to, the mind cannot exist in the absence of sensations and thoughts. But as we have seen, that is not really the case. The mind can and does exist whether it thinks or not. The very fact of its having a freedom of choice in regarded to thinking or not thinking proves it to be independent of thought. Hence the mind is not a mere bundle of ideas, the offerings of the senses; and it is in consequence independent of the body. It is dependent on the body so long as it is thinking, it is independent of it when it is not thinking. Hindu philosophers name the thinking side of mind, *manas*; and the thoughtless side thereof as the *Atman* or the self. The *Atman* is fully independent of the body, whereas the *manas* cannot exist without the body. It is this *manas* that we translate as the mind, and it always means that which has the power of feeling, willing, and thinking, as the Western philosophers say.

Every thought limits the mind to that thought, and as all limitations tend to confine the mind within their boundaries, they do not allow it to go beyond them; and thus the mind has to be ignorant of what is outside those limits. When the mind is thoughtless, it is also formless; for all ideas and thoughts must be associated with form directly or indirectly. Being thus formless, it must be boundless or infinite, for all forms are bounded. Being thus infinite, all finite things must inhere in it. And because the mind knows whatever is inherent in it, it must then have the knowledge of all finite things, that is, it must be all-knowing; and this all-knowingness is, as it were, mirrored into it all at once, for, having then no thought it has no idea of *before* or *after* which constitutes our time consciousness in the thinking mind. But so

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long as this power of choice remains latent and undeveloped in the mind, it is in bondage limiting itself by thinking, willing and feeling. That mind which can, of its own free choice, remain thoughtless and uninfluenced by feelings is really the most independent and self-possessed. Hence so long as there is desire latent in the mind so as to overpower its freedom, the germ of ignorance is also there which may sprout, grow, and become a big tree at any moment, and which even in that latent state must obscure the mind's view. By lessening the force of desire more and more, the germ of ignorance is made to be more and more powerless, and less and less productive; and thus the limitations of the mind vanish away more and more, till, when all desires are cleanly gone, the limitless mind becomes all-knowing.

Now it is clear that the thoughtless mind with latent desires, cannot be all-knowing, because of its latent bondage, although it may appear to be like the limitless mind.

That the mind has the capacity to know all things may be made out by studying the very nature of it. When any question is presented to it, it at once springs up to inquire into the *why* and the *how* of it. This inquisitive nature could not be there, if it had not in it the capacity to know anything and everything; indeed it is now a patent fact to all that wherever mental energy has been concentrated, there it has been able to discover or unravel things which were unknown before. The success of modern scientific researches clearly proves this fact. What appeared to be miraculous and incredible a hundred and fifty years back, now appears to us to be quiet a commonplace occurrence; for the mind, has been employed successfully in the meanwhile to unlock the store-house of Nature, and it has succeeded in bringing to light many hidden truths that were unknown before. It can jump up into the immense void, fly from the moon to the sun, from planet to planet or from star to star, and know

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their dimensions and weights as well as the elements of which they are composed. It can dive into the workings of creation, and find out those constant and uniform laws of nature which guide and regulate the whole universe. It can plunge into the very heart of those laws, study and examine them, and at last fathom them so well that they may all be made available to the service of man. It can take the celestial flight and at last reach the palace-gate of that great and all-intelligent Power from whose footstool all those laws of nature are dictated, and there struck with awe and filled with veneration at seeing the infinite majesty and grandeur of the Great Being, it may be led to sacrifice all its vanity upon His altar, and lose itself in the Love that is truly divine. Almost boundless appears the power of the mind even when it is limited. Can there be any doubt then, as to the infinite power of knowing or the all-knowingness of the limitless mind?

Now let us see what should be the nature of a literally thoughtless mental condition. Because there is no thought, there can be no activity or restlessness in it. If it then sees or thinks about anything, it has to see or think about itself. Peace and calmness reign there. All struggles, all tumults, all anxieties, all worryings have no place there in such a mind. The lulling and soothing breeze of charming rest keeps softly blowing upon it steadily, bringing eternal peace in its train. If it is then conscious of anything at all, it is only conscious of its own existence, and upon its unruffled surface the whole universe is mirrored. This calmness of the mind indicates the *sat* or pure or "*absolute*" existence on the mirror-like surface of which the whole universe is reflected. This reflection is called *chit* or absolute intelligence. And that state of soothing peace which takes the mind beyond all struggles, tumults, anxieties, and worryings, is called *Ananda* or absolute bliss.

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Bhagavan Sri Ramakrishna's parable of a *mungoose* well illustrates the state of that thoughtless mind which has latent desires in it. A mungoose-tamer ties down the animal, when it is tamed, with a long chain or rope, to the other end of which a small weight is attached. It is given a hole or hiding place high up in the wall, to which, whenever it gets frightened in any way, it runs to hide itself. It cannot, however, stay there long, because the weight attached to the rope, dangling down, draws it out continually, and, instead of getting peace, it is sorely troubled in its hole on that account, until it is constrained to leave that height and come down again to the lower level. Similarly, a mind with latent desires cannot stay long in that high thoughtless state, which, instead of giving it any pleasure, will sorely trouble it, until it chooses to come down to fulfil the cravings of those troublesome desires. So the best and the only means to gain a permanent footing in that celestial attitude of *Satchitananda* is to try and detect the nature of all tempting desires as those which force all troubles and anxieties into the mind; and the moment the mind is able to find out the perverse nature of these tempters fully, it is sure to give up all connection with them. Non-concern with all desires is alone able to bring to the mind that much longed for state of liberation which is the *Satchitananda*.

Now we have got glimpse of what *sat* is. When the mind knows nothing but its own existence, when it enjoys itself in that condition of pure existence, then it is said to be in that state of the *sat*.

Let us now turn to the Macrocosm leaving this Microcosm. I see a very tiny insect before me moving upon the petal of a full-blown rose. The rose supports the petal, the branch supports the rose, the plant supports the branch, the earth supports the plant, and space holds the earth in its infinite bosom wherein all finite bodies like the earth, the sun, the moon, the planets, and their satellites, and all the innumer-

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able number of stars, find their abode in short, wherein the entire universe is contained. Space is infinite, therefore all finite bodies find their abode there; space is the container and the universe is the contained. And what is space? Space is what has length, breadth, and thickness, all finite dimensions. Beyond this we can have no idea or comprehension of space. But the idea of length, breadth, and thickness presupposes the existence of a human organism in space, the container, inrespective of the contained, universe. To know this we have to raise ourselves to that height whereunto all thoughts and mental forms have no access, where the mind is enthroned upon breakless Peace and changeless Truth, where therefore, there can be no idea of an infinite space, that idea being dependent upon the idea of the body. If such a formless mind wants to have an idea of the formless space, apart from the idea of pure existence nothing can be known by it, and formless mind and formless space will then have no separate individualities. Both of them will lose themselves in the *sat*; and the *sat* alone will be seen to exist. For the *sat* is one without a second. The *Chhandogya Upanishad* also breathes the same sentiment, where it narrates, how the sage Uddalaka teaches his son Svetaketu in this wise :— "O thou fairlooking child of mine know that in the beginning there was only the one *sat* without a second." So we learn that in the one *sat* exist both mind and space, that is both of them lose themselves in the *sat*, and that *sat* is the only Truth, which is the Self. That space has but a relative existence has already been clearly shown.

Let us now see how the greatest exoponent of Indian monistic philosophy, Bhagavan Sri Sankaracharya, in explaining the celebrated sixteenth verse of the second chapter of the *Gita* arrived at this conclusion. The import of the verse is this ;—"That which is liable to change does not exist, and that which is changeless can never be non-existent. The

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seers of the Truth alone can discriminate between the two." In commenting upon it Sri Sankara says,—" The effects, such as heat, cold &c. which fully depend, for their existence, upon their causes, have no real existence; for it is impossible to imagine their existence apart from those causes. Effect is cause transformed, hence it appears different from the cause. We cannot imagine the existence of an earthen pot apart from the earth, so it has no real or permanent existence like that of the earth; similarly all effects have no real existence like that of their causes. Moreover these do not exist before their birth and after their destruction. (Hence they are false like passing, ephemeral dreams.) Here a question may be raised, 'Since all objects are causes in respect to their consequences, and effects in respect to their causes, in that case nothing really exists, (it is all a vacuum.)' To this we reply.- 'No; all objects are viewed as having two sides, one a changeless, and the other a changing side,(One substance,clay say, may admit of several forms; the forms may change, but there is no change in the clay. In the substantiality of a thing there is no change which is only perceptible in the forms or appearances.) As in a blue lotus, the blue appearance may vanish (if it gets dried up), but the lotus is there. So in a blue lotus, there is one existent or changeless side, and another non-existent or changing side. This is the case with all objects, such as a cloth, a pot, an elephant, &c. Hence forms and appearances of things are false, because they change; but as to their existence they are changeless. But, if you say, that when the pot is broken its existence vanishes along with it; we say ' No.' The idea of existence can never vanish, it is in something else, say, a cloth. You should know that existence is the quality of a thing. But you may say ' As the idea of existence exists in other things, similarly, the idea of a pot, when it is broken, exists in other pots. (In that sense it has existence.)' To this we say ' No, because the idea of a pot

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does not exist in a cloth. (Hence it is non-existent there.)' But you may say that the idea of the existence of a pot, does not exist in a broken pot. Hence it is non-existent there. We reply 'No, you cannot say that. Because, (as we have already pointed out), existence is a quality of things, so when the thing vanishes, how can it exist in that thing? This does not prove that the idea of existence has nothing else to qualify.' Now you may say, 'If according to you, all appearances such as pot, cloth, &c., are false or non-existent, how can the idea of existence and non existence simultaneously be co-existent in one thing?' We reply that although in reality there exists no water in the mirage, still we think that there is water in it. Hence water is existing there simultaneously with no-water. These considerations prove that all phenomenal existences, such as body, heat, cold, &c., which are the effects of some other things have no real existence. Hence we conclude that the self alone which is changeless and ever existent in perceiving and knowing all things can never have any non-existence. This discrimination between the real and the unreal, the self and the not-self, the knowers of the real nature of *Brahman* or *Sat* in whom alone the whole universe finds its place, are fully informed with. They never confound the real with the unreal. Like them you also try to look at the universe, and know it to be nothing more than a false mirage, and so do not care about pleasure or pain, heat or cold, &c, as all these are false."

Many hundreds of years before Descartes, the father of modern occidental philosophy, Sri Sankara arrived at the same conclusion about the reality of the self as Descartes and we find in a couplet, in his *Bodharya*, the very same idea as is contained in the celebrated saying "Cogito, ergo sum." The couplet runs thus:

" Astîtyevam asminnarthe kasyâstu samsayah pumsah,
Tatrâpi samsayaschet samsayitâ yah sayeva bhavasitvam "

(*Sankâra's Bodhârya.*)

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"Who doubts about his own existence? Even if you doubt that, the doubter is no one else than yourself."

From the above quotations we find out how the greatest monistic exponenent of the Vedanta arrives at the conclusion that the self alone is *sat* or ever-existent, in which Time, Space, and Causation all inhere. We also have arrived at the same conclusion by studying the nature of cause and effect, as well as that of our own mind. Now therefore we conclude our article with the short, but sweet and perfect, Vedic motto of our Journal, "There is only one Sat, the sages talk about it in various ways."

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THE VEDANTA AS A PRACTICAL GUIDE IN LIFE.

BY PROF. M. RUNGACHARYA M. A.

I have heard it often expressed that the Vedantic religion of India is a matter of mere speculation, and that it offers no practical guidance in life to its votaries. This is an opinion which I consider to be wrong. I therefore propose to place before my readers a few carefully thought-out conclusions regarding the practical effect of Vedantic thought on the conduct of human life. Although I am not quite certain that I can throw any worthy light on the subject I shall try not to be abstruse in dealing with the subject. I know that Vedantism is a theme on which it is very easy for men to become abstruse and mystic.

Let us first ascertain what the judgment of the history of India has been on Vedantism as a practical guide in life. In this connection it cannot but be instructive to see how Vedantism appears to have originally come into existence in our country. Ancient Sanskrit Literature affords much valuable evidence to show that, after the secession, owing, in all probability, to religious differences, of the Iranian Aryas from the Indian Aryas, there arose in very early times in the Panjab a conflict between the Brahmins and the Kshatriyas for power as well as for social supremacy. It has been well said that no one can understand the course of Indian thought and life without keeping in view the picture of the historical thought and life of the Brahminical caste. The traditional contest between Vasishtha and Visvámitra and the story of Parasuràma trying to exterminate the Kshatrayas, both point to the ancient antagonism between the two sections of the early Aryan nobility in Hindustan. It appears to me to be a mistake to suppose that this rivalry and antagonism arose merely out of the love of temporal power and of the good things of this world. There is evidence to show that, from very early times, it must have had a religious significance also. Visvámitra, whose name means the *Friend of the whole World*, was in all probability, as *Puranic*

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stories tend to shew, inclined to make the influence and the institutions of the Vedic religion of the Aryas spread beyond its originally narrow ethnic boundaries. Vasishtha and others, mainly of the priestly class, were naturally opposed to this innovation. This early religious schism became about the time of Parasûrama, who is known to have been living just before the Mahâbhârata-war, a contest between the Brahmins and the Kshatriyas for political power in the land. In this contest the Brahmin for a time succeeded. To his earlier spiritual and social supremacy he now added political power also, although he seems to have exercised this power only indirectly. Thus at one time in the history of our country both temporal and spiritual power became concentrated in the hands of the Brahmin caste. Fortunately for man this unwholesome combination of the affairs of this world with the supreme and unambiguous authority relating to the higher things of the other world is destined sooner or later to meet with well-merited failure, and even modern history is capable of illustrating this well. It is not at all in the nature of the priest to make a good and successful ruler of men. Although in its best days the Brahmin caste exhibited the virtues of self-restraint and self culture to a remarkably high degree, the rigorously ritualistic and ethnically limited and narrow conception of religion and social polity entertained by that socially and politically dominant caste could not long continue to send forth beneficial social or political influences, and was therefore early enough found unfit to live on and to flourish unchecked.

The opposing force acting against this tendency to narrowness, illiberalism and exclusiveness once again came obviously from the Kshatriyas, who sought to conquer the Brahmins now not by force but by wisdom. This is evident from what we find recorded in our *Upanishads*, wherein more than one famous Kshatriya teacher of the *Vedanta* is mentioned as having taught this higher and newer wisdom to Brahmins learned in the *Vedas*. The *Vedanta*, is, as many now know, nothing other than the philosophy and the religion embodied in the *Upanishads*—in those highly thoughtful and inspiring discourses which form a part of

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our sacred scriptures. They form the end of the *Vêdas*, as they are really in almost all cases the last portions of what is now held to be the revealed literature of ancient India; and they are therefore known by the name of the *Vedanta*. The division of our scriptures into the *Karma-kanda*, or the portion dealing with ritualistic works, and the *Jnanakanda*, or the portion dealing with wisdom and the knowledge of the truth of things, is well known to all students of the history of Hindu religion. The religion of the *Jnanakanda* is generally supposed to be the fulfilment of the religion of the *Karma-kanda*. I believe this opinion to be right, and Sri Krishna himself gives expression to it in the *Bhagavad-Gitâ*. It is said therein—"The sacrifice performed by means of knowledge is better than the sacrifice which is full of wealth. All (ritualistic) work in its entirety finds its fulfilment in knowledge." It invariably happens in history that the fulfilment of an older ideal by a newer one results in the setting aside of many of the details of the earlier mode of life, and in giving less prominence to most of the theories and practices and institutions more or less dependent upon the older ideal. In this way there naturally came into existence in India also, as elsewhere, an opposition between the *Dispensation of Works* and the *Dispensation of Knowledge*, or, as we may say, between the *Religion of Ritualism* and the *Religion of Righteousness*. The springs of this later ideal are no doubt to be found even in the early religious strata of the Vedic age; and we have reason to believe that for a long time, in the course of our ancient religious history, the Kshatriyas mostly took care of them. They not only did not allow them to remain unused and unnoticed, but also managed to draw from them, as the years rolled on, more and more of the life-giving waters of the Knowledge of Truth, so that, at last, the mighty river of the *Vedânta* began to flow onward in our land in its majestic march of beneficent progress.

Love of freedom, if once implanted, grows in the heart of even the most inveterate slave; and it is no wonder that the law-bound and custom-ridden Brahmin also fairly frequently forgot

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his own hereditary instinct in favour of sacerdotalism, and contributed by honest thought and an openly generous life much towards the development of the highly ethical and broadly universal characteristics of the religion of the *Vedanta*. The early Kshatriya teachers of the *Vedanta*, it is well known, found their aptest pupils among the Brahmins; and in comparatively later times the *Vedanta* grew into the fullest perfection of its wonderful catholicity and high sublimity almost entirely under the guiding influence of Brahminical saints and sages. It is not at all improbable that the Brahmins themselves often found the burden of their Vedic rituals and rigid social restrictions pressing too heavily upon them, and that they often sought deliverance therefrom by obeying the orthodox legal injunction to retire before the advent of old age into the forest to be there free from most of the galling concerns of highly constrained social life and the unyielding restrictions of ritualistic ceremonialism. Nevertheless, more than such Brahmins, the ancient princes of India seem to have taken the leading part in the formulation of the new Religion of Knowledge. Sri Krishna's authority also is in favour of this view. He says in the *Gitâ*, "This imperishable *Yoga* (science of divine realisation) I declared to Vivasvat; Vivasvat taught it to Manu; Manu told it to Ikshvaku. The kingly sages knew this as handed down thus from generation to generation." Thus the philosophical speculations of the forest-hermits and the practical insight into the conditions of man's social and religious life acquired by the ruling princes of India must both have been concurrent in producing their effect, ending to undermine the unnecessary restrictions and the crude artificialities and injustices of the older form of life and religion. There can, therefore, be no doubt whatever that the *Vedanta* was born to supply a felt want in the heart of individuals and of society in ancient India. Even religious slavery cannot be very long borne without the slave himself finding out its injustice and being tempted to rebel against the undue severity of the often unmeaning discipline to which he is almost always unnecessarily subjected. Social life also becomes full of many singular

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and sorely felt hardships and avoidable inconveniences, when it is largely under the sway of the fatally autocratic discipline of priestly domination. Injustice is often most keenly felt just when it is made to prevail under the protecting shadow of religion; and those, who soon realise the injustices, the social hardships, and the inconveniences due to the reign of sacerdotalism, must very naturally be such persons as have to look after the life and well-being of society as a whole. It appears to me that herein is to be found the explanation of why it is that the early formulation and promulgation of the *Vedanta* was largely conducted by Kshatriya teachers. Therefore it must be plain that the tide of Vedantic thought began to rise and flow onward in the history of India in response to the impelling forces of the daily practical life of man and of society. The commencement of the Vedantic movement was decidedly practical both in its method and its aim.

Indeed, speculation has played no small part in the development and the propagation of Vedantism in India. As a matter of fact it is possible for us to see that even in very ancient Vedic times ritualistic orthodoxy and rationalistic heterodoxy existed side by side. The rationalistic man of those days evidently could not satisfy himself easily in regard to the commonly accepted omnipotent efficacy of the Vedic sacrifices; nor could he see the reasonableness of the artificial distinctions between man and man on which depended the Brahmin's pharisaical presumption of superiority so largely. It has invariably been the characteristic of heterodox thought almost everywhere to be largely inpregnated with the powerful ferment of future progress. How in all matters the heterodoxy of today becomes seated on the throne of orthodoxy to-morrow, is the one ever-interesting moral phenomenon which human history continuously reveals to the impartial and observant student. Nevertheless, there are to be found among us here and there some persons who are strangely averse to try and realise the power of pure thought as an agent which is capable of bringing about the enlightenment and the amelioration of man. They put their faith largely, if not altogether, in immediate action.

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To such the history of rationalistic thought in India is well calculated to teach a worthy and valuable lesson. Everywhere, as human history shows us, large movements of up-heaval in society are quite uniformly preceded by the wide and even spreading of a system of thought full of the quickening inspiration of a newer and nobler ideal. The history of the progress of religious thought and religious institutions in India forms no exception to this general rule. When an old ideal becomes unsuited to new conditions, the work of thought is needed to draw down that old ideal from its pedestal of authority; thought is needed also to establish in the vacant place on that pedestal the newer and the more suitable ideal, although this later ideal has often to be, after all, only a modification or a new adaptation of the earlier one. Of course there can be no new ideal which is altogether new. Man can, therefore, walk safely onward only along those paths which are lighted up by the beacon of fresh thought burning steadily in advance of him; and surely thoughtful men cannot be too careful in avoiding the hasty condemnation of any kind of honest and earnest thought as being merely an idle speculation that is doomed to end in nothing.

It is difficult to make out the chronological sequence of the various stages in the development of philosophic thought in India. It is almost impossible to know anything definitely about the relative priority of the orthodox and heterodox systems of Indian philosophy and schemes of life. All schools of Indian philosophy have in view how to teach man to live his life rightly and to the best purpose. The existing aphorisms relating to the well known six orthodox systems of Indian philosophy may be seen more or less to presuppose each other. In regard to every one of these systems it appears to be very highly probable that the central thought thereof must have been very much older than the *Sùtras* or aphorisms which now give a concise and often veiled expression to it. In spite of this general uncertainty as to chronological sequence there is some evidence to indicate that philosophic rationalism obtained in our country an organic expression for the first time in the *Sankhya* school, o f

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which the great sage Kapila was the first and the most famous expounder. Some of the *Puránas* speak of Kapila as an incarnation of Vishnu, and his greatness is taken notice of in the *Bhagavad-Gita*. The main aim of Kapila's philosophy is the diminution of the sorrows and miseries of human life, and Buddha also lived and laboured among men with the same object in view. No one can deny that this is a decidedly practical aim; and it must be well known to most people in these days that Buddhism has been able to produce the most momentous consequences in the life of individual men as well as of human communities in many parts of the world. It is even held that the leaven of Buddhism working among the Jewish Essenes and at Alexandria in Egypt contributed largely towards the development of the universal spirit of Christianity itself. Those who know the large amount of similarity between the teachings of Kapila and those of Buddha will at once see how pregnant with practical influences the thought of the *Sankhya* school has been. Between the *Sankhya* and the *Vedanta* there is really not much of irreconcilable difference. The psychology of the *Sánkhya* is almost the same as the psychology of the *Vedánta*. The idea of cosmic evolution to be found in the *Sánkhya* is also to be found in the *Vedanta*. The distinction between the *Prakriti* (nature) and the *Purusha* (soul) which the *Sankhyas* make is also accepted by the *Vedantins*; only these latter, instead of holding that the soul is a mere unconcerned witness in the processes of cosmic evolution, believe that there is a very close interconnection between the two and that the *Prakriti* in all its mainfestations is actuated and infilled by the *Purusha*. The monistic *Vedantins* hold that the *Prakriti* is simply the phenomenal manifestation of the one great *Purusha*, the Universal Soul. So, while the *Sánkhyas* say that nature evolves herself without the aid or effort of the soul, the *Vedantins* declare that the soul is really at the bottom of all the appearances of nature. In other words, the *Vedánta* makes out the great *Purusha*, termed *Brahman* by it, to be both the efficient and the material cause of the universe, even where it does not directly or indirectly identify the *Prakriti* with the *Purusha*. In spite of these

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differences due mainly to a different conception of the relation between *Prakriti* (nature) and *Purusha* (soul), the *Vedanta* does not at all lose sight of the practical aim of the *Sankhya*, but offers to humanity a better means of realising true happiness and bliss by endowing the various processes of cosmic evolution with a spiritual meaning and a rational divine purpose.

Thus the *Vedänta*, adopting largely the psychology and the analytical method and the theory of evolution of the *Sankhya*, goes a step in advance both spritually and ethically. The *Vedantic* conception of the universe gives to its order a greater purposiveness by placing behind it and in it a supreme intelligence, and by making the life of man worth living in as much as it leads to the attainment of the soul's natural heritage of infinite bliss and divine glory. At bottom Kapila, like his great follower Buddha, is a pessimist, while Vyasa, the reputed organiser of the *Vedantic* system, is a pronounced optimist, particularly in regard to the meaning and the purpose of divine creation and human existence. It may look strange to some that Vyasa, the arranger of the ritualistic portions of our scriptures,—the arranger of the *Karma-kánda* or of our Old Testament so to speak of it—should also have been the first to systematise the philosophy and the religion of the *Upanishads*. Such a thing is not unknown to other religions; the collection of the Laws of the Jewish people is well known to have taken place after more than one famous prophet had preached among them the religion of righteousness as a thing to be preferred to the religion of rituals and sacrifices. The advent of a new dispensation in religion does not at once lead people to ignore the old one altogether; often this latter acquires a fresh importance in the new circumstances. The really practical aim of the *Vedänta* is beautifully brought out in the *Bhagavad-Gitá*, which is one of the three standard authorities on which comparatively modern Indian philosophers and religious reformers have based their interpretations of the *Vedanta*. Mere dreamy speculation and retiring from the struggles and ordeals of life do not, according to Sri Krishna, embody the highest ideal of life. In the way in which

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he called upon Arjuna to fight bravely and without fear of consequences in the great battle of Kurukshetra, the *Gìtà* calls upon all of us to fight the battles of our lives bravely and without attachment to results. If the *Upanishads*, the *Bhagavad-Gita*, and the *Vedantä-Sutras* are all taken together and studied so as to realise how they are, on almost all great questions of religious or philosophical importance, in consonance with one another, I have no doubt that it can be well established that *Vedantism* is really one of the most effective means to teach man how he may attain the state of selflessness even while engaged most busily in the willing and active discharge of all the duties of life. The daily and hourly work of the world has an almost irresistible tendency to make man worldly, and to bind his soul down to the unworthy aspirations of his lower nature. The way to escape from this danger is surely not by running away from the world, but by manfully overcoming its temptations. It is the victorious soul in the conflict against the temptations of the world that becomes, wholly in consequence of such victory, fitted to enjoy its own natural heritage of bliss and freedom. The practical guidance which all religions and philosophies have to offer to man must be such as will enable him to live in the world like a sweet fountain of love, the streams of which are ever actively flowing and are always outgoing, but never incoming. It is indeed the glory of the *Vedanta* that it can always offer unfailingly such guidance to all earnest persons who honestly and faithfully seek it therein.

The idea of certain old-fashioned scholars that Buddhism started as a revolt against the orthodox Brahminical religion and the *Vedantic* philosophy is now very largely discredited. It has been already pointed out how the Brahminical Law itself, by the division of the life of the Indian Aryas into four stages, made it possible for them, particularly during the last two of the four stages, to acquire freedom from the heavily pressing fetters of sacerdotalism. Although the life of the forest-hermit and that of the mendicant ascetic were far from being easy and comfortable, they gave one to a very large extent the freedom of believing whatever one knew to be true and right, and of acting in accordance

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with one's felt convictions. What was apparently intended to be merely a safety-valve in the organisation of Brahminical priest-craft became, through the force of natural circumstances, an open doorway for the free passage and wide spreading of the liberal principles of a universal and philosophical religion of righteousness. The Brahminical orders of the forest-hermit and the mendicant ascetic must have certainly found it congenial to indulge in speculations regarding the Universal One and the deliverance of the soul. In whatever way these speculations first came into existence, their development went on side by side with the growth of asceticism as a telling social and religious force in ancient India. Speaking of the philosophy of the *Upanishads* and the Brahminical order of the *Sannyasins*, Oldenberg says in his *Buddha*, "As in those philosophical ideas the way was prepared for the dogmatics of Buddhism, so in these beginnings of monastic life the foundation of the outward forms of the Buddhistic church was laid." In discussing the question of the relative priority of Jainism and Buddhism, Jacobi, after carefully weighing all the available evidence, comes to the conclusion "that Jainism had an origin independent of Buddhism," and "that both Jainism and Buddhism owed to the Brahmins, especially the *Sannyasins*, the ground-work of their philosophy, ethics, and cosmogony."

The bloodless conquest of Buddhism by Hinduism has not quite unnaturally been an event of some surprise to students of the medieval history of India. Not only is there no really worthy evidence to show that the Hindus at any time persecuted the Buddhists in their country on anything like a large national scale, but there is also more than enough of evidence in Indian literature to show that for nearly a thousand years the Hindus and the Buddhists lived in friendly rivalry side by side breathing the same political and moral atmosphere. From the time of Buddha almost up to the commencement of the Christian era, Buddhism was growing in influence and in power; but the first six hundred years or so of this era cover the period of the decline and fall of Buddhism in the very land of its birth and early growth. It is difficult to be

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certain about the various causes which contributed to this decline, but it is observable that popular Hinduism, chiefly in the form of Saivism, was already a potent factor working in the midst of the Indian people in the early centuries before the Christian era. Gradually Hinduism gained the ground which Buddhism was losing, and the wonderful proportionality of the loss of the one to the gain of the other cannot but lead us to the conclusion that there is a causal connection between the growth of popular Hinduism and the decay of Buddhism in India. However, it is not till after the time of the famous Vedantist, Sankaracharya, that Buddhism wholly gave way to its opponent; and by the time Sankaracharya appeared on the stage of Indian religious history, Hinduism was fully grown up in all its three well-known forms, of *Saivism*, *Vaishnavism* and *Saktàism*. Nevertheless, Sankaracharya is rightly credited with having administered the last stroke to the agnosticism of Buddha which had already degenerated into nihilism, in India so as to convert its slow and steady decay into a more speedy and certain death. It is not his *Adwaita* philosophy alone that contributed to this end, but his organisation of the ten different classes of *Sannyasins* known as the *Dasanamins* must also have caused the collapse of the already undermined structure of Indian Buddhism. Students of Buddhistic religious institutions know well enough how what may be called the Church of Buddhism was entirely made up of the *Sangha*, or the monasteries and colleges of male and female ascetics. Latterly in the history of Buddhism feminine asceticism seems to have got into disfavour for more than one obvious reason, and by the time of Sankara the nemesis of neglected or violated nature had almost done away with the Buddhistic nuns. But there were still the monks; and these seem to have been absorbed slowly one after another into the vast and varied body of the *Dasanamins*. What the great heart and charming personal magnetism of Buddha did to bodies of pre-Buddhistic *Sannyasins*, that the far-famed learning of Sankara did to bodies of post Buddhistic *Bhikshus* of his own time. It is this kind of bodily conversion of the already existing clusters and col-

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leges of ascetics that made Buddhism strike its root as a religion in India; and naturally the uprooting of Buddhistic asceticism from the soil of India, by means of the bodily conversion of the *Bhikshus*, led at once to the final withering of the famous historic tree planted here by Gautama, the enlightened. It cannot be very difficult to imagine what will become of Roman Catholic Christendom if the Pope, the College of Cardinals, and all the monastic orders at once submit to a doctrinal as well as practical conversion into some other form of Christian faith: Roman Catholicism as a distinctive Christian creed will quietly die and rapidly disappear, in spite of the great numerical strength of the Catholic laity. A fate in many respects similar to this befell Buddhism in India under the guiding influence of one of the greatest of our philosophic reformers. The greatest apostle of Indian *Adwaitism* would not rest till he saw his own philosophy beginning to fructify fully in religion and, through it, of course in social reformation.

However it seems to be a well established fact that Sankaracharya gave, as already stated, only the final blow to Buddhism which had already become effete and powerless. Apart from the intrinsic decay noticeable in the later developments of Buddhism, what weakened this religion most in the land of its birth seems to be the growth in power and in influence of popular Vedantic Hinduism. How early this movement began it is rather difficult to say definitely, but it is granted on all hands that the large body of our important *Upanishads* is pre-Buddhistic; and in the *Mahabharata* we have ample evidence to indicate that already the thoughts of the *Upanishads* had become concretised into practical religious creeds in the forms of Saivism and Vaishnavism. The latest criticism of European scholars is of opinion that the *Mahabharata* in its completed form cannot be later than the fourth or the fifth century before the Christian era; of course we Hindus attribute to it a much older antiquity. In this work Vaishnavism is already in full swing, trying to take the place of an earlier and somewhat ruder Saivism. Therefore both Buddhism and popular Vedantic Hinduism seem to have had a common and contempo-

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rary origin; both of them flowed down from the Himalayan height of *Upanishadic* thought and had a collateral course of progress and as Hinduism grew in strength and in volume Buddhism seems to have naturally become thinner and thinner. Buddhism has always been a religion of great toleration, and the enlightened teachings of the illustrious Buddha as well as the rock-inscriptions of his royal follower, Asoka, bear ample witness to this fact. But it had not, from its very nature as a religion built upon the greatness of vision of an enlightened and prosphetic personality, the power to co-ordinate lower forms of religion and social culture into one composite whole. On the other hand the secret of the success of Vedantism in India is to be found as much in the possession by it of the highest and the holiest truths of religion and philosophy, as in its wonderful power of co-ordinating lower forms of religion so as to elevate them all little by little and bind them all into one affiliated whole by means of the common tie of the great divine and spiritual purpose that impels and animates them all. In the case of Buddhism the process of propagandism was more of the nature of assimilation than of co-ordination. Christianity and Islam have also adopted even more vigorously the same practical polity of assimilation. Wherever this process of assimilation is made to operate either through force or through persuasion or through inducements, it is utterly impossible to avoid the danger of the higher religion getting compromised both in regard to its purpose and its purity by the ready embrace which it offers to comparatively lower forms of religious and social culture. In modern times such a tendency towards religious degeneration may be guarded against more effectively than it was possible in the earliar stages of civilisation, when religion was almost the only means of improving the standard of popular morality and popular culture. Thus the spread of Buddhism among the numerous uncultured tribes of ancient India brought about, of itself, the weakening of the moral force of that religion in its new condition of unwholesome compromise and consequent degradation. The uplifting power of Vedantic Hinduism is to be found in the fact that it has been

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possible for it to maintain its lifegiving fountains of spirituality and divine thought always at their high celestial level although large lowland areas have had to be irrigated and enlivened therefrom.

(*To be continued.*)

THE SOCIOLOGICAL ASPECT OF THE VEDANTA PHILOSOPHY.

By Nivedita.

I

One of the arguments most commonly advanced against the Vedanta is that, if universally accepted, it would have the effect of disintegrating society, by giving a certain mode of renunciation the position of an end in itself, as well by convincing men of the hopelessness of any attempt at the permanent amelioration of external conditions.

As a great spiritual impulse, Vedantism can afford to laugh at all such objections, since the spiritual is simply that activity which takes precedence of all others in man as we all, consciously or unconsciously, acknowledge. But the waters of religious life become available on a large scale only when they flow through well-hollowed channels of appropriate intellectual concepts, and as from this point of view the Vedanta takes rank simply as a philosophy, it becomes important to examine carefully into objections urged against it, and to determine in what direction it is really calculated to impel society.

It is a characteristic inaccuracy of the West to confound religious ideas and social institutions. We have no idea of imparting Christian teaching to a community, without at the same time time begging it to adopt our national customs; and this reacts, in the case of civilisations which may be more or less repugnant to us, so as to make us resist the thoughts that come to us in association with them. Complexity of life and constant readjustment of conditions are the great marks of advancement with us. It is difficult for people to whom these are dear to see anything good in a world whose distinctive traits seem simplicity and social rigidity.

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Yet some of the greatest thinkers, for years past in America, England, and on the continent, have been uttering the cry for simplification of life, and have made it evident enough that to all true progress this process is a necessary complement, and not antagonistic.

If this be true, the great want of our day is some intellectual common multiple, capable of resolving itself readily into groups of either factor, and the very test by which the sociological value of Vedantic Philosophy must stand or fall must be its power to include these two ideals—of increasing civilisation, and increasing simplicity*—or not, as the case may be.

It would be useless to attempt the solution of this problem by asking which, of all the doctrines constituting the Vedantic System, are the most important. Such a question may be propounded of any religion at any period, and the answer will always vary, according to the temperament of the critic and the exigencies of the hour. The only enquiry that will throw light on our quest must be,—what is the root-principle, involving or necessitating all its other propositions, which are together connoted by the word Vedanta?

Some main intention may always be discovered in any well-knit system of thought. No one would hesitate to assign to the Unity of God this place in the Semitic Faiths, or to name the "taking of manhood unto God" as the all-embracing motive of Christianity. Is not the same rank in the Vedanta held by the great doctrine of the Real and the Apparent? From the knowledge of "that Imperishable Goal, which the knowers of the Vedas declare, which the self-controlled and the passion-free enter," all the other truths of Indian Metaphysics may easily be derived. That the pairs of opposites are within *máyá*; that evil, therefore, is merely the optical delusion incidental to the human angle of vision; that man proceeds from Truth to Truth, and not from Error to Truth; the essential unity of things; the need for non-attachment as a means to realisation;—these principles, diverse

* It is obvious that increasing simplicity which is *not* an outcome of increasing civilisation must represent a loss of some kind.

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and startling as they may appear to the Western mind receiving them for the first time, are already implied in that first great thesis of the permanent and real as distinct from the mutable evanescent.

We may take this doctrine, then, as covering the whole area of Vedantic Philosophy, and the question forthwith stands,—how would it and its consequents affect the social organisation of a people who accepted it?

And we may as well begin by facing two misconceptions boldly. The first is that any detailed forecast of a Vedantic community may be gathered from the philosophy itself, or from any contemplation of already existing societies.

It is true that the religion of any people always represents the great formative energy of that people, but the stuff on which this has to work is usually a far more determinative factor in the result; and this is a matter of race, climate, history, conditions of living, and a host of other considerations. We only require to contrast Norway with Italy, or Spain with Russia, to see the truth of this statement. Latins, Teutons, and Slaves have been the manifesting medium, during almost equal periods, of our original body of thought, —how then are we to account for the divergence of their social development?

The other fallacy which we cannot disavow too completely is that any society was ever guided, in its assimilation of ideals, by the real nature of those ideals, instead of by its own impression of them. The grown plant rarely resembles the seed sown. "If thou willest not to fight this lawful battle," said Sri Krishna to Arjuna, "abandoning thy own duty and fame, thou shalt incur sin." The *Gita* is blood of India's blood, and bone of her bone. Yet what grasp has she displayed of the truth of this text? Christianity, if it is anything, is the teaching of an Asiatic *Sannyasin* who desired to see Love triumph over Justice, Renunciation over Proprietorship, the unity of man over ties of birth. How many of the Christian nations would convey the *a priori* impression that they were rooted and grounded in such ideals?

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It is obvious that no exact estimate can be made of the social effect of any spiritual or ethical doctrine, the other elements which contribute to that effect being obscure as well as complex

It is enough if we limit our discussion of the present problem to a few very general considerations regarding the possible direction-giving influence of Vedantic thought in a previously Christianised country.

II

Ideals never die. The new is always superimposed upon the old, not substituted for it. For this reason, it is vain for masculine women to demand that men should cease to pay chivalrous homage to their sex. The grand new notion of a treaty between equal powers can never drive out the old conception that man's title to gentlehood was won by the protection of the weak. For, the ideals of manliness and womanliness once formed, their equality may be asserted or disputed: the contention cannot besmirch either reality. Men,—simply because they are manly,—will continue to open doors, bear burdens, and use the names of women reverently, to the end of time.

In the same way the virtues of an industrial epoch,—and none are greater than those good qualities of integrity, and co-operation, and skilled enterprise,— never kill the demand for honour, and loyalty, and physical courage, indispensable to the military age that went before.

Each normal historical period represents an advance in the apprehension of those great ideals of which society is the manifestation.

It is therefore foolish to fear that activities and impulses which are the outcome of eighteen centuries of Christianity may be destroyed by the incorporation with them of a new truth. That new motives may be introduced, or old ardours intensified are both possible, but the destruction of anything, that is good and true can never take place thus.

The Vedanta claims, we must remember, to be the Science of Religion, the Christian religion being only one of many faiths to

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which its canons of criticism apply, and which fall within the scope of its theory.

There can be no doubt that to races, as to individuals, many advantages accrue with the primary limitation of the religious area.

The idea that "Faith without work is dead," however mistakenly interpreted, has borne noble and vigorous fruit in various approximately, democratic civilisations; and the words, "Inasmuch as ye did unto one of the least of these, ye did it unto Me", have actually been helped (at least in Protestant countries) by ignorance of deeper spiritual truths, to produce that passion for the service of man, which is pre-eminently the Christian's strength. Thus it may be beneficial that truth should be received piecemeal, as it were, if so the combined efforts of society can be concentrated on projecting the moral significance of each fragment in those ideals and symbols which become wellsprings of refreshment to a world that is spiritualily athirst.

But if we labour thus to find some compensation for our defect, we admit in that very fact that it entails likewise grave drawbacks.

They are such drawbacks as are common to all forms of provincialism. They lie in the assumption that one's own is the only possible plan of salvation, in the consequent contempt for what other races may have won through toilsome centuries, and in that exaltation of orthodoxy over truth which is little short of vicious.

These are sad blemishes on the white robe of the Christian Faith, but they indicate the lines on which Vedantic conceptions would act unopposed. It is true that the doctrine of illusion has created in India that indifference to external conditions which reacts on the majority by closing to them the great avenues of Realisation: but, on the other hand, the exuberant strength of Western nations, in grappling efficiently with these conditions, creates the far worse errors of gross materialism and self-interest. Who that knows anything of Western thought, will dispute this? Here, therefore, there must be a movement towards equilibrium on both sides.

But, in its definition of all religions as related to each other

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just as languages are related, the Vedanta brings an absolutely new conception into the Christian field.

Not universal toleration merely, this is the doctrine of universal inspiration! Nor need we think that the instinct of helpfulness would be in anywise diminished by it. Rather would the method of help become clearly fined: we should learn that all we can give to another is a share of our light by which he may pick his own steps. We should waste less effort, and perhaps love in a heightened degree.

These we may imagine to be some of the direct effects of the adoption of Indian philosophy by Western populations. Indirectly, it would tend to diversify society in a curious way.

With the increase of reverence for other systems, each member of the community would be likely to choose his own religious ideal, and this must bear fruit in the development of individuality, the increase of religious culture, and the indefinite extension of the sense of Human Brotherhood.

Wherever this sense of Humanity deepens, brutality and the struggle for selfish ends must decrease, and since today the greatest exertions are made and the greatest sacrifices incurred for heroic and non-material ends, it is impossible to suppose that the conscious service of the all would prove a less powerful civilising motive than the pursuit of private wealth or power. Indeed analogy would lead us to conclude that the rapidity of the process would increase in direct ratio to the subtlety of the force, and in that case even material conditions would benefit the world over, more quickly than has hitherto been the case in any corner of the globe under the limitations of one creed.

The deepest instinct of human nature bids it face truth at all costs. In the sphere of religion this is the final imperative: in the sphere of religion it costs most of all. To face truth here and carry the vision through may be like tearing the heart out of the living body. Yet it must be done.

And the personal ordeal once over, the soul made conscious that the ways of God's Footsteps are infinite in number, may shrink from proclaiming its discovery, and thereby entering on a wider

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struggle. 'Is it not enough to know?' it asks 'will not larger efforts prove indeed but another mission of destruction?'

It is a question that every priesthood in the world has asked and answered in its own fashion. Let us who are of no priesthood acknowledge at the outset that the highest knowledge we have is the world's meed from us, the more so since to-day it is only by means of some formula as wide as the Vedanta that the good things of spirit, mind and body may find exchange between the East and the West.

BOOK REVIEW.

In Search of a Soul:—by Horatio W. Dresser, Published by the Philosophical Publishing Company, Boston.

The book had better be styled the Finding of a Soul. It is very refreshing to read passages like the following which are the genuine expressions of an earnest soul.

"But what soul that has been alone with its God can speak of this scared vision? Time is naught, space is naught. One is conscious of no limits, and sure that that which sustains life does not depend upon the physical world. Yet this is the merely negative statement of it. The positive must speak for itself to those who themselves have this glorious insight. So far as one may suggest it, the clearest fact is that the transcended world of physical sensation and self-consciousness is fleeting and phenomenal, while this timeless realm is continuous permenant, limitless one. And here, in this silent universe of the eternal now, one knows by actual experience what it is to be united with the Father, not because of the any independent virtue, but because the Father accomplishes something through us."

The essays of which the book is a collection, are thoroughly original. The book breathes throughout the freshness and independence of a new continent like the leaves of grass of the poet of democracy. We, however, dispute the claim of the the new School of Christain thinkers to be the first to try to reconcile the absolute with the relative, God and world. The authors phase of

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thought is presented by the Visishtadvaita School of Vedanta—Qualified Non-dualism, according to which God is the soul of soul and of the world. But it will be interesting to a Hindu to study the development of this mode of thinking in a new soil and unhampered by tradition and scripture. But the Visishtadvaita or qualified monism is only one side of the Vedantic thought and life. We have also the Dvaitic or dualistic and the Advaitic or monistic interpretations of life and the universe; which last is often alone wrongly identified with the Vedanta by the Western scholars. We may say without much contradiction that the development and the practical living up to the Advaita and Visishtadvaita precepts is peculiar to India and India alone. One special feature, however, is the new thought, or Christian Science, by which it is attempted to make religion practical as for dispensing health and comfort. But we should not be satisfied till we see a real monism the flower of Indian Philosophy blossom in other lands than India. India is still the only land where a few gave up the attempt to reconcile God and Mammon, where men dared to call this world a delusion, where man dared to be one with God.

We gladly recommend the book to all seeking self-knowledge or self-culture as it teams with practical hints valuable alike to the Monist and the Agnostic and the Materialist and the Dualist. We may here also mention the other valuable books by the same author, "The Power of Silence," and "The Perfect Whole."

"Away with those that preach to us the washing off of sin—
Thine own self is the stream for thee to make ablutions in:
In self-restraint it rises pure—flows clear in tide of truth,
By widening banks of wisdom, in waves of peace and truth"

Hitopadesa.

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EXTRACT

TALK OF HINDU RELIGION.

BY SWAMI ABHAYANANDA.

There is no ground too sacred for the American woman to tread, no holy of holies too awe-inspiring for her to penetrate; as witness the first of her race and only the second women west of the orient was the other day in Chicago ordained as a Swami, which, according to the tenets of the Hindu religion, constitutes her a god. Mrs. L. V. Comer, who was the Swami Sraddananda that is, was inducted into this philosophy and initiated into the order by the Swami Abhayananda, the first women, and indeed the first person of the western world to be thus exalted.

Swami Abhayananda is a keen, intellectual French women, who had for many years been a student of philosophy when the famous Vivekananda came to this country to represent the Hindu faith at the world's congress of religions. She lost no time in placing herself, under his tutelage, and later became a priestess of the oriental cult, which is, by the way, the oldest order of monks in the world, and of Hindu origin.

In order to become a member of this body one is supposed to have passed through some extraordinary spiritual experiences, and by study and meditation to have arrived at that high state of soul-development where all desires for wealth, power and fame vanish and all ideas of separateness or attachment to personalities are merged into the infinite. One then voluntarily relinquishes family and name and takes upon himself or herself the vows of celibacy, continence, poverty non-resistance and service to all beings of the universe.

Swami Abhayananda came to America when a young women —though she still speaks English with an accent—and lived for many years in new York, where she was initiated into her mysterious faith. This imposing ceremony has, by the way, never been performed in Europe. For some time she taught in New York, but came to Chicago two or three years, ago, where she continues to be at the head of the order in this country. She has quite a large following in the western city, and may be found at almost

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any hour in the rooms of the Advaita society in 24th street.

One cannot look at this nobly proportioned French woman with her fine, strong, expressive face and distinctive personality, and not be convinced of her power; nor come to comprehend the simplicity of her life and environment without feeling that in espousing poverty and service she has in reality eliminated from life half of its wearisome details.

Here iron-gray hair, for instance, framing her face with its full pompadour, need never give her an instant's uneasiness as to how she shall wear it nor consume any time in its arrangement; while her costume gives that delightful freedom from the mutability and exactions of fashions that goes with the adoption of any simple uniform; besides which it is very pretty, and if one may judge from the two this side the orient who have donned it — universally becoming.

THE SWAMI COSTUME.

The robe is always of ochre hue signifying purification by fire. It is made in something the form of a scant princess, open all the way down, but held in place by buttons, and reaching to within two or three inches of the floor, a convenient walking length and quite effective with tan shoes. If buttoned to the right it signifies that one is a Brahman; otherwise it may indicate some other branch of religion. In this country, of course, one must use such materials as are at hand, and soft cashmeres and crepons seem the most suitable. Hindu beads, also of ochre, are worn on occasions and add a certain air of mysticism to the costume.

One might conclude that the robe as a whole was intended to stand for comfort, but instead it symbolizes universal love. It is fitted loosely to the figure and is girded with a silken sash wound twice around the waist to signify twice born. One end of the sash is made into a bag signifying forestry; this was originally for the convenience of the founders of the order, who dwell in forests and used it as the receptacle for their scanty fare. In those days, however, the sash was probably not made of silk, and certainly in these days the monks, male or female, do not take to

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the woods, but live in comfortable homes and are evidently sufficiently well fed.

My curiosity was piqued as to the ways and means in which one who has taken the vows of proverty manages that part of the programme, since in this practical age food and shelter are unfortunately not secured without money and without price. I found that the Swami preaches, teaches, holds classes and meditations, etc., and the followers of her cult contribute what they choose to her support.

"How is it, Swami Abhayananda?" asked the worldly interviewer, "that the idea of equal rights came to percolate this ancient order? When were women first admitted to its mystic rites?

"Ah, madame!" replied the Swami, "in the world of the spirit there is no sex. Members of our order are neither men nor women, but souls. Sex is but a phenomenon, a mere wave upon the surface, while the soul is the deep, quiet, changeless ocean that exists from century to century, now in one form, now in another. You may be a man in one incarnation and a woman in the next, according to the nature of our development. The dudes, for instance, who mark the degeneracy of this generation, will be woman in their next incarnation and women of a low order of intelligence, too; while the strong, stalwart, earnest woman of to-day, like Susan B. Anthony and Julia Ward Howe, will be men and leaders of men in their next stage of development. Women as such have never been recognized by this order, but any human creature who has become dead to the world and desires to live after the spirit, has been welcome to the brotherhood from its most ancient days. There is no distinction in the costume. We are all monks and wear the ochre robe."

PROGRESS OF THE THOUGHT.

"Have many Indian women joined the order?"

"I believe not a large number."

"Does your renunciation bring happiness?"

"We at least attain peace and liberation. Attaching ourselves to nothing, we are never forced to detach ourselves from

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anything; and the ordinary cares and struggles of human life do not touch us."

"But one must live," was insisted.

"Oh yes but our life is so simple that it costs next to nothing. Of course by the spirit of our religion we are vegetarians."

"Meat is then prohibited."

"We are forbidden nothing. There is not a 'thou shalt not' in our whole code. But we could not take upon ourselves the vow of service to all living beings, animals included, and then use the latter as food."

"Do you claim to preach Buddhism?"

"Our order does not acknowledge race, sex or creed or, rather it is the epitome of all races and creeds. You notice there back of our altar pictures of the Christ, saints of both the episcopal and catholic church, darkhued prophets of the orient, Buddha, etc. Here I preach Jesus of Nazareth, as he is the manifestation accepted in the western world, and, indeed, the highest of all manifestations, but among the Mahomedans I should teach the same spiritual truths with Mahomet as their exponent. Our faith is the synthesis of all religions, moralities and philosophies. 'That which exists is one, men call it variously."

"What progress is the most ancient order making in this most modern of American cities?"

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VOL. IV.] OCTOBER 15, 1898. [No. 2.

		Page.
Sayings of Sri Ramakrishna Paramahamsa	...	37
Editorial :—How the universe exists in me	...	39
Satan and Science :—by George, W. ...	...	50
An epistle from a father to his son ...	...	56
Translation.—The essence of gita—a lullaby	...	62
Vedanta Missionary Works—Chicago ...	...	71

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SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. Adopt adequate means for the end you seek to attain. You cannot get butter by crying yourself hoarse saying "There is butter in the milk." If you wish to make butter, turn the milk into curds and churn it well, and then you will get butter. So, if you seek to see God, practise spiritual *Sadhan*, and then you will see God. What is the good of merely crying "O God, O God?"

2. The young bamboo can be easily bent, but the grown up one breaks when an attempt is made to bend it. It is easy to draw the young heart towards God, but the heart of the old escapes the hold even when so drawn.

3. When a fire burns, the moths come, one knows not whence; and they fall into it and die. The fire is not seen to invite the moth to its fate. Similar to this is the preaching of the perfect ones. They do not go about calling others, but hundreds come to them of their own accord, no one knows whence, to get instruction from them.

4. In the carcase-ground the dead body lies calm and quiet, but hundreds of vultures and adjutants flock there of themselves. No one goes about to call them. All creatures

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seek and find what they really set their heart upon.

5. The ants gather of themselves where the bit of sweetmeat has fallen. Try to become sugar-candy and the ants will come to you of themselves.

6. As the monkey delivers up his ghost at the feet of the hunter, so the common man gives up his true life at the altar of physical beauty.

7. Q. What happens if an unworthy woman assaults a pious man and tries to exert her influence over him ?

Just as the skin of the mellow mango, when pressed, is left behind in the hand, the stone and kernel passing out of it, so does the mind of the pious man glide on to *Parabrahman* leaving his clayey tabernacle behind to be rejected even by such women.

8. How can the idea of egohood be destroyed? It requires constant practice to do it. In threshing out rice from the paddy, one must look to it from time to time to see that the rice is properly husked; if not, he must of course go on threshing.

In making delicate weighments one has to shake the balance from time to time to see whether the oscillating needle will every time come back to the middle point; if it does not do so, the weighment is incorrect. Similarly a man must test himself from time to time to see whether he has conquered his lower self.

He must condemn himself to see whether his self asserts itself or not. He must analyse his ego by considerations like these :—What is the body? A cage of bones covered over with leather. What does it contain? Blood, bile, phlegm and filth. Am I so vain of this nasty thing? The scavenger has become a degraded creature because he removes filth once in a day, but how degraded must be this body that carries filth within it day and night? Verily I should not be proud of this thing.

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HOW THE UNIVERSE EXISTS IN ME.

The laws of nature are uniform. This we know, not from experience, but from anticipation, not from an *à posteriori*, but from an *à priori* method of judgment. The belief in the uniformity of natural laws is innate in man, it is not acquired. By smelling a single flower we at once believe that all flowers of the same kind have the same smell; by analysing a little water we believe to have analysed the whole body of water; by anatomically dissecting the body of one animal we believe that we have known the secret of the physical structure of all the animals of that class. It is this belief that is the basis of all our knowledge. But for this, there can really be no permanent knowledge of any thing. In the absence of such an innate belief, every time a man puts his finger in the fire, he will have to expect not to be burnt by it. The sceptical human mind, in that faithless condition, cannot have any idea of order and method. No general idea of any kind can find any place therein. Hence, reasoning which distinguishes similarity from dissimilarity, order from disorder, cannot exist in such a mind. How can the idea of similarity and order come into existence there, when the nature of everything is uncertain and doubtful? The mind, in that case, will have to be without the reasoning. And can such a mind exist? By no means.

So, the mind that reasons is always the mind that is there; and the ideas of method, order, similarity and uniformity which form the constituents of reasoning, all must be in it. Therefore when it comes in contact with and perceives any external object, then, because it assimilates that object into itself, and is then able to perceive it, the conception of that object is naturally associated with the ideas of

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method, order, similarity, and uniformity; that is, the mind perceives it to have a uniform, orderly and methodical nature and to be similar to many other things which it has already perceived.

That the mind assimilates the object it perceives is easily understood by a concrete example. Suppose I see a chair before me. The image of the chair falls on the retina of my eye; thence the optical nerves carry the corresponding impression to the brain-centre which presents it to the mind; if the mind is not otherwise employed, and if it has leisure, it accepts the present. The mind has direct communication with the image of the thing, and not with the thing itself; and when once the image is impressed upon it, it is impressed there forever and becomes part and parcel of it. For, even if the eyes are then shut, or the chair is taken away, there will still be the chair before the mind. Whence does this mental chair come? It is formed out of the mind-stuff, for there is no other material for its production save the mind itself. So all things must get themselves transformed into the mind before they can be recognised or known by it; that is, all our knowledge comes from mental transformations, and therefore all that we know must partake the nature of the mind in which the ideas of method, order, uniformity, and similarity are innate.

The above considerations show that, apart from the actual, external world which is independent of the mind, the mind has a world of its own which is made up of purely mental elements wherein it lives, moves, and has its being. It can never go beyond itself; and that man is more akin, similar, near and attached to the mind than any other thing here, proves that man can hardly go beyond the mind. Whatever the mind presents to the man, that alone he knows and nothing else. Therefore man always lives in a mental world, and never in any actual outside world which is independent of

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the mind. This mental world is the cause of all his pleasures and pains, hence the cause also of his bondage. *Bandhakrit mànasam jagat.*

Again, the mind, which is an active thinker, must think upon something other than itself. The ideas, images and impressions are always what the mind thinks upon, so much so that if all these are taken away from it, many cannot imagine how it can exist at all. These impressions somehow come from the actual outside or real world with which the mind has no direct kinship. However, indirectly it is inseparably connected with the external world.

We have seen that the belief in the uniformity of natural or cosmic laws proceeds from the very nature of the mind; and that the real outside world is independent of the individual mind, with which it has only an indirect connection. How this connection is brought about, is worth investigation. The mind perceives an actual rose through its image as has been already described, and on account of the orderly and uniform nature, ingrained in its own constitution it concludes that all roses have the same colour, form and smell. When a second rose is presented to it, it does not belie this conclusion; and such is indeed the case when any rose is at any time presented to the constitutionally orderly mind. Thus it finds that the nature of all actual roses is ever the same, and never contradicts the mind's own natural conviction. And such is the case with everything in the world. Hence the world is nothing but the mind's own reflection as it were, just as the mind itself may be shown to be nothing but an image of the world. So they are mutually images to one another; that is, the world exactly reflects the mind, and the mind exactly reflects the world, just as two beautiful and ardent young lovers find their ideals in each other, and are inseparably connected by means of the bond of love. This is the reason why the mind is inseparably, though

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indirectly, connected with the world; and as the mind is the all-ministrant servant of man, which he can ill afford to dispense with, he also has to be almost inseparably connected with the world.

Now, as the individual mind is formed of the images of all the real things constituting the real world, it is surely nothing better than the shadow-world reflected in a mirror. Indeed the individual mind is nothing better than a reflected something, which we may therefore call the shadow mind. And as all shadows have the corresponding things which they represent, the reflected or shadow mind must have a corresponding real mind which it represents; and in the same way in which the shadow mind contains a shadow world, this real mind must contain the real world. God is this real mind, while this shadow-mind is man.

Now let us analyse the world, and in the first place, let us see whether an objective analysis of it is possible or not. Western thinkers, starting from the objective side of creation, have presented to us about eighty elements at present; and they are not certain whether that number will increase or decrease in the future. They have analysed as many objects as they have been able to lay hold of, and have at last come to this uncertain conclusion regarding the analysis of matter. As things are various and innumerable, being disposed in infinite space, it is impossible for finite man with his limited capacity to analyse all the things of the universe; and so his conclusions can never be definite and precise; and the scientific conception of cosmogony must ever be based upon uncertainty. So let us give up the objective method of analysis, and turn to the subjective method.

In this we must start from the subject or the self about the existence of which there can be no doubt. So our starting-point is definite. Starting from ourselves, we come to know that we are associated with an organism

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composed, as Indian Philosophy says, of six organs of knowledge, and five organs of activity, which enable us to think, see, hear, touch, taste, smell, move, feel pleasure and pain, and acquire the ideas of space and time. Of these, the five organs of sense give us the ideas of form, sound, heat, cold, softness, hardness, sweetness, bitterness, good and bad smell, all of which together constitute the universe to us. Beyond these mental manifestations we can have no idea of the world which, they say, is composed of subtle and invisible atoms. These are grouped under five heads, viz., sight-giving, sound-giving, touch-giving, taste-giving, and smell-giving elements. We call each of these elements a *Tanmatra* [that and that alone], that is, the sight-giving atoms have the power to give us the idea of forms only, the sound-giving atoms have the power to give us the idea of sounds only; and so on. When the rays from a luminous body strike on the retina of the eye, the impression caused thereby gives us the idea of its form. These rays are composed of subtle influences, which, playing upon the optical nerves, produce the form-sensation. When we taste a bit of solid food, before we can get any adequate taste of it, we must masticate and mix it well with saliva, and thus break it into fine particles, which coming into contact with the papillae of the tongue where the gustatory nerves end, give us the sensation of taste. These taste-giving atoms can give us the idea of taste alone and of nothing else. In the case of smell, the fine particles issuing from a smelling substance must strike the olfactory nerves before we can get any smell sensation; and these particles have only the power of producing that particular sensation in us. Heat and cold, softness and hardness, are similarly perceived by the skin when certain minute particles come into contact with the skin which is permeated all over with fine tactile nerves; and when sound-vibrations carried

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by the subtle particles of the air strike the drum of the ear, the auditory nerves thereby produce the sensation of sound; and these fine particles can only produce the sensation of sound and of nothing else. This is why those five kinds of particles are called elements by us; an element is made up of only one thing or has only one power in it and is not a compound of two or more things or powers. They manifest themselves as earth, air, fire, water, and ether, which are called the grosser elements. This subjective classification of the elements composing the universe is exhaustive and perfect, in as much as the entire cosmos is composed of forms, sounds, touches, tastes, and smells only. If you go beyond these sensations, there can be no universe for us.

Then what is this universe? It is only an infinite series of appearances brought about by the contact of the senses with the external unmanifested something; that unmanifested something comes in contact with the senses and through them with the mind and the ego; then the universe of infinitely various kinds of forms, sounds, touches, tastes, and smells has its birth for us. Now it may be said that if a man takes away his senses from the universe, it may not exist for him but is nevertheless existing for others. Moreover, he cannot hold himself to be the creator of it, since he has no power to create a tree where there is not one. In answer, we say that we are not dealing with the organism of any particular individual. The sun may be shining in all his glory during the day, the moon may be bathing the world with her soft and balmy rays, helped by all the trains of stars in the night, the murmuring rivers may be flowing into the deep blue ocean, trees and plants laden with delicious fruits and flowers may be thriving in the full vigour of their youth, mountains may be raising their snow-topped peaks beyond the clouds, the clouds may be

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adorned with all kinds of particoloured crowns by the all glorious sun; but if no one is to see all these, how can they exist at all? Beauty of form cannot exist independently of the eye; can a stone be charmed with the beauty of nature? Even if you insist upon saying that creation exists eternally even if no one is there to sense it, we reply that it must exist in regard to an eternal mind, with the aforementioned eleven or more organs. For, apart from knowledge, there can be no universe, which is merely a series of sensations; and knowledge involves the knower. So, it is clear that the universe of phenomena cannot exist independently of the thinking organism, but the noumenon side of it which is behind all phenomena, you may say, must be independent a knower associated with an organism. But what is this unmanifested noumenon? It is a formless, soundless, touchless, tasteless, and scentless something. Can we have any idea of such a thing beyond its existence? So far we can only say of it that it exists, and has the infinite capacity of producing various phenomena, by coming into contact with the senses. Five are the organs of our senses, and therefore we can make out of it a universe of form, sound, touch, taste, and smell only. But suppose, there are beings with a larger number of senses they are sure to make out of it a universe of a far greater variety of phenomena. There may be beings who are supplied with altogether a different set of senses from those of ours, and they can call up a completely different kind of cosmos out of it, which we can never have any idea of. To a man born blind, dumb, and deaf, it can only give rise to the ideas of heat and cold, of softness and hardness, of good and bad smell, and nothing else. It will therefore always remain an unknown and unknowable 'X' whose value is different to different beings. That being who knows all its infinite aspects as presented to all the individuals of the past, the present, and future, and to whom therefore it is no longer

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an 'X' but a known quantity, we call God. When God, who is the sum-total of all individual minds, and in whom they are all merged even as the reflections are all merged in the real, divests Himself of all bodily associations fully, and consequently of the active mind too, then going beyond thought, He must be perfectly calm and changeless. Than of His own existence He can have no other idea at the time, even if there be any trace of activity still left in Him. When all other ideas have vanished, the idea of His own existence does not forsake Him. But because He has so divested Himself of all association with matter the universe of phenomena does not and cannot exist at the time, save in its unmanifested condition of pure existence. As there can be no difference in relation to the idea of the existence of different things, and as it can be distinguished and be different from only non-existence, the existence of God and the existence of Nature become one at the time. That is the changeless side of God. Because it is changeless, therefore it is birthless and deathless, that is, it is eternal; for, birth and death are synonymous, with change. When one phenomenon changes into another the old one dies and the new one is born to take its place. All changes and activities have to take place in relation to something which is changeless and eternal. As the play of our ever-shifting creation can be enacted only upon the stage of changeless space, so the active side of God, (who is all-knowing and all-powerful, knowledge and power always going hand in hand) has to rest upon His inactive, changeless and eternal side, which latter we know as *Brahman* or *Sat*. And thus they are indissolubly connected, indeed the idea of change must always involve the idea of changelessness.

To understand how these two diametrically opposite characters abide in the same Being, let us look into our own individual self. The baby, the child, the schoolboy, and the young college student are all seen to vanish gradually leaving

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a toiling man to be succeeded by a grey-haired, worn-out, toothless, weak, tottering figure, called an old man, in relation to the same individual self who is not, changed in any way along with all these changes. When a man fixes his mind upon this basis of his changeless individuality, his mind also becomes changeless and identifies itself with the self losing all external activity; and he then loses all sight of phenomena, physical or mental, because his mind has ceased to act. What is he then? Nothing more than pure existence. And hence as there is no difference in regard to the existence of different things, the man so far becomes the same as *Brahman* or *Sat*. In this state, the former *old man* is no more, and the one *Sat* without a second exists, as the final Being including the infinite, all-powerful, all-knowing God, as well as the weak and finite man. For what is God? God may be said to be the sum total of all individual existences as the ocean is the sum-total of innumerable drops of water. If I know the real nature of a drop of water, the nature of the ocean in its entirety is at once revealed to me; similarly if we know the essential nature of our own self, we can know the essential nature of God, for necessarily they are both the same.

In the *Brahmic* or the one essential existence, infinite God and finite man are both one; but in the phenomenal universe the difference between God and man is as the difference between the ocean and the drop. But however that may be, as the whole universe lives in *Brahman*, it lives also in me, I and *Brahman* being both one.

Now comes the question of creation; and, in the first place, let us see whether the unmanifested side of it is self-existent or not. We have found out that beyond the idea of pure existence we can have no idea of the unmanifested Being. And as pure existence is also the essence of self, so both are one. Now, the first thing we are concerned with is always our own self, and after it all things come. Again,

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I can *think* about myself, so I can divide my self into two, one being the thinker or the seer, and the other the thing thought or seen. The seer then becomes the subject and the object; both the subject and the object are in me, and the object comes after the subject. That objectified self of mine, which, as has been shown, is a reflection of the universal divine Self, is the image of the unmanifested Being in which the manifested universe exists in a potential condition and that becomes patent when the subjective divine Self broods over it and thinks of it until creation breaks open the shell of latency so as to make it manifest. Over this manifested mental universe I have also full power since it is made up of ideas and impressions which I also can call up, cherish, or drive away at my will. I am thus the creator, the preserver, and the destroyer of the world which so floats upon my mental plane. But we have seen that my mind and my mental world are both shadows of the real mind and the real world; therefore the relation between my mind and my mental world must be the same as that between the real Mind and the real World, since all shadows are merely imitations of the original. Hence, as I am the creator, the preserver and the destroyer of my shadow-world, so the real mind of God must have the power to create, to preserve, and to destroy the real world, over which I have of course no power. And as the individual man is both changing and not-changing at the same time, inasmuch as he lives two lives in one life, one with the body when he identifies himself with it, and another without the body when he identifies himself with his changeless individual self even is it not more natural for the all-powerful, infinite and all-knowing God to live as inactive *Brahman* and active God simultaneously? Therefore it is said in the *Purushasukta* that only a fourth part of Him has become the universe, while the other three fourths constitute immortality in the glory of the world of absolute knowledge."

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Let us now conclude our article by quoting a few passages from the *Upanishads*, to corroborate our conclusion regarding the self and creation :- " From that one changeless, eternal self space came into existence ; from space, air ; from air, fire ; from fire, water; from water, earth ; from earth, all kinds of crops ; from crops, food, from food, sentient organisms such as man " [*Taittiriyopanishad.*] " The one Self meditating (upon itself) increases (becoming more than one) whence the unmanifested being comes forth to be manifested. Then comes the universal energy and mind; the universal mind created the five elements, out of which the worlds came into existence ; after them came the respective duties for all those worlds, and then their undying results." [Mundakopanishad. I. 8] " In the beginning all this was Self ; nothing else lived ; He thought, ' May I create the worlds,' and created these worlds " [Aitareyopanishad.]

These quotations are sufficient to show that from the one changeless Self both the subject and the object, the ego and the non-ego, have come into existence. Hence also the unmanifested world is not self-existent, but is created by and is subservient to the Self. The active, individual, limited self, or the human mind creates a shadow-world for itself to live in, whereas the all-powerful, universal, eternal Self, or the divine mind of God creates a real world, which rest upon and ultimately dissolves into Him, and who in, His turn, rests upon and ultimately dissolves into the eternally changeless *sat* to rise again for creating anew. Thus our God-created creation has been going on from everlasting to everlasting, resting upon the changeless *Sat*, nay, upon my own self. I am *really* that one *Sat*, without a second.

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SATAN AND SCIENCE.

BY GEORGE W....

Not many years ago a lady residing in London was reading a newspaper, when her eye caught a remarkable advertisement which offered a fine old castle for sale at a mere nominal price.

She was not just then contemplating the purchase of a castle, but the price was so very low that she finally decided to write to the address given for further particulars. In due course the answer came. It stated that the firm to whom she had written were authorised by the proprietors Baron So-and-So, to sell the castle at the absurdly low figure of £ 50. The castle had been in the family for some centuries, it was most beautifully situated in a remote forest with lakes, rivers, and fine scenery surrounding it.

In reply to her particular enquiry they informed her that this very low price was named because the place was most unfortunately haunted, and it was the wish of the proprietors that any intending purchaser should be informed that, since the castle had passed into the possession of their family, nothing but misfortune had come to them, and that all those who tried to live in the place had speedily come to some violent end. The title deeds were without flaw, and could be examined by her representatives. They added that they had been trying to sell the place for some time, but hers was the only reply—strange to say—to their numerous advertisements.

Miss Max was surprised, and somewhat pleased to read the letter; she was no believer in ghosts, good or bad, but she had heard of the Psychical Research Society, when she was at Girton College. While at Girton she had worked hard, and had taken a high degree in science. During her studies, which embraced an enormously wide field, she had learnt many strange and wonderful things, none of which she had accepted until they were demonstrated and proved to be true. But there were no ghosts at Girton, neither in the pleasant corridors and halls, nor in the sunny cosy chambers of the students, nor in the labaratories where she

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had worked. Ghosts and haunted houses were not recognised by her as proved facts, though she had no fanatical objection to them, and thought that they might be an interesting field of research for those who wished to follow that line of investigation.

She therefore wrote to her lawyers and intrusted them to ascertain full particulars and, if satisfactory in every legal respect, to effect the purchase. The result was that before many days were over, she found herself the proud possessor of an estate and a castle which she had never seen.

She received the letter announcing the completion of the purchase one day when she was sitting reading and meditating under the trees in her garden in the country. She soon laid the letter aside and continued her reading. She read:

"God the Father—God the Son"—but where is God the Mother?

Then her thought turned to prayer.

"Oh! Father in Heaven! where is my Heavenly Mother? Give me my Mother, Thy children cry for Her, they are desolate without Her."

Some time afterwards she spoke to a celebrated divine on the subject. He looked shocked and said gravely and even threateningly,

"My dear young lady, I must warn you that you are guilty of terrible blasphemy in harbouring such thoughts."

She made no answer but she thought and said to herself—"Mother, I shall not stop until I find you."

Her numerous engagements and the remote and inaccessible position of the newly acquired property made it impossible for her to visit it at once, but a year or two afterwards she went to the place She found herself ascending a rough mountain path which ran through sombre forests; beetling above her on a rocky crag towered the castle—gloomy, mysterious and terrifying. At the foot of the hill she had found a cottage where the keys were kept, and the peasant who kept them consented to show her the way, although with the greatest reluctance, stipulating that he would only open the doors for her, and then leave her. He

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would not under any persuasions consent to put his foot within the walls of the edifice.

Once inside and alone she wandered about the strange and weird passages which turned and twisted in every direction. She came upon vast halls and reception rooms full of ancient armour, and curious furniture; tapestries hung on the walls and waved silently in the wind as she passed; needless to say she was full of intense curiosity and wonder—wonder that mere ignorant superstitious fears should have induced an old and noble family to give up so valuable and so intensely interesting a possession—wonder also at the strange destiny which, by an apparently trifling accident, had made her the mistress of it.

Presently she found herself at the foot of a narrow winding stair which led up to the top of a high turret. It opened on to a small room which, unlike the rest of the castle, had no furniture There was one window from which she could see the country stretching below bathed in glorious sunshine; besides the window there was nothing in the room except a cabinet in the wall. The doors of the cabinet were made of wood and curiously carved. She had not stopped to examine any one of the endless couriosities, carvings, or pictures, which the other rooms contained; she had simply glanced at them and passed on. But the carved doors of this cabinet rivetted her attention, and she walked up to it to look at it more closely, when suddenly from out of the tangled design carved upon the doors there flashed upon her sight the words—

Be bold, be bold—Be not too bold. They seemed to have been burnt into the wood by some strange process, and were in mediæval Latin; so cleverly had they been burnt in and made to work themselves in with the carved design that one might have examined the panels for a very long time, and yet never have seen them.

"Just so," thought Miss. Max, "the most wonderful truths of Nature may lie under our searching eyes, and we not see them—I must open this cabinet."

It opened easily enough, but there was nothing in it except a small phial made of glass which contained a clear red liquid, it was encrusted with the dust of ages. All her training in chemistry

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had taught to reverence the unknown,—even a little phial of a mysterious red liquid. She carefully removed the dust and dirt, and took out the quaint old stopper. A peculiar pungent odour filled the room in an instant.

It was quite unknown to her,—for though she had studied chemistry, she had scarcely even heard of alchemy.

"What can it be?" she exclaimed. "I don't know this substance."

As she pronounced these words the bottle slipped out of her hands, fell on the wooden floor and broke.

The red liquid lay there in a pool, dark, yet with a peculiar gleam in it. She was wondering how she could save a few drops for analysis, when suddenly the liquid became turbid and began to seethe. It seethed for a few moments then a thin spiral column of blue smoke began to rise from it, still with the same pungent peculiar smell as before. The volume of smoke steadily increased before her, until it attained the height of her waist or a little more. Then it grew more and more dense and began to assume a shape, suddenly to her utter amazment she perceived the shape to be that of a man, a strange looking man, which after a few moments stept out of the column of smoke and stood before her looking eagerly into her face. He was a little wizened old man, very decrepit and weak, and delicate looking. His look of evident suffering and his wheezing laboured breath aroused her compassion.

"Oh!" she cried "who are you? I'm so very glad to meet you. I think you must be a ghost. I am charmed to make your acquaintance, but you look very ill."

"Don't you know me?" he replied in a voice full of disappointment and sadness. "In former times every body knew me, and all feared me; but now———!"

"I'm very sorry" she said, quite apologetically and trying hard but vainly to recall his features. "I do not recall having ever had the pleasure of your acquaintance."

He looked intensely mortified and shook his head sadly.

"That shows how I've gone off! Why, my dear young lady," and he held out his feeble shrivelled hands appealingly towards her

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"*I'm the devil himself!*'

"Are you really?" she answered with intense astonishment. "This is most interesting! I never could have hoped—but do take a seat. Oh, there is not one—I'm so sorry." "Yes, you see what a sorry plight I have come to. In former times I was immensely tall and powerful, and as you know I was the Terror of the Human Race—their Fears made me so powerful that I was fast becoming the Ruler of this world, I ruled by Fear and through Fear, and my rule was *almost* supreme,but see me now."

"I assure you," she said—"I am very sorry for you. Will you tell me how you lost your strength and came into this unhappy condition?"

"My dear young lady, it's all through education. In former times men and women were in profound ignorance, and this state of things suited my purpose exactly. Ignorant people are timid people, I can do just what I like with them. Then the men began to educate themselves and I saw half my strength gone. They began to believe in themselves—pernicious thought!—and in proportion as they began believing in themselves they left off believing in *me*. Still even then there was hope for me—the women were kept in ignorance by the men, and retained half my influence and power through their Ignorant Fears; and through their Fears I could still hope to regain and extend my empire. But alas! alas. I see the end! Even the women are educating themselves! And Fear and Ignorance and Superstition will soon be no more. Women are even learning to respect themselves, and to believe in themselves."

He fell on the floor at her feet sobbing and crying "My kingdom is at an end! My kingdom is at an end!"

Miss Max's tall figure stood erect and stately by the side of the crouching abject creature that grovelled at her feet. Her beautiful head was crowned with a halo of golden hair, which gleamed like the sun-light, her honest clear and fearless eyes looked down upon *that thing* with calm severity, in which compassion still lingered.

"I understand now," she said gravely.

Like a flash the deeper and spiritual meaning of her past

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life seemed to be revealed to her. She forgot the castle, she forgot the hideous object before her, she forgot herself. A something within her hitherto unrecognised, a sort of half conscious power of holiness had suddenly awaked, and was holding before her wondering gaze a lamp which illumined the aspirations and the struggles of her past life, by which she could read not only the meaning and the inner holiness of them, but also the strange and bewildering intelligence that *she* had done nothing herself. "*There is no myself!*" She cried in astonishment, "Then who or what has worked?, who or what am I"

Groping and seeking she turned to that tender radiant light which seemed to be pouring out from within herself.

Sweeter and sweeter came the divine answer.

"*Child! It is I!*"

"Mother!" she called, not knowing that she spoke, nor that rivers of tears were streaming down her face.

"*Come to me, come to me.*" Said that voice.

It was late in the afternoon before Miss Max awoke from her ecstasy, slowly the consciousness of the present returned, and she realised her external surroundings. Gradually she remembered the castle, the cabinet, and last of all the devil. He was nowhere to be seen. He had gone for ever. Her first thought was "The world seems changed."

It was six or seven years before Miss Max again visited her property, and these years were profitably spent. Reverently, and joyfully she had set herself to understand the meaning of the Divine call that had raised and sanctified her on that eventful day, and to prepare herself to obey it, as also to wean herself from the ties of her past. Realizing that in the field of altruism, of service for the good of others, of action and practical endeavour, her duty was accomplished, she sought in the devotion and silence of her own nature to reach to other and higher fields of attainment. Study, contemplation and meditation filled her time, and when in her search for light she visited India's golden shores she was not wholly unprepared to receive the treasures of Wisdom which her opportunities brought to her.

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But a generous nature never ceases to give, and having received the blessing she resolved to give it. The castle was transformed from a gloomy abode spreading terror on every side into a centre of spiritual life; there holy people, learned or simple, from the North, from the South, from the East, and from the West, met together, and continued their studies and carried on their silent devotions.

From every land, and from every creed, they came, and learnt there to know by personal and loving experience what many of them had only known by faith before, that every Religion is the Word of God, and that that God is One, and that in Humanity the living God for ever dwells.

EPISTLE FROM A FATHER TO HIS SON.

'Sri Ramakrishno jayati.'

"Mayar Bharase âpane Ramko
Aor Kachu ne hing kisikamko."

My Dear Son,

And I am so happy, so supremely happy to address you in my heart of hearts as "my dearest brother." It may astound some fastidious people of the common run, to hear a father calling his son 'brother,' but I am sure *you* will not misunderstand me, when I so lovingly address you as above. However, it is only proper for me to explain myself so as to place the matter beyond the shadow of a doubt.

I consider it a most singular good fortune for me to be able to call you a most dear and loving brother, for the following reasons amongst others :—

1. From the highest being in this Universe to the smallest of the animalcule, all, all, are children of the One Universal Father, and therefore all are brothers. It is not a mere assertion for argument's sake, but a fact to be realised by every thinking being; and the more one is in the way to realize this the more happy does one become in this world. I am, my dearest child, trying to realize this idea, though even now very imperfectly; and

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yet my attempts to realize this Universal Brotherhood makes me so happy! Oh! so supremely happy!

2. You, and I are disciples of the same Great Master Swami Vivekananda, the one true and guiding spirit of the age; and therefore we are *Gurubhais*, and therefore pre-eminently brothers by spiritual cement, a cement so firm, strong, and permanent that it will not sever us throughout eons and eons. Our mortal bodies shall go away, and be dissolved into the elements, but the spirit shall continue. "It can neither be cut by the sword nor burnt by the fire." This spirit is really the Soul, the God inside, and even Cato soliloquised when he was about to stab himself to death with the drawn sword before him, as follows:—

"The Soul secure in its existence
Smiles at the drawn dagger
And defies its point."

And that Soul of ours is on the way to manifest itself, and the teachings of our Guru, ever loving and ever solicitous for our welfare, are helping us along; and therefore we should always lovingly recognize our bond of union as loving brothers. I heard our Guru say, and it made a deep impression on our minds, that the love between Gurubhais is ever so much more pure and lasting than the love we actually owe to brothers of the same blood. And in how many instances do brothers of blood prove the worst enemies all over the world, while Gurubhais are always loving, always helping each other, as their tie is founded on spirituality, *dharma*, and is ever so much stronger than the mere tie of blood relationship? And therefore again I want so lovingly to realize that you are my dearest brother.

3. Lastly, and this is by far the most important of the reasons which make me call you my brother, and which contributes in a very great measure to my present felicity, I like to call you my dearest brother really and truly from the spiritual point of view; I am able owing to my singular good fortune, indeed again by the teachings of our Guru, to call your living, loving mother, my dearest mother also. According to Hindu Philosophy a son is called

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'Atmaja' and the meaning of it is that the '*Atman*' or the soul of a man reproduces itself in the womb of his wife, that is to say, he is born himself in the womb of his wife. I am therefore spiritually born of your mother in you, and you are our actual physical offspring. And so have I not the right, my good brother, to call you so, I, who through you have been spiritually born of your mother?

According to Hindu Philosophy, again, giving birth to a child is considered a most holy and sacred function; it is not as people imagine in these corrupt days, that woman is made to satisfy the lust of man, but that, after she gives birth to one child, you are to look upon your wife, as your mother, and all relations of man to woman founded on lust shall then absolutely cease. These are wonderful truths, all to be found in our religion of which we know so little. But it is never late to learn, and I am happy to say that, I am so fortunate in realizing this now. Mine is dearly bought experience, and who more than my own son, speaking in a worldly way, more than my own dear *Gurubhai*, more than my own self born again in my dearest mother, has the right to profit by such experience? I wish so much that these truths had dawned on me earlier as they do now; but then there was no one to teach me, to write to me or to talk to me, as I am doing now to you; and you therefore, my dearest brother, should not fail fully to profit by my dearly bought experince.

And my dearest brother, let it be your firm resolve to lead the pure life of the *Brahmacharin*, in word and in deed. Let us try and imitate our master, and the Greater Master Paramahamsa Rama-Krishna. Our master never married, and perhaps it will be said that those who do not marry can lead a pure celibate life, but that those who have married cannot do so. Then there is the noble and shining example of Parahmamsa Deva, a brighter example we cannot come across now in this world, and this Paramahamsa is styled and venerated as Lord Ramakrishna. My dearest brother, Miss—(whom by the way I call mother) has given me several instances of the present tendency of the age in

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high society in London and other places, where husbands and wives, by mutual contract, live strictly celibate lives, live as brothers and sisters, and they are so supremely happy. Her own sister so married by contract a gentleman who is a Member of Parliament, and is a leading man of the times; and they are leading such a happy and loving life without ever a thought of lust, or ever thinking of satisfying the animal propensities in low human nature."

To those who have commited the mistake in this direction I say:—"Brothers do not commit any more mistakes. It is time that you see all your mistakes." To those who have not yet commited such mistakes I say:—"My dearest brothers keep clear of the shoals, and sands, of the mines and pitfalls, and never commit the mistakes which have encompassed the ruin of so many." Be good and great, live for others, doing your duty and fighting manfully the battle of your life. My advice is the same to men and boys, as to women and girls. They all should lead a pure life of unsullied chastity.

Here again, my dearest brother, let me tell you that, whenever, we speak of chastity, the idea of man's connection with woman comes to the front; but chastity has really a much more extended meaning; you should be chaste in thought and in deed, a celibate may never go to any woman, yet he may indulge in self-degradation and in the vile and vulgar pleasures of imagination, and thereby become unchaste. Similar may be the fate of some women who do not go to any man.

The vital energy should not be wasted in any way by thought or deed, and should all be stored up to form the brain power; and if that is done you will see the grand and happy result following therefrom.

My dearest brother, I cannot tell you how happy and how strong and, how clear in my brain I have become since I began to lead a strictly pure and chaste life. The world has become new to me. I have altogether become a free and a new man, and I cannot tell you how supremely happy I am. I devoutly wish that every man and woman, and every boy and girl, should realize

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true happiness in this way.

We are the makers of our own fortune, and if we lead ourselves aright there is nothing to be afraid of or to break our heart, about.

I rely solely on my "Ram" as the motto is, and I leave every thing to Him. Let me always be ready to work and never be idle, and then God will look after the rest. That God is in me, He is not merely a God sitting in the heaven above the clouds on his throne of justice, where people will be taken for trial after their death, at the resurrection, or on the day of the *Kismat* according to the Mahomedans. No, my dearest brother, there is the living, ever wakeful, ever protecting, ever friendly God with in us, and we have only to open our eyes to see Him enshrined in our hearts. My dearest brother, do turn your thoughts this way, try to think that the spirit in you is the God within. Your body is not God certainly, and try by the practice of *Brahmacharya* to be like a real God, living amongst men. Do not waste your energies, do not get dejected for the sake of unfulfilled imaginary wants, but

Act, act in the living present,
Heart within and God o'erhead."

I must say the "God over head" is the God in the heart and the poet perhaps did not realise it. Of course he fell in with the popular idea and did not dwell on the conception of God as known to the Vedantists.

I am afraid I have been wearying you with my new ideas. The ideas are not really new, however. They have existed almost from the begining of the world, but I had not realized them. I think I must now tell you the two simple rules in life which all men may easily follow if only they try to do so.

The first Rule is Truth
The second Rule is Love

If a man guide himself in such a way as not to be induced ever to depart from truth, that man is not likely to commit mistakes. When you are true, when your inside and outside are full of truth, then what is there for you to feel anxious about. You are mightier than a king. You have nothing to conceal, you have

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nothing to be afraid of. At the same time, however, there must be love also. We may imagine cases where a man may be truthful, but where, all the same, he may be cruel enough for the perpetration of crime. Crime always carries with it the idea of cruelty to one's own self or to others. By injuring your own self you are cruel to your own self. He who indulges in self-abuse, or in vice, is most cruel to himself. He is doing all he can to encompass his own ruin, and what greater cruelty can we conceive! You do not see the God in you, you cover your eyes lest you should see him, and you go on departing from God who is indeed the best friend you have. How densely cruel you are to yourself!

The same may be said about our dealings with others, that we should not do anything which may tend to injure others, physically, morally, or spiritually.

Remember these two mottos,

"Truth" and "Love", and you shall become a God on earth. Love yourself, and love others, with genuine and chaste love, and with truth as your companion you are sure to be blessed here and hereafter. I am sitting up alone and feeling a bit tired, and therefore I now close my rather long epistle, but an epistle penned from my heart for the welfare of my dearest brother; and I shall be so happy to learn if it is calculated to contribute, though in the slightest digree, to make my dearest brother good and really happy. If you lead a life pure in thought and deed, you will, my dearest brother, find yourself almost a new being, and the prosecution of such studies as will enable you to pass the usual examinations will be a task so insignificant and so easy, that you will afterwards wonder what a mortal dread you had of studies and of examinations.

I am glad that the L. G. singled you out and sat in your room and conversed with you so long. It is indeed a matter for congratulation, but, my dearest brother, if you be a true and loving *chela* of our master, not only the L. G., but also the highest of the high, the God in you will become and remain ever your best friend. And what doubt shall there be then in regard to your

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passing gloriously through this world !

Your (and *my*) angel mother is always so good and loving; she is ever shining out boldly spiritually, and is always a beacon light to guide me and to guide all who come in contact with her. She has so very little of the merely human in her. She is getting divine every day. You are indeed fortunate to be the son of such a mother! And my glory knows no bounds when I too may call her mother and treat her as such. She has been the saving of me, after our master; and she always leads me by the hand. Indeed she is so superior to me in the manifestation of her own divinity !

The son of such a glorious mother, the disciple of such a grand and worthy Guru, is sure to do well in the world.

With my heartfelt and purest thoughts for your real welfare,

I remain
Your loving
Brother in the lord
PAPA.

THE ESSENCE OF GITA.

A LULLABY

TRANSLATED BY BAVAJI.

OM.

1. O God ! Art thou not he who appeared as the renowned *Guru* (in order) to bless Arjuna with supremely excellent and true *Atma-gnâna* !

[Comm.—The miseries of *Samsara* can be rooted out only by God's Grace (*Anugraha*,) but never through any of His other four functions called creation, protection, destruction and screening (*Tiro-bhava*). And His Grace manifests itself in the shape of *Gnana-guru* and in no other form. Hence in the text God is extolled as *Guru*, (instead of as the Creator of the universe, or as the Protector &c.)]

2. Art thou not he who, though serving Arjuna as his charioteer, yet, taught him all the true *Gnâna* through *Gita*, the sacred Lay !

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[Comm.— Just as a man the lock of whose hair has caught fire, would run wildly in quest of water, without then caring in the least for anything else whatever; even as a long starving man runs after some food; any one who really feels himself weighed down by the indescribable woes of bondage, would of course run everywhere madly in search of a *Guru* who would once for all put an end to those miseries. He perseveres in his search, no matter how long, until he becomes blessed enough to meet his *Guru*. Then, to his, own heart's content, he performs the five-fold (*Panchanga*) and eight-fold (*Ashtanga*) *Namaskars*. Getting up, he praises Him aloud and enters upon a course of absolute servitude to Him, until He is pleased to bless him with Grace. If such a pupil possessed all the four *Sadhanas* to the fullest extent, he would go to a retired spot where the *Guru* might happen to be alone; and with an overpowering awe, devotion and humility, crossing his hands across the chest, closing his lips with his right hand, and standing below the raised seat of the Master, the pupil should ask questions after permission is granted to him. Such being the time-honored and sacred laws of etiquette, Krishna Bhagavan not only came voluntarily to his pupil Arjuna, but even acted the menial part of a charioteer, and drive him to the very midst of the battle-field. Amidst the roars of the vast armies assembled there, was Arjuna the pupil, with a most confounded heart and seated above his *Guru*. Below stood Krishna with one foot folded and the other stretched against the chariot, and with a whip in one hand and *chin-mudra* in the other. Hence the word "though," in the text.

Gnana is either (1) *Paroksha* or Indirect knowledge; or (2) *Adridha-Aparoksha*, direct perception not matured; or (3) *Dridha**-*aparoksha*, or *Jivanmukti*,—matured and unshakable knowledge of God. All these three have been imparted through the *Bhagavad-Gita*. Hence says the text, "all the true *Gnana*."]

3. O God! In order to dispel Arjuna's fears then and there on the very field of battle, thou lookedst with grace at him, seized as he was with horror and pity at the prospect of the death of

* Also *Sthita-pragna* (St. 5., Ch, II, Bh. *Gita.*)

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all his friends and relatives in the just war.

[Comm.—The Maha-Bharata war is here called "just," as the part played in it throughout by the Pandavas was perfectly consistent with Manu's moral Code.

The fears of Arjuna, here referred to related to the death, in the ensuing War, of his own teachers like Drona and Kripa; of the sages like Bhishma; of relatives like Duryodhana; and countless hosts of friends,—the great kings, chiefs and heroes assembled for the war,—in short, the whole of the two huge armies. If the war should go on, Arjuna considered himself to be the cause of the death of all those, who had for the sake of the war, forsaken all the hopes and pleasures of life that they severally held dearest to their hearts. Woe, then, to the widows, children and dependants of such men thus doomed to die. Worse than all, the duties and observances of all their families and clans, so sacredly maintained thitherto, should relax or cease to be. The reign of *Adharma* (Sin and violation of Duty) would become the consequence. The chastity of otherwise pure women would come to be seriously affected; and on account of the rarity of males, proper caste husbands could not be had for the other preponderating sex. Intermarriages between the different castes would become unavoidable. The mixture of castes would not only drive to hell the authors of the deed, but even their deceased ancestors should suffer in the *Pitri-loka* for want of proper ceremonies (*Sraddha*). Of all these mischiefs, Arjuna imagined himself to be the source. Hence the magnitude of his fears.

A veritable *Diksha* was indeed the glance of grace that Krishna Bhagavan cast upon Arjuna, in order to root out his utter bewilderment and consternation, to bless him with *Atmagnana*, and thus to enable him to perform all his legitimate duties as *Nishkama karma* irrespective of consequences.

Krishna's glance is here said to be one "of Grace" to enunciate the grand truth that all the actions of a *Guru* are purely unselfish, nay even *Anugaja*.

4. And then didst Thou, O God! teach Arjuna, saying:—

"As though you know somewhat the scriptures, you prate

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that the death of relatives would bring on misery. Know then that the wise never become affected thereby."

[Comm.—It is an axiomatic truth based, indeed, upon the changeless rock of scriptures, * reason and self-experience that any evils whatsoever affecting one's body, mind, &c., can bring upon one's self (or *Atman*), no evil at all. Such being the case, Arjuna was labouring under the erroneous impression that anything serious happening to another's body &c, could exercise at all any influence upon ourself. He did not know that really there is no relation between *Atman* or pure *Gnana* and the body and other offsprings of *Maya*; (2) that it is a sin for a Kshatriya to avoid his own duties such as punishing the wicked, fulfilling promises and vows, &c. On the contrary, he fancied that the punishment of such monsters of wickedness as Duryodhana was a sin, and that it would lead to evil. This is the full significance of Krishna's estimate (in the text) of Arjuna's notions.

"The wise," i. e., those who have studied all that has to be studied, and have throughly realised whatever has to be realised.

Our waking state of life completely vanishes with all its foundations, superstructure and surroundings (like mere castles built in the air) as soon as dream, perfect† sleep, or any other state comes on. So that the three *Avasthas* with their own *Prapancha* can by no means be made permanent, but are liable at any moment to collapse like houses built of sand. They are all nothing more than bubbles on the one infinite ocean of *Sat*. Whereas the *Atman* is *Sat*, ever the same in every state of existence, and the Witness of all changes. Those who realise all this are "the wise" referred to.

5. Arjuna asks:—"Even though they may be sages, do they not become confounded when death comes? Pray then teach me how I could remain in all states unaffected."

6. Krishna:—On proper self-investigation conducted in full accordance with the divine experience of sages, you find that there is no birth or death at all whether for yourself, O Arjuna!

* *Sruti, Yukti* and *Anubhava.*

† *Jagrat, Svapna & Sushupti.*

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or for Myself nor for these kings, nor for any one whomsoever.

Arjuna :—You said that there is no birth or death at all here to any one. Then pray say decidedly who or what is it that is born and dies?

8. Krishna :—On earth, birth and death are but the natural lot of th ephysical body which is a means for the performance of *Karma*. You are yourself the eternal *Atman*, having no birth or death.

Comm.—Eternal," i. e., *Nitya*. According to "*Lakshana-vritti*," *Nitya* is that which ever remains, and is devoid of the four kinds of *Abhava* (non-existence).

9. Arjuna :—I have been recognising the mere body, *Prana** and *Indriyas* as myself. Within this body I see nothing else which I can call myself. If I am anything else, graciously condescend to enlighten me.

10. Krishna whispered:—You are not the body, nor the *Prana*, nor the *Indriyas*. But you are that Knowledge itself which perceived (and made you say) that there is nothing else; and which cannot be known by the body &c.

[Comm.—*Atman* is here declared to be *Vilakshana*, *Agochara* of body &c.

As Krishna Bhagavan was imparting the highest secret and purport of the *Maha-vakyas* (supreme texts of the Vedanta), he spoke so as to be heard by Arjuna alone as Duryodhana and others were not fit for the grand teaching.]

[Likewise in the *Kena-upanishad* and in chap. IV of the *Brahma Gita*, the *Atman* is declared to be beyond the reach of the body &c. and uncognisable by them.]

---

* *Prana*, life.—*Indriyas* are 11 in number: mind called the Internal *Indriya*, and the 10 external *Indriyas*. The power of hearing (located in the ears); that of feeling cold, heat &c (seated in the skin); of seeing, of tasting and of smelling—these 5 are called *Gnanendriyas* (powers of perception). The power of speech; that of giving and touching; of walking; of digestion; and that of generating; these 5 are called *Karmendriyas* (the faculties of action).

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11. Arjuna :—If the body is different from the *Atman*, how did they happen to become entwined ?

Krishna :—Through the operation of *Karma* which can only produce miseries.

[Comm.—*Karmas* are of 2 kinds,—*Vidhi* (acts enjoined by the Vedas and Agamas to be performed ;) and *Nishedha* (acts the performance of which is prohibited by those two classes of scripture). The former class of *Karmas* are of 4 kinds, called *Nitya*, *Naimittika*, *Kamya* and *Prayaschitta*. Vide Chap. II of " *Vichara-Sagara*."

But whatever acts &c are neither enjoined nor prohibited by the scriptures do not constitute *Karma*. Hence under the category of *Karmas* do not come *Udasina-kriyas*(Indifferent acts)which do not involve desire, hatred &c. (*Rägadveshadi*)—such as certain kinds of mere going, coming, cleansing the body, (*Soucha*) &c.

The cause of birth, death and such other miseries of bondage lies only in such acts as are not only enjoined or prohibited by Vedas and Agamas, but which are also done with the egotistic notion, " I do this." Such acts can only plunge us deeper in the Ocean of *Samsara*, but never become a means of getting out of it. Hence the word " Only " in the text.

Thus it is clear that the means of liberation from bondage consists in doing as *Nishkama Karmas* only such acts as are enjoined in the Scriptures, *i. e* ; without any interest in the result or fruits of such acts, and also without the notions of " I am the doer," " my house," &c.

12. Arjuna :—Before any body was taken, how did *Karma* at all exist so as to exert its influence to bring about the earliest and the first connection between (the first) body and *Atman* ?

Krishna :—The connection between the *Atman* and the body is beginningless; just as the seed and the tree which form together one whole, (each being contained in and indissolubly connected with the other.)

[Comm.—The point is analagous to the solution of the problem, " which existed first, the tree or the seed ?"—Each is the cause of the other.

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As the seed is contained in the tree, and the tree in the seed potentially, they are virtually but one. So, the cause and its effect are identical.]

13. Arjuna:—If the body and the self are different, who then is the agent (or performer of the enjoined and prohibited *Karmas*)?

Krishna:—The intolerable body, is the performer of *Karmas*, but never the self.

[Comm.—Let every imaginable care be taken of the body, and all possible respect be paid to it. Let it be rubbed with the best perfumed oils, bathed in hot water in winter and in cold water during summer. Let it be properly sanctified with *Bhasma* (holy ashes), or with the sacred clay and saffron-powder and other caste-marks; adorned with the gaudiest dress, jewels, and garlands of flowers; and scented with lavender and eu de-cologne. Let us offer the best and richest food at the slightest sign of hunger and thirst. Let every kind of comforts and luxuries be procured, and all sorts of onjoyments made ever accessible. Let no pains be ever spared in any respect. In return for all this, does the body ever offer to its poor victim even a shadow of happiness? It is but the seat of all evils. Hence in the text, "the intolerable body."]

14. Arjuna:—If the body does all the various kinds of *Karma*, to whom do their fruits go?

Krishna:—Indeed to the body—never to the self, the one unaffected Witness of all else.

[Comm.—The profit and loss arising from pot-making go but to the potter; neither to the pots, nor to a person who happens, for the sake of mere amusement, to see the pots, the potter and his art alike. No more can the consequences of any *Karma* touch the Atma who is but an uninterested witness of the body and its actions called *Karmas*. The pleasures &c, arising there from can only affect the body. This is the unanimous conclusion of the sages, their severe iron logic and their uncompromising scriptures.]

(To be continued.)

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15. Arjuna :—If the stern fruits of *Karma* go to the body, why has the *Atman* to exhaust the unavoidable experiences of *Swarga* (heaven, so called,) and *Naraka* (hell), after the body is *here* snatched away by death ?

[Comm.— "here," *i. e.*, on earth.]

16. Krishna:-The *Atman* never has any of those experiences. Properly speaking, they are all vain *Aropa* (misperception), just as the characteristics of the body, senses and mind are imagined to be one's own.

17. Arjuna :—The body is in every way different from the *Atman*. Whence then is this erroneous ascription of the properties of the body to the self ?

Krishna :—The cause of it is *Agnana* or absence of Perfect Knowledge.

[Comm.—The " erroneous ascription " referred to consists in imagining the *Atman* (ourself) to be fat, lean, &c]

18. Arjuna :—Does knowledge pertain, then to the *Atman* or to the body ?

Krishna :—If properly discriminated, *Atman* is the *Chit* or the *Brahman* while the body is mere *Jada*.

[N. B.—Those who are skilled in the modern science of chemistry, would not gape with wonder at any compound substance such as air or water, but would analyse it into its component elements ; so that if at any time he had only the elements and the compound substance in question could not be had, he would easily *fabricate* it by mixing its elements in due proportion. On the contrary, one ignorant of chemistry can know nothing about the compound substance, nor produce it out of its elements.

Similarly this universe is compounded of the one *Sat* and of *Asat* (i. e., all the different *Tattwas*.) An expert in Vedantic Chemistry very easily separates *Sat* from *Asat*, not with any cruicible, fire or electric machine, but with his own pure mind. Once that he has properly examined to his own satisfaction what the *Sat* is,and what is *Asat* ; and what the peculiarties of each are ; —thenceforth there can no longer linger or recur any doubts as to the conclusive results of the chemical observations. No mat-

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ter what appearances the (compound) universe might assume, and in what proportions the different component elements might get mixed up, his final conclusion once formed can never more be shaken. Arrival at such a knowledge about God and the universe is called *Sthita-pragna* or *Jivanmukti.*"

Again, to use a more familiar illustration. Before proper examination, the mirage might be mistaken for water. But after you have once seen it well, you can never again mistake it for water, even though it might appear like water when viewed from a distance. This is the path of the *Sankhya* explained in the early portions of Chap. II of the Bhagavad Gita.]

19. Arjuna :—If the body be mere * *Jadâ*, how can it perform *Karmas*?

20. Krishna :—Because of its being in the presence of the One Supreme *Jyoti* (light); just as in the vicinity of a magnet, needles move.

21. Arjuna :—If it is body that does *Karmas*, to whom do their fruits (pleasure and pain) belong?

Krishna :—It is the body that enjoys those fruits.

22. Arjuna :—While such pleasure and pain cannot reach the *Atman* which is *Chetana* (intelligence), how can they affect the body which is but *Jada*?

[Comm.—Suppose a man commits a murder with a sword. He is *Chetana* (intelligent) and should therefore be punished for the crime; but not the unintelligent sword. Similarly, the intelligent *Atman* performs *Karmas* through the instrumentality of the body: their fruits should go to the former and not to the unintelligent body, a mere instrument. This is Arjuna's objection.]

(To be continued.)

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* *i. e.*, that which can neither understand itself nor anything else.

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THE VEDANTA MISSIONARY WORK.

CHICAGO.

The *Editor Brahmavadin.*

My dear Brother,

The third (3) anniversary of the initiation of the Swami Abhayananda, into the order of the Sannyasins, was celebrated July 7 at the Head quarter of Adwaitam Congregation, 76-24St. The Swami's spiritual children assembled at Nine O'clock in the morning, offering their loving congratulations, to their beloved spiritual Mother-Father, receiving our flowing measure in return. Numerous beautiful gifts were affectionately offered and lovingly accepted. The occasion was marked by an initiation into the *Brahmachari* order of the devoted pupil, Miss Lizzie M. Coffee. A *Vanaprastha*, Mrs. Cate Oliver, who was initiated one year ago, and her daughter, who was initiated a *Brahmachari* the same day commemorated their initiation and renewed their vows. The *Vanaprastha* was given the spiritual name *Ajananda.*

Throughout the day and evening, at frequent intervals, the Swami led in meditation, during which time, numerous friends and visitors, informally came and went, offering their affectionate congratulations, and participating in meditation. The memorable event closed with a universal benediction by the Swami Abhayananda. Sunday afternoon July 31st. at Masonic Temple, room 810, the Swami gave the closing lecture of the season, taking for her subject, "Doing good to others, doing good to the world." It was as usual, a strong, masterful effort, a fitting close of a long season of remarkable and inspiring sunday lectures. The closing seasons works has been far-reaching, most truly Advaitic. The Swami Abhayananda stands unchallenged as among the greatest Adwaita teachers. She has pre-eminently the "esoteric" Lucidity of expression, and the key-note of her teachings is,————"Be strong to be pure——be pure to be strong." While the Swami Abhayananda posseses a very magnetic personality, she prefers to be impersonally sought as *The teacher*, a sure test of greatness. During the past three years the Swami has preached and taught the Vedanta, she has *lived* the *life* of the sublime teachings. Stan-

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ding like the sun, as a becon light to all universally.

Through her instrumentallity America will yet awaken to the blessed consciousness of the "One without a Second." The Swami has now entered her fourth year of labor. With the opening of the Fall—winter season of 1898-9, the prospect is of a very encouraging character. It is evident, that a comparitively large Adwaita following is assured. Weeks in advance of class opening, numerous names are already enrolled, for entire series. The afternoon Sunday services, will resume September fourth (4) in room 810 Mosonic Temple. Sunday August seventh, (7) the Chicago Inter-Ocean published, by special request of the Editor, an able end comprehensive article by the Swami, upon the "Four Stages of Life." The following day, (Monday) the Chicago, Record and the Daily News, each contained a long interesting illustrated article about the Swami and her Adwaita work.

Since then, visitors from adjoining states, among whom were several teachers, have purposely come to Chicago, seeking to gain spiritual enlightenment from the Swami. Tuesday August 16th by urgent request, the Swami went to Mount Pleasant Park, Minton, Iowa, to attend the annual gathering of the Missouri Valley Spiritualists. The following day, Wednesday, afternoon, the Swami spoke in the Auditorium, to a large and appreciatory audience, upon the Vedanta Philosophy, speaking again in the evening on Raja Yoga.

The Swami Awakened great interest among the large gathering of people who assembled to hear her, and was urged to remain and open classes in Yoga Philosophy.

Seeing that there was much work to do, she complied with the request, and started a class in Karma Yoga, which was attended by large numbers who found in Vedanta, a solid substratum of spiritual belief. The interest arroused at Mount Pleasant Park in the Swami and Adwaita, was so great, that she prolonged her stay there for two weeks, preaching to the people, Dedecating new cottages, and freely casting her bread upon the waters.

Om Tat Sat.

ANANDA.

Corresponding Secretary Aawaitam Congregation.

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MANAGERS NOTICE.

This is to anonce to our readers that the 3rd Vol. of the *Brahmavàdin* is closed with the 24th number and the Fourth Volume begins only on the 1st October there being no issue on the 15th Sept. We request those of our Subscribers whose subscriptions are yet due to make an early remittance.

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"एकं सत् विप्राबहुधावदन्ति."

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

—*Rigveda*. I. 164. 46.

Vol. IV.] NOVEMBER 1, 1898. [No. 3.

	Page.
Sayings of Sri Ramakrishna Paramahamsa ...	73
Editorial:—Love and Realisation	75
Open Column:—On Women.	
By Swami Abhayananda	85
Translation:—The Essence of the Gita—a Lullaby...	101
Review	105
Apostrophe to India—Humann	108

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SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. The world-bound man cannot easily resist the attractions of the senses and of wealth. He cannot turn his mind to God though he may be kicked and cuffed by the miseries and sufferings of life.

2. So long as the mind is unsteady and fickle it availeth nothing even though a man has got a good *Guru* and the company of holy men.

3. Remain always strong and steadfast in your own faith, but eschew all bigotry and intolerance.

4. If a man thinks of images as Gods and Goddesses, thinks of them as divine, he reaches divinity. But if he thinks of them as being nothing better than mud, straw and clay, for him the worshiping of such images produceth no good.

5. God, His words and His devotees are all one and the same.

6. Once a God-intoxicated *Sadhu* came to the Kali-temple of Rani Rashmoni where the Paramahamsa lived. One day this *Sadhu* did not get any food and, though feeling hungry, he did not ask anybody for it; but seeing a dog eating

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the remnants of a feast thrown away into a corner on used leaf-dishes, he went there, and embracing the dog said, "Brother, how is it that thou eatest without giving me a share?" So saying he began to eat along with the dog. Having finished his meals in this strange company, the sage entered the temple of mother Kali and prayed with such earnestness of devotion as made the temple almost shake. When, having thus finished his prayer he was going away, the Paramahamsa told his cousin, Hridoy Mukerjee, "Go and follow this man and tell me what he says." Hridoy followed him to some distance when the sage turning round said, "Why followest thou me? Hridoy replied, "Sir! give me some advice." The sage replied, "When the water of the dirty ditch, and the yonder glorious Ganges will appear one in thy sight, and the sound of this fageolet and the noise of that crowd will have no distinction to your ear, then thou shalt reach the state of true knowledge."

When Hridoy returned and told this to the Bhagavan, he said, "That man reached the true condition of ecstasy which is the result of true knowledge.

The *Sadhus* roam about like children or like mad men, and in various other disguises.

7. A logician once asked the Paramahamsa, "What are knowledge, knower and the object known?" The Bhagavan replied, "Good man, I do not know all these niceties of scholastic learning; I know only myself and my Divine Mother.

8. People partition off their lands by means of boundaries, but no one can partition the all-embracing sky overhead. The indivisible sky surrounds all and includes all. So common man in his ignorance says, "My religion is the only true one, my religion is the best." But when his heart is illumined by true knowledge, he knows that above all these wars of sects and sectarians presides the one indivisible, eternal, all-knowing Bliss.

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LOVE AND REALISATION.

The aim of the Vedanta is to teach man to turn the search-light of knowledge on the fleeting panorama of the phenomenal world in order to make him realise what, amid the ceaseless coming into existence and perishing of things, is the immutable and the constant, and to secure for him that freedom of the self which is the birthright of every man. The fundamental characteristic of a highly developed and universal religion is not that it has only one Procrustean system of practice for all. No religion that claims to be universal can have an only method of realising the truth. It must have methods within the easy reach of all, and as many as there are idiosyncrasies of human nature. The Vedanta, in this respect, is more practical and far ahead of other religions? Various are its *Yogas* or methods which conduct its voatries either gradually or where possible at once to the realisation of its lofty ideal. Men of all climes and times have their place and purpose in the evolution of religion and they are all destined to acheive its aim in several lives or even in one. The function of the Vedanta is to kindle the beacon-light of spirituality in man and to render the rugged path of truth an easy one to walk over. Often have we dwelt in these columns on the importance of the several paths—the *Karma-Yoga*, *Gnana-Yoga*, and *Bhakti-Yoga*, their nature and their methods. Of these the *Bhakti-Yoga* is of special importance on account of its being the one means common to almost all the religions of the world, and the easiest and perhaps the most natural one to reach God.

Apart from the various religious sects of India that have drawn their inspiration from the fountain-source of the Vedanta, Mahomedanism, and Christianity have also largely founded their religions on the doctrine of love. Buddhism

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whose votaries count more than one fourth of the population of our globe, and even the atheistical Jainism have sought the redemption of man, from the vortex of the misery which flesh is heir to, through the elevating influence of love. Thus love forms an important factor in the evolution of the religious man and is no doubt the most efficient guide to the aspirant after truth. Sir Henry Taylor in treating about the religious culture of children says, "Those who have taken much note of human nature will have observed, I think, that reason is the weakest part of it, and that the most reasonable opinions are seldom held with much tenacity unless when they have been adopted in the same way as that in which prejudices are adopted; that is, when they have been borne in upon the understanding by the feelings. Whilst I think, therefore, that love is that constituent of faith whereof a child's nature is most capable, I also believe it to be that ground-work of faith on which all nature must rest, if it have any resting place at all; and love, therefore, inspiring the reason, but not reduced to the reason, must be so imparted to the child." What Sir Henry Taylor says with reference to children is also true with regard to men of low intellectual calibre. Love is more of the heart than of the head; it is an affection or sentiment, an emotion natural both to the uncultured and the cultured. The Vedantin has recognised this characteristic of love and has recommended it to all classes of men alike. He says that the ignorant and the wise are equally entitled to be *Bhaktas*, "To the ignorant it is suitable on account of their incapability to know any other means. The wise, as a result of their direct perception, realise the non-existence of any suitable means to reach God, and turning away from the path of *Yoga* resort to *Bhakti*." The *Karma-Yogin* believes that *Bhakti* is not hostile to his usual routine of life. As action leads to action, he resigns himself entirely to the service

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of God and tries to live in the world as a lotus leaf does in water. The *Jnana-Yogin* after much intellection and vain meanderings comes to know that "the self cannot be gained by the Vedas, nor by the understanding, nor by much learning," (*Mund. Up.*), and takes to the easier path of devotion. What then is this path? What is the nature of a true *bhakta*. What does the *bhakta* himself do? "The *bhakta*, always meditating on God with intense love and with his mind not directed to any other object, finds it not possible to adopt any other means or end. Truly *bhakti* is its own means and its own end.

The word *Bhakti* is literally from the root *Bhaj* to serve, and means devoted service. It is the service or worship of the Supreme in a spirit of complete resignation. The *Vishvaksena Samhita* of the *Pancharatra Agama* defines *Bhakti* as follows:—"By the word *Bhakti* copious *Seva* (devoted service) is expressed by the sages; and *Seva* is the entering into a state of utter lowliness of mind in relation to one's own Lord. Therefore the act of taking pleasure solely in the service of the Supreme is called *Bhakti*." Sandilya defines *Bhakti* as intense love and resignation to God. Sri Ramanuja holds, it to be synonymous with *Vedana* or *Nidhidhyasana* which is declared in the Upanishads, to be a means to liberation. In his *Vedartha-Sangraha*, which is an epitome of the teachings of the Upanishads, he defines *Bhakti* as a mental state of the nature of constant remembrance, in which the self and its interest are absolutely disregarded in consequence of an intense, irresistible love for God. *Bhakti* really implies a succession of mental states beginning with the feeling of ordinary worship and rising to the condition of intense love for God. But the definition which is the most practical is the one given by the prince of devotees, Prahlada, when he prayed to God, "That deathless love which the ignorant have for the fleeting objects of the senses, may that sort of intense love, as I keep

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meditating on Thee, not forsake my heart for ever." There is yet another phase of *Bhakti* in which both *Bhakti* and *Jnana* become identical. In the act of meditation the *Bhakta* retires into his inner self or is drawn out of himself and absorbed into the contemplated *Brahman*, and the triad of love, the lover and the beloved become blended into one harmonious whole. This aspect of *Bhakti* is explained by Sri Sankaracharya. According to him *Bhakti* is the same as the *Jnana* defined by Sri Krishna in the *Bhagavad-gita* which is intense love to no being other than God, and it is attained by concentrating the mind solely on Him. Thus a thorough conception of *Bhakti* and its mode of action can be obtained by viewing it from the several standpoints from which it is capable of being viewed

If we analyse carefully the feeling of love that is excited in us at the time of the contemplation of a lovable object, we find that at the root of it is the feeling of disinterested delight. The love that so arises is always an emotion which is independent of any motives of interest on behalf of the feeling individual. Nay, this feeling deteriorates in proportion to the interests and the desires that become involved therein. Hence the feeling of love is the same as the bliss of renunciation. But when a person loves an object from a dualistic point of view, when his love is for the objects of the sense, he always does so with selfishness for the sake of the conscious pleasure which it affords to the discerning subject, however high that pleasure may be. Hence all such pleasures belong to a dualistic state of the mind and the transcendental pleasure of the supreme selfless love is possible only so long as the consciousness of this feeling of dualism is absent. The supreme spiritual love should, therefore, be one which would keep the subject and the object of love distinct from each other, but would elevate the subject above the dualistic state in which it ordinarily appears. Thus we are provided

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with two standpoints to look at love—the *dvaitic* and the *advaitic*, and corresponding to these there are two methods of perceiving things—the physiological and the metaphysical.

In an act of perception impressions from external objects are carried through the senses, which are the instruments of perception, to *manas*, the internal organ of perception, which receives, classifies and converts such impressions into percepts. These percepts are again presented to the higher organ of intellection, *buddhi*, which by co-ordination converts the materials presented to it by the *manas* into concepts and gives them such order and form as make them easier of survey and more convenient to handle. These concepts are in turn acted upon by the *Atman* or the self which unifies these bundles of percepts and concepts and projects itself into them as the individual *Jiva*. Hence in the act of meditation, the subject and object are distinct entities, but on account of their relatedness they form inseparable parts of the totality of phenomenal existence. And as that which determines this binding link is the *Antaryâmin* or God who manifests himself externally as love, the realisation through love takes place with the full consciousness of this relation when all the possibility of selfish pleasure is removed, the barriers that stand between the lover and the beloved are destroyed, and they are at last brought face to face. All the organs of the human body are in reality instruments in the service of the self. Even though these try to hold him in prison on account of his wrongly identifying himself with them, he has a tendency to soar higher to regions where these may cease to be simply tools hourly employed in furnishing motives for the actions of the embodied self, so that he may run his course through the eddy of *Samsara*. Love comes as a deliverer and offers him peace and hope in moments of communion with God. The ear is attuned to celestial sounds, the eye to spiritual radiance, all the

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senses are transfigured, the emotions are stirred, the intellect no longer serves as the passive instrument of another, but is pure as crystal, untainted by worldliness, the river of life flows full and free, and the whole organism is bright and sympathetic and reflects the consciousness within, which no more clings to the individual relations of things but contemplates the objective, all-pervading Being-in-itself.

Such a transformation of both the lover and the beloved, besides being brought on, as has been pointed out already, may also be attained by the *Yogic* process of introspection, by the lover withdrawing into himself from the consciousness of his personality. In the *Kathopanishad* Yama says to Nachikatas, "The self-existent pierced the opening of the senses so that they turn forward; therefore man looks forward not backward into himself. Some wise man, however, with his eyes closed and wishing for immortality saw the self behind." From this passage it is clear that the beloved may be attained by the process of drawing into one's self as was done by the ancient *rishis* of the Indian forests. Just as a person under the influence of chloroform forgets for the moment all physical pain and floats in an atmosphere of pure thought, so to say, the *bhakta* under the chloroform of divine love turns inward from the insatiable cravings of the senses and the misleading energies of the intellect, and floats in the ocean of spiritual bliss freed from the toil and turmoil of conscious, concentred individual existence. Such a communion with the internal self is a proof that like every other feeling this emotion of the self does not arise through a negation of the self but through its being raised above the state of sensual existence to a state of infinite love and bliss. This kind of *Bhakti* is known as *Santa-Bhakti*. The infant Dhruva when he felt insulted by his father, retired to the forest and sat in *Yogic* meditation. At last when he realised the God

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within, he saw his beloved Vishnu actually stand before him.

The whole universe is pervaded by the same *Brahman* or is the manifestation of the one *Brahman*. All things, therefore, are essentially of the same nature as He. The self of man by nature is possessed of infinite capabilities which are more or less contracted (*Sankuchita*) in his embodied state of existence. In proportion as he rises above this state and approaches God these powers attain their expansion (*Vikasa*). The Vedantin's ideal of love is no less a being than *Isvara*, the Lord, and his incarnations. The *Brihadaranyakopanishad* declares that whatever may be the object of our love, even though it be of the lowest kind, we may love it provided we do not do so for the sake of the object itself but for the sake of the Self. "Verily everything is beloved that you may love the self, therefore, everything is beloved." This shows that in the *Bhakta's* view love even for the common place things of the world is but a lower manifestation of divine love and is competent gradually to draw man out of himself to the universal. "This whole world is but a manifestation of God who is identical with all things; and it is, therefore, to be regarded by the wise, as not differing from, but as the same with themselves." Such is the logic which the *Bhakta* adopts. And as a perfect ideal implies all that is sublime, all that is beautiful, all that is great in every way, we find it invariably taught in Vedantic treatises that the object of a *Bhakta's* devotion should be such as would stimulate the highest and the noblest emotions of the worshipper. The sage Saunaka in treating of the worship of God as incarnated in images (Archavatara) says: "Having made with gold, silver or any other metal a beautiful image of God with a gracious face and eyes which shall excite one's feeling of love and embodying in it the *Brahman*, one should become mentally absorbed in meditating on it." The *bhakta* is therefore given the freedom of choosing his own ideal, his *Ish-*

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tadevata. Devotion to an only ideal is in the beginning necessary, whatever that ideal may be, for the successful practice of religious love. Hanuman in the *Ramayana* says "Though I know that the Lord of Srî and the Lord of Jánaki are the manifestations of one and the same supreme Being, yet my all in all is the lotus-eyed Rama."

It is said that the sage Nàrada once thought within himself that as the whole aim of his life was to realise his oneness with God, he would adopt a plan which would put him in possession of Sri Krishna who was no other than God Himself. He thought of Satyabhàma one of the eight consorts of Sri Krishna, and her jealousy for her Lord's love, and determined to work upon her to carry out his designs. He chose the proper time and went to Satyabhama. After receiving the respect due to a guest, he asked her the cause of her apparent mental depression. She bitterly complained against her Lord and said "Sage, you know how much I love Sri Krishna. He always spends his time in the houses of my rivals and does not care for me. Can you suggest a means by which I may always possess him?" Narada said, "Dear princess, the *Sastras* say that the woman who makes a gift of a beautiful image of Vishnu to a pious Brahmin, will be always united to her husband and be born with him in all her births. What *murti* or image of Vishnu, can you find more to the purpose, than Sri Krishna Himself? By making a gift of him you not only serve your own end but will also deprive your rivals of Sri Krishna, and at the same time put to test Sri Krishna's love for you.". She was taken in by this ruse of Narada, and not being able to find a Brahmin who would receive Sri Krishna as a gift, she gave away Krishna to Narada himself. With joy Narada conducted away Sri Krishna from the palace; and on his way seeing the river swollen he sought the help of Sri Krishna to cross it. Krishna helped him to do

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so, and both were soon on the opposite bank exposed to the clemency of the weather. Meanwhile in the palace Satyabhama saw how in her jealousy she fell into the trap laid by the wily Narada and lost her beloved for ever. She at once repaired to the apartments of the other queens and besought their succour to redeem their Lord. They, after chastising her for doing what she had no right to do, sought Narada and requested him to give back Krishna in return for any other gift he may choose. Narada, who had just then his first experience of possessing Krishna and understood the folly of mistaking Krishna's body for his spirit, consented to give Him back in return for his weight in gold. They took back Krishna to the palace and tried to weigh against him all the golden things that they could collect and failed to satisfy the balance. They at last sought Rukmini, the senior consort, and entreated her to redeem their Lord, for she alone would be able to do it. Rukmini after finishing her ablutions and concentrating her mind on her Lord who was the creator of all and the ruler of all and whom no mortal love could buy, brought a leaf of the holy basil offered to God and then putting into the scale-pan she successfully weighed Krishna against it."

This story teaches us that Satyabhama's love was of a lower order. She felt the sweet pangs of separation (*viraha*) when her Lord was taken away, and learnt that true love should know no jealousy. A somewhat higher stage of love was that of Narada. He knew that life itself was worth living and beautiful for the sake of the Ideal Love, but he lacked that renunciation which alone can lead to the attainment of the highest spiritual excellence. His experience of the swollen river taught him that there was yet some clinging of earthliness in him and that to attain God he should be free from all such clinging. Rukmini's love was typical of the highest love. She alone knew that the sum-total of all love is God, the embodiment of universal love, and that that *Bhakta* alone who loves Him

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can love every thing in the universe, and that when the soul succeeds in attaining the bliss of this supreme love he sees Him in everything. So she realised her Krishna in the basil leaf which others saw in his beautiful body.

Such being the nature of *Bhakti* how does its realisation come to a devotee? " God, overcome with love, goes, after those that take refuge with him," says a *bhakta*, " and so they are known to constitute His life (*Prana*)" If there is the real thirst for God in a devotee, if his mind is steadily directed to Him God appears to him of His own accord. The *Bhakta* who always does God's work, who cherishes no being other than God, who is free from sorrow, fear and fatigue, and who is without any support, without any desire, without any attachment to the external world and without any egoism— that *Bhakta* who has taken refuge solely in God shall indeed cross the ocean of *Samsara*. According to the Visishtadvaita Vedanta, the *Prapannas*, or those that have taken refuge in God, are divided into two classes: the *dripta* or the proud who have still something of the earth left in them and who pray only for the cessation of future births; and the *ârta* or the afflicted who have nothing in this world to call their own and who feel even the body which they possess to be an affliction. The Lord himself has said, " From Karma which is the root of sorrow I shall liberate thee; grieve not." This is the *Bhakta's* realisation.

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WOMAN.

I

A LECTURE DELIVERED AT CHICAGO BY SWAMI ABHAYANANDA.

One of the greatest philosophers, the greatest perhaps that America has produced, I mean Emerson, says:

"Polarity or action and reaction is met at every part of nature; in darkness and light; in heat and cold; in the ebb and flow of waters; in male and female."

This "polarity" which the philosopher says "bissects" nature, is the cause of the creation, preservation and destruction of all the bodies composing the universe. When we say nature, we use a synthetic expression which comprises the birth, growth and decay of the individual being, plus the evolution of its type into higher and higher forms. Motion by which the world and all therein whirl through space, consists of active and reactive, attractive and repulsive, centripetal and centrifugal forces. By attraction the earth is forcibly drawn towards the sun; by repulsion it is checked and held at a definite distance. Energy by which motion is generated is the positive element in nature and matter is the negative. The former acts on the latter, and the latter reacts on the former. This power of re-acting is what constitutes negativeness.

Modern scientists recognize in the universe, the existence of an infinitely rare and elastic medium diffused throughout space, prevading all bodies, even the most solid and compact. This principle they call *ether*. Ten thousand years ago (some authorities compute *thirty* thousand years), Hindu Yogis knew of a principle they called *Akasa*, of which the ether of our scientists is but a gross evolution. That element constitutes cosmic matter, the substance out of which all forms are produced, as pots are produced of clay. "Out of Akasa all things come; in Akasa all things live; to Akasa all things return;"—it is the cradle and the grave of the universe—from Akasa to Akasa—the circle—

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the serpent with its tail in its mouth—the cyclic law of motion. Electricity starts from the dynamo; to the dynamo it returns.

Akasa, therefore, is the infinite ocean of matter in which all forms are held in a state of latency, are coiled up. It is the womb, the Universal Mother. Sir Isaac Newton calls it the "Divine sensorium," the *anima mundi*, "the soul of the universe." In animal organisms, the *sensorium* is the seat of instinct and automatic motion begins, where all the powers of the being converge and function both in their evolutionary and involutionary aspects. I have no hesitation in stating that the sensorium is the main seat of the mind. Akasa, the "Divine sensorium," is then the cosmic mind, the negative and the shadow of the cosmic soul.

In the infinite ocean of matter float innumerable forms in a state of latency awaiting the action of the positive element, the energy, in order to come forth and start on their cyclic journey. Energy, called in Hindu philosophy *Prana*, sends out its rays. These fall on Akasa, the formless matter, and forms come forth. On that plane of activity it seems as if matter and energy—the positive and the negative, the acting and the reacting—were two different and seperate elements. But the seperateness is merely illusive; they constitute as it were, one pole, the two ends of which are differently polarized. The positive of the one end implies the negative of the other; one comprises the other. The different polarization has for object the doing of action, the producing of forms, the eternal and perpetual creation of things and beings.

Matter is not a thing, it is a *state of vibration*. Nothing exists but motion. Motion, however is said to be either in activity or in passivity; *i. e.*, active or passive in relation to something else. A train rushing at express speed perceived through a flash of lightning, appears to be still. The difference between one state of motion and another, is simply one of speed in vibration. The science of electricity demonstrates plainly that the positive and the negative current differ only by a "plus" (+) or a "minus" (—) quantity, that is by degree of vibration.

Energy being necessary for the calling out of forms from

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within the bosom of Akasa, is said to be the creator. In orthodox parlance, God created the world. He took clay to create man. But the statement is somewhat hyperbolical. God or energy, or the masculine principle, did not create the world; *it merely caused it to evolve out of the universal mother's bosom.* The world never was created—Akasa, the eternal infinite mother *is the* world and *all* worlds. Creation is of every moment, continual, eternal. *The creative force is thought.* Say the Scriptures:

"Brahman thought: May I grow, may I become many. It sent forth fire.

"The fire thought: May I grow, may I become many. It sent forth water."

Plutarch explains this beautifully when he says:

"An 'idea' is a being or thing incorporate which has no subsistance by itself, but gives figure and form unto shapeless matter, and becomes the cause of its manifestation."

Energy or thought is as it were, a suggestion which quickens the form, and this being quickened, comes forth. For instance: Here is a cannon; it is loaded with a powerful charge; destruction lies in its mouth. Tremendous is the power that it contains! Yet, so long as no friction is applied to it, the power latent within is non-existent. But let a lighted match touch the fuse and instantly all the gigantic dormant force becomes a stupendous reality; the vast amount of missiles rush forth through the air on their errand of devastation. In this instance the match is the positive factor acting on the negative, the dormant matter in the cannon. At the moment of contact, the negative reacts and a result is produced.

Matter and energy, therefore, are the universal parents, and in their offspring, reproduce themselves. Out of the dual the dual comes. Says the Kabalah:

"All that is created by the ancient of ancients can live and exist only by a male and a female principle; thought and feeling, idea and sensation combine to make a thing a concrete reality."

The laws which prevail in the inorganic chemistry also prevail in the organic. The positive and negative of the former be-

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come the masculine and feminine of the latter; in the human family, the man and woman.

The scientists, philosopher and theologians of the past have all agreed to ascribe to woman a place of absolute passivity and instrumentality. She was compared to the soil which receives the seed and nurtures it until it becomes a plant. The seed, they declared, was external to the soil; it was the plant itself, and man was compared to that seed. In the estimation of these wise ones, woman was an adjunct to man, an object bestowed on him for his use and personal gratification, a servant to cater to his needs and wishes. For a long time the early fathers of the church mooted the question *whether or not woman had a soul.* The utterances of these early fathers regarding woman are better left untranslated, for they reflect little credit on their knowledge of physical and spiritual laws. The symbolic description of the creation and fall of man given in the book of Genesis was to them a true narrative of facts; they sifted the spirit out of it, and built on the letter which "kills," as St. Paul says. All symbolism is absurd on the face of it; the truth it is meant to teach, must be dug out of its innermost recesses. In the first chapter of Genesis we read:

"God created man at his own image, in the image of God created he them; male and female created he them."

Reliable authorities declare that the word *Elohim* ought to have been used instead of God, and the word Elohim means the *generative powers*; it is a plural and not a singular expression. Jehovah-Javeh, Jhouh, also means the twofolded entity, Existence, the generative principle in its dual aspect of male and female combined, the undivided, the androgynous.

The Hindu Scriptures, the Veda, give the same description:

"Existence alone existed, O beloved! nothing else existed in the beginning."

This undivided existence we find later on dividing itself and manifesting as energy called *Prana* the positive element, and matter called *Akasa*, the negative element.

The same is explained in the second chapter of Genesis when

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a *second* creation of man and the bringing forth of woman is related:

"And the Lord God caused a deep sleep to fall upon Adam, and as he slept, he took one of his ribs and closed up the flesh thereof, and with the rib he made a woman and brought her unto the man, and Adam said: This is now bone of my bones, and flesh of my flesh; she shall be called woman because she was taken out of man."

By that process of division, the androgynous, the positive—negative, the male—female, the father—mother, became positive *and* negative, male *and* female, father *and* mother; in other words, to pass out of the allegorical and into the philosophical, spirit projected out of itself its own negative element which was matter, to act as its objective by means of which it might realize its own activity, and by doing action, reap experience and knowledge. Bear in mind that previous to the abstraction of the feminine from him, the man Adam had been placed in the garden of Eden where the tree of knowledge was planted. Man being alone could not eat of the fruit of knowledge, an objective world was necessary. And God said:

"It is not good that the man should be alone; I will make him a help meet for him,"

Woman, then, represents a portion of the powers of man escaped out of himself and transformed into his own objective; a mirror as it were, into which he may see and cognize himself. This is why St. Paul says:

"Woman is the glory of man, as man is the glory of God."

Let me illustrate: The sun rises in all its glowing radiancy, but ere long clouds form, gather around, roll over it and obscure it to my view. What is the nature of these clouds which have the power to obscure even the dazzling brilliancy of the sun? They are sun rays, sun energy thrown out from the central mass and transformed into vapor that forms into clouds. The sun is thus obscured by its own substance, which through a process of emanation has become its own objective; its own mirror into which it reflects and tests its own powers. The German philo-

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sopher, Fichte, well explains this when he says:

"The ego or the 'I' posits both itself and the non-ego, the not 'I'. To realize its own activity, the ego requires an external world of objects."

Clearly then, the feminine principle is but the masculine differently polarized. Man and woman constitute the two ends of the same pole. The division we see is illusory; exists in the form only not in the substance, which is the soul. The sex indicates the woman, *but not the being*, for this is androgynous, equally balanced. All manifestation proceeds from unity to variety, and back again to unity. Variety is unreal, separateness is unreal; unity alone is real and permanent. The form is simply the shadow of the substance, and the error lies in viewing the shadow as being the substance. That celebrated divine, Bishop Butler, says in his analogy:

"Our organized bodies are no more ourselves, or a part of ourselves, than any other matter around us; and it is as easy to conceive how matter which is no part of ourselves, may be appropriated to us in the manner which our present bodies are, as how we can receive impressions from, and have power over any matter. It is as easy to conceive how we may exist out of bodies as in them; that we might have animated bodies of any other organs and senses wholly different from those now given us, and that we may here after animate these same or new bodies variously organized, as to conceive how we can animate such bodies as our present."

Bodies are expressions by which the *real being* may for a time, live in the world of experience. That *being* may assume a masculine or feminine form in accordance with the kind of experiences it is seeking at the time of embodiment, but I repeat again, and again the being itself is neither male nor female; it is both; it is androgynous. "At the image of God created he them." From the state of unity, we start on our terrestrial pilgrimage and well in a world of variety; from this variety we have to return to unity again. Unity is the perfect state we are striving to attain in terrestrial life. Unity is the goal; is liberation. Jesus the Christ stands

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before us as a type of the perfected man; "I and the Father are one;" "I came from the father, I return to the Father." In him, the positive and negative were harmoniously blended; he was the androgyne. He gravitated and gravitated until he died on the cross, the great symbol of unification which, though it has been degarded into materiality and Phalic worship, still reigns supreme as the expression of the one undivided, indivisible Father —Mother, God in its highest conception. This is the highest reading of the symbol of the cross, and explains why it is the oldest and most universally adopted by seekers of spiritual truths.

Students of symbolism know that the masculine power is represented by a vertical line (|) and the feminine by an horizontal (—). When brought together they form a cross (+) which means unification, or the abjuration of separateness. The lines separated are emblematic of the world of senses, of forms; joined together they mean *renunciation* of the world of senses, or as St. Paul puts it, "the dying in the law." To die on the cross is to sacrifice the senses, the life of separateness on the alter of unification, which is the consummation of all things. "*All is accomplished,*" said Jesus as he expired. "I will have nothing but Christ and Christ crucified!" exclaims St. Paul.

The individual we call woman receives her appellation from her physical, and not from her spiritual conformity. The word *woman* expresses a quality but not the generalization of the being. Sex is a mask concealing the reality, but it partakes of some of the qualities or attributes of the body it conceals. The luxuriant foliage of a tree diverts our attention from the trunk and branches "yet the foliage is temporary and illusive, the trunk and branches alone endure. Similarly the human individual may be viewed synthetically or resolved into one of its parts. When I laugh, I manifest one of the attributes of my being; when I weep I manifest another. But neither laughing nor weeping constitute the whole of my person; these acts simply demonstrate two of the innumerable powers of my individuality.

The male element in nature images the *soul*; the female images the *soul's objective* in which that soul reflects and cognizes

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itself. The whole of the phenomenal procession is but the various readings of the soul appearing now in one form, now in another in accordance with the form of the object on which its light falls. Emerson says of the light:

"The light is always identical in its composition, but it falls on a great variety of objects, and by so falling is first revealed, not in its own form, for it is formless, but in the form of the objects."

Looking for sex is the resolving of the individual into one of its parts. If woman identifies herself with her physical form, if she regards her sex as the index to her being, then she must abide by the law of formal matter, the law of evolution which proceeds by destroying the negative in order to perfect the positive, the law which destroys bodies to give to life a higher and fuller expression. If woman adheres to the form, she must submit to conditions inherent in the form. In such case the sex indicates the being and not the quality, the shadow takes the place of the substance. By recognizing sex as the reality, women gives to the act of separation definite sanction; she identifies herself with that act of separation by which "death entered into the world" and sways its grim sceptre until man dies on the cross of unification. Then it is that the words of St. Paul are full of terrible significance: "Man was not created for woman, but woman was created for man." . . . "For this cause ought woman to have a sign of authority on her head." . . "Woman must be silent." . . . . "Must be veiled, etc."

To the woman who discriminates between the physical and the spiritual, between the form and the being, the Sankhya philosophy explains the riddle and solves the problem:

"Soul was not created for nature, but nature was created for soul."

When the mind identifies itself with the physical body and the sex, it generates ideas in keeping with the identification, and promotes actions sacred to those ideas. "What a man thinks, that he is." The result of this mental hallucination in regard to sex has been the recognition of two separate and different

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lines of ethics, of social habits and of morality. To each of these lines we have affixed a sex. Purity is sexed, gentleness is sexed, study is sexed, labor is sexed, manners are sexed, words are sexed. We have plunged into the domain of the most occult and have branded *thoughts* with sex. There are toys which a girl must not have; tools for instance, because they are boys' toys, just as if mechanical labor were polarized masculine. A boy must not play with dolls, because when he does so, he looks like a *simpleton*—just as if the care of babes were designated for silly, foolish beings and were polarized feminine. There are manners and attitudes a girl must not assume because they are boys'. We hear: "That boy is gentle like a girl," and we are too blinded by superstition to know that "he is gentle like a boy", whose nature has not been distorted. Why should not a boy be as gentle as a girl? Gentleness is a human and not a sexual characteristic. A girl must be dainty, graceful reserved, and know how to wield affection. A boy may be uncouth, rough, brazen and unpolished. Long is the catalogue of actions that are regarded as horrible in woman and permissible to man; another long catalogue gives us things which women must do to be "proper," and which men would scoff at doing. When a woman sits for her portrait, she studies in which way she may incline her head to be graceful and look "sweet." She will tip it this way or that, or perhaps look over her shoulder in a twisted but "cunning" position. Her skirt must spread out, out, out in graceful folds. All the jewelry on her person must be in evidence; the curls on her head must hang loosely, gracefully, effectively, and, O paroxysm of beauty adorned, *she must smile!*—just as if smile and woman were interchangeable terms.

To study feminine nature and behold it in all the absurdities generated by sex superstition, you cannot get a better book than a photographer's gallery. To fully realize the ludicrousness of all that display, picture to yourselves a man being asked to undergo all those preparations when sitting for his portrait.

I meet a woman and saluting I proffer my hand. With the tips of her fingers she touches the tips of mine, for it is proper for

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women to be genteel in the act of shaking hands; this act must look as perfunctory as possible. Her tightly gloved fingers can do little more than place themselves motionless in my grasping hand. I feel no expression, no life, no response to the sympathetic pressure of mine.

I meet a man and proffer my hand to him. He responds to the invitation, and heartily shakes my hand. In his grasp there is warmth, there is sympathy, there is life. I understand him, I read him; he is an open book. By the genial, friendly pressure of his hand, he stands revealed. But when a woman places her lifeless finger tips in my palm, what can I read? What can I understand? What can I know of her feelings? She is a sealed book, and I instantly lay the book on the table.

All these traits and idiosyncracies in woman are index not to the being but to its sexual quality, and are directly responsible for the suffering and injustice to which she has been and is subjected in society. With her own hands, she has dug the chasm that divides the human family into two sections, distinct and unlike; and with persistent obstinacy, she has resisted all efforts tending toward bridging the chasm.

Nevertheless, she is awakening to the fact that her place in society is not what it ought to be, and is beginning to utter vehement protests. This is well, for dissatisfaction is the incentive to progress. But with it all, woman has failed to discover the true cause of her subjection and pain, which is no other than her bondage to sex superstition. When I was a child, no woman would have dared to be seen in the act of driving in a screw—the motion was ungraceful and belonged to man. The modern woman, however, has learned how to use a screw driver and several other tools which forty years ago had ostracized her in the eyes of her sex. During that period of time many sporadic efforts were made to modify the cumbersome attire of women. Short skirts appeared now and then to the utter disgust of Mrs. Grundy. Failures succeeded trials, and trial succeeded failures, until the case had become hopeless. Sex superstition knocked on the head every renewed attempt. But all on a sudden, men took to the bicycle

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and pronounced it delightful. Instantly women declared that what is delightful to men must also be delightful to them, and jumped on the bicycle. But the long graceful (?) skirt stood in the way between themselves and the delight of the wheel. The ostracized, buffeted short skirit then approached, placed itself at the helm of the wheel and said: "I and the wheel or no wheel." Like a flash femininity arose to self-assertion, and up went the long, graceful (?) skirt of traditional necessity. What centuries of repeated efforts had failed to accomplish, the bicycle did in the twinkling of an eye. Mrs. Grundy stood aghast. Never before had she witnessed so magical a feat of feminine transformation and will. "What are women coming to? ejaculated the terrified old dame.

Aye! what are women coming to? They are coming to the knowledge that the idea of sex is merely a thing of the surface. Unconsciously perhaps, but none the less truly, they feel that the abyss dividing the two sexes with a straight and rigid line is but a creation of their own minds and by their own minds it may be bridged over. In the present day we are surrounded by numerous clubs and associations whose purport is to secure woman's rights, political as well as social. On all sides ring the words: "My rights," "our rights," "your rights," "their rights;" words that only the ignorant and the enslaved utter, because they are ever pregnant with contestation, battling and suffering: A question of rights calls out force for its settlement, and by virtue of the force it necessitates, it remains ever unsettled.

If man has a right to vote, clearly woman has the same right if she desires it. Every claim of woman which tends to level the barrier raised bettween the two sexes is in the direction of progress. The rights of man are the rights of woman, and the same of duties. I deny the claim of woman to the suffrage, but I hold the claim of the *human being* to that political function. The idea of woman suffrage is a self-contradiction, mere empty words; the same is true of man suffrage. Suffrage is a principle and can have no sex.

But as we have landed on this question, let me ask: "What

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does woman expect to accomplish with the ballot?" Just what man has accomplished and nothing more. And what has man accomplished since a century of so-called political freedom? Fifty years ago, not a tramp cast his grin shadow on the beautiful land of America. To-day, hundreds of thousands of tramps make the soil resound with their slow and weary steps. Mournful and prophetic cadence! During the fifty years of the growth of this foreboding social fungus, men have kept the ballot box in a brisk state of activity. Year in and year out they have voted to purify politics, taking mud to wash mud off, replacing a bad master by a worse one until elections lost all of their significance and dwindled into mere sports and game. Will woman suffrage remedy the evil? "But," says woman suffragist, "that bad state of affairs is due to man's ignorance." Will the adding of woman's ignorance to man's improve the condition? Nay, it will but intensify the evil.

Great credit is due, no doubt, to the courageous women who first raised their voices and protested against what they believed to be injustice to their sex. For their indefatigable labors we cannot have too much admiration. Their conclusions are right but their premise is false. It is true indeed that woman has been subjected to social injustice and political despotism. But she is herself responsible for that painful condition. By recognizing sex and the differentiation attached to it, she has raised a barrier around her which shuts out all idea of equality; for on the plane of formal expression, the stronger body and the shrewder mind shall ever have the mastery. *Equality and inequality can be predicated of attributes only, and not of substance; it* may be predicated of sex, but not of the being to whom sex is but an attribute.

Woman has held up the traditional and erroneous idea that man owns a soul (making the soul the objective), instead of holding that the soul owns a body and making of this the objective. She has read the Scriptures or has sat under the teachings of ignorant theologians. She has grasped the letter and squeezed out the spirit. Had she intelligently studied the sacred books, she had at once perceived that *woman* in biblical parlance, means

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an attribute of man and not a being. "Abraham had two wives. Sarah and Hagar." This is the letter which "kills," and must not be entertained. The spirit lies back of the allegory: Abraham passed through two periods of spiritual growth; one the state of law (Hagar means Mount Sinai in Arabia), the other the state of grace. The former represents *bondage*, the latter represents *liberation*. (Read Galatians iv., 22, 3, 4, 5, 6, as explained by St. Paul.) All the feminine personages found in the Bible represent characters, attributes, qualities, states and conditions in the human being; *in man as well as in woman.*

Through sheer ignorance, we have enshrined in our minds the human attribute called sex, and have worshiped the fetish. Our marriage institution, its laws and ceremonies have been builded on that fetish worship. What we unite in matrimony are two bodies differently polarized; of the soul we take no cognizance. The feminine party surrenders to the masculine everything that nature has bestowed upon her in her quality, *not of woman*, but of human being. By the act of marriage, she becomes nameless, homeless, propertyless, childless. The name she bears is the husband's, not hers; the home in which she lives is the husband's, not hers; the product of her labor is the husband's, not hers; the children she brings into the world are the husband's, not hers; the children bear the name of him who owns them. Throughout married life she remains but a woman; the adjunct of man even though she becomes a mother. That greatest and most august of titles has no recognition at the hand of our marriage laws. A wife remains a woman, the servant of man; motherhood does not relieve her of the state of subjection. In the Bible we read that woman is redeemed by the children she bears, the meaning being that the woman disappears in the mother. *The mother*, the MOTHER! She, the Empress of the three worlds, the power and glory that fills the universe!—but not so in Christendom; there the woman remains the woman forever; an illusive attribute, always; a substantial reality, never!

I have no condemnation for our marriage laws and customs; they are the inevitable outcome of the belief that the body is the

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man, and of the act of relegating the soul to a secondary place.

This abnormality is due to the idea instilled into our minds by the prevalence of materialistic philosophies, that marriage is a social contract and not a sacrament. The State magistrate can join nothing but the physical and tangible expression of man and woman. So long as we look upon marriage as a *contract* so long shall we have endless numbers of divorces and no amount of legislative opportunists can avail, for in matter there can be no unity except a forced one, which by the laws of things must break of its own tension. Unity belongs to soul, to spirit, and not to matter which, by itself, is divisible and ever tends to dispersion.

Marriage is a sacrament, a holy union of souls which "no man can break asunder." It has no relation to things terrestial. The magistrate ties to unite bodies; being the representative of an act of contract, he cannot reach the soul. Only the spiritual teacher can consecrate the union of souls, and marriage, I repeat again and again, is the union of souls and not of bodies, it is the symbol of the realization of the merging into the oneness (Adwaitu)

"Through thee," says the bridegroom, "I became conscious of thyself in me; through me thou became conscious of myself in thee!"

The Hindu marriage ceremony is highly suggestive of the holiness of this sacrament. A screen is dropped between the bride and the bridegroom by which they can see nothing but each other's eyes, for in the eyes shines the light of the soul. Their bodies being thus concealed, the young people are reminded that marriage is of the soul and not of the senses. As they gaze into each other's eyes their souls blend, and in that divine fashion nothing material or sensual mars the purity of their beings. In that sublime and holy picture, look not for the *blushing* bride! She, the pure one, does not blush, has nothing to blush for. Child-like, she knows of no impurity!

But when marriage takes place on the plane of the senses, then the woman, Eve-like, blushes. In newspaper reports we read: "Mr. James Jones led to the altar his *blushing* bride,

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What made her blush? We never read of the blushing bridegroom; why? Is he above it, or honester?

The woman blushes because she believes that the man is wedding her body, her physical conformity. The man does not blush because he believes that the woman is not wedding his body though she be not wedding his soul!

Were I to unite a couple into matrimony, and know that they seek union in the ordinary plane of senses, I would say to the bride: "Woman, be submissive to and obey the man you have chosen for your husband. The woman on earth represents matter, the sphere of diversity, and matter is servant to the spirit; nature is for the use of the soul. Woman was produced for man and not man for woman."

But were I to unite two beings who understood that they are souls and not bodies, I would say: "You stand here as two souls equally great, equally pure and sublime. Let the two souls be blended into one, and shine with increased brilliancy; let the two flames become one and radiate on all things; let the spirits be glorified. 'What God has joined let no man set asunder.'

In India on the day of the wedding, a fire is lighted by the young couple which never must be extinguished so long as both remain in this earthly life. Fire is symbolic of the spirit, or unity explaining that, by marriage the two re-become one, the dual aspects of man and woman are re-united; matter disappears, soul only remains. From this sacred fire all the other fires for sacrifices are to be lighted.

"There was a time," said a Hindu woman, "when he was a man and I a woman. Then as love grew, I no longer knew that he was a man and I a woman. And as love grew still more, all I remembered was that once there were two souls, and love came and made them one."

Where were then the perpendicular line (|) and the horizontal (—) of the separate sex symbol? Vanished! Nothing remained but the cross (+), nothing but that beautiful emblem of union, of life and love; that threshold of the Sanctuary of the Divine Presence; that transcendental symbol of Fullness and Glorification!

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The reducing of marriage to a material contract and the superstition of sex are the worms that gnaw at the heart of western nations. In India, in that land of chastity and worship, woman is recognized the owner of her own body, a right for which our most advanced women are now vehemently struggling. There, no law gives the husband control over his wife's person. The man, likewise, owns his own body; he knows what is right for him to do. If he do not know, he shall learn. Experience, wisdom, intuition and the atmosphere of purity that surrounds his wife will soon teach him that chastity in thought, in word, and in deed, is the corner stone of all knowledge and happiness.

Unlike the Hindus, we believe that a rope is necessary to keep together the two bodies that have been united in matrimony No sooner is the presence of the rope felt than efforts are made to loosen its stringency. Have no rope; let go all idea of compulsion. Force is deadly to love. Take a man for the value of his qualities, the beauty of his mind, the effulgent purity of his soul. Say not: "Your body belongs to me"—insult him not with so low an estimation of his being. The very insinuation that he might be unfaithful is an affront flung at his soul; it degards him, and degardes you still more. Close your eyes to his defects; think how much you have contributed to evolve out of him feelings of pride and arrogance. You have stood before him as a being of pure matter, inferior to him in accordance with the laws of material forms; or have assumed an attitude of rivalry and defiance instead of overlooking sex differentiation, and shining on him with the light of your sexless soul. The teachings he received from his mother were such that he grew in the idea of the superiority of the male sex, and nature gave him strength and power to back up his belief. His mother never taught him that he was not a man but a soul and that in souls no differentiation can exist. With all these incentives to pride and despotism he still retains a heart full of kindness, sympathy and devotion. Where can a better proof be found that divinity dwells within him, that he is incorruptible. He is not a body, he is a soul; you are not a body, you are a soul. Let your two souls be united by

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love as thought and the object of thought are united by perception.

THE ESSENCE OF GITA.

A. LULLABY

TRANSLATED BY BAVAJI.

OM.

(*Continued from page* 70.)

23. Krishna:—This physical body is made up of the five *Sthula Bhutas* (gross elements) called *Akasa*, air, fire, water and earth. Besides this body, there is a *Sukshma Sarira* * (a subtle sheath), consisting of the five kinds of *Prana*, the ten *Indriyas* and the four kinds of mind. Of these, it is *Manas* which is changing itself into a continuous series of *Vritti*, and which, indeed, is the experiencer of pleasure and pain.

24. Arjuna:—What is the cause of these two *Saviras* (Sheaths)?

Krishna:—*Agnana* is the primordial sheath (*Karana Sarira* or causal sheath). Thus there are three *Saviras*.

25. Arjuna:—If *Manas* is the experiencer, is it not mere *Jada*?

26. Krishna:—Though *Manas* is a mere reflection of *Atman*, still as it appears (and is misperceived) to be identical with self, it has to become the experiencer of pleasure and pain.

The five kinds of life are *Prana*, *Apana*, *Vyana*, *Udana* and *Samana*. The four kinds of mind are *Manas* (imagining power); *Buddhi* ("intellict," i.e., cognizer of the external); *Chitta* (discriminating faculty); and *Ahankara* (egotising instrument).

[Comm.—Whether during the period of *Agnana* or of *Gnana*, *Manas* is always different from the *Atman*. Hence in the text we have "appears to be identical."

Sarira is generally mistranslated as "body" here. But this second *Sarira* has no legs &c. *Sarira* means that which is liable to destruction.

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27. Arjuna:—The pleasures and pain belonging to *Atman* ought to be confined to it. But how could they encroach upon the *Atman* which is pure unalloyed *Gnana*?

28. Krishna:—As the heat of the fire goes to and mingles with the cold water in the kettle, so too do the pleasures and pain of the mind appear to affect the self.

N. B.—Speaking of hot water, they say that the water in one kettle is hotter than that in another. But properly speaking, heat is not a natural property of water at all. Likewise, the ignorant imagine the *Atman* to be the enjoyer and sufferer.]

29. Arjuna:—But how could the two things perfectly contrary in their nature, the all-knowning *Atman* and the inherently unintelligent mind become (even though apparently) unified?

[N. B.—The illustration of hot-water seemed to Arjuna merely partial and not perfect. If water and fire come into direct contact with each other, whichever of the two happens to be stronger and greater in quantity would of course absorb the other. But since the kettle intervenes between the water and fire, heat became mixed with cold in some proportion. How then, asked Arjuna, could the self and the body come into any kind of direct contact at all?]

30. Krishna:—In the case of a piece of red-hot iron, the subtle and bright fire and the gross* and opaque iron seem to have become so united as to look like one substance. Similarly, the subtle and ever glowing *Atman* seemed to be one with the gross and unintelligent mind; and their apparent connection is beginningless.

(31) Arjuna:—What is the cause of this connection?

Krishna:—Because non-discrimination † between the self and non-self) affects the mind which when apparently united, as said above, with the *Atman*, brought upon him also delusive semblance of enjoyership.

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*Iron can be apprehended by all the five senses and is therefore grosser than fire which can be known only by three senses.

† This is also called *Avidya* (ignorance); and *Karana Sarira* (Vide st. 24, *Supra*.

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32. Arjuna:—Could ever pleasure and pain be, then, permanently removed from the *Atman*?

Krishna:—They never can touch the self, but are only imagined to be upon it, as the red colour of a rose appearing to simple children to belong to the crystal placed upon the flower.

[N. B.—When this grandest of truths is realised, it becomes no longer necessary to purify the self nor even the mind. For even were it possible, is it necessary to separate the rose from its colour? After even a child has once examined well whether the colour is inherent to the flower or to the crystal, is there any re-examination?]

[Comm.—There is no direct reply to Arjuna's query since it is irrelevant and unnecessary. Is any answer need to the question about the removal of pleasure &c. from the Self?]

33. Arjuna:—The *Atman* being pure as crystal, how could the dirt of desire cling to Him so firmly?

34. Krishna:—The beginningless torrent of mental *Vasanas** brings down the drugs of desire upon mind and thereby chains the victim. Unless and until this bondage is removed from the mind there is no salvation (*Mukti*)

35. Arjuna, worshipping the feet of his *Guru*:—

What is bondage? and what is liberation? Pray clearly distinguish them, and settle my doubts† and remove my misconviction.

[Comm.—By *sandeha* or "doubts" is meant an investigation made without arriving at final conclusion even after having once attained (*aparokshe Gnana* or) direct perception of the supreme; in this stage, owing to the want of *Sthita Prajna* (St. 54-72, II Gita), the student is oppressed by doubt as to which of the several of his experiences was conclusive and final *Gnana*, and which were secondary or mere means.

Viparita (or misconviction) consists in misconcluding (*Maya*

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* Compare St. 28 Ch, II, Bhag. Gita.

† The obstinate tendency of passions &c. to repeat and reassert themselves upon mind.

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or something else to be *Atman*, on account of some fancied similarity in respect of permanence, omniscience &c.

36. Krishna:—*Bandha* (bondage) is the *Abhimana* in (or self-identification with) the body, *Indriyas* &c., which makes the ignorant imagine them to be himself.

When this mis-identification, condemned alike by the Vedas and sages, is given up altogether, then only is there the rare *Mukti* (Salvation) which is beyond the reach of the unworthy (*Apakva*).

37. Arjuna:—How does this mis-identification of self arise? How is it to be destroyed? Pray explain clearly that I might understand and might no more roast in the forest-fire of bondage.

38. Krishna:—*Agnana* causes self*-oblivion and misidentification of one self with non-self. When *Agnana* dies, its effect too vanishes.

39. Arjuna:—In the same way, pray let me know without any doubt, what is the cause of the birth and death of *Agnana*.

40. Krishna:—*Agnana* is beginningless, and no cause can therefore be assigned to its origin. It is dispelled by *Atma-Gnana*.

[Comm.—A beginningless thing need not necessarily be also endless. The beginningless non-existence of a pot is gone, as soon as it is made by the potter.]

41. Arjuna:—Just as the darkness of night comes upon the sun, how is it that sad fate brings *Agnana* upon the self which is *Swayam-Prakasha*.

[N. B.—The sun is non-self and transitory; darkness might overwhelm it. But the *Atman* is eternal and the knower of all; how can He be ever brought within the range of ignorance at all, as is misperceived by *Agnanis* like myself. How to account for my daily experience that I do not know myself, unless such an experience is a fallacious and unreliable guide. Now I must either repudiate this experience or set down the *Atman* to be no *Swayam-Prakasa*.]

42. Krishna:—When you realise that the Self is *Swayam-*

*i. e., forgetting what the real self is.

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Prakasa Agnana will cease to have any existence in you. Thence you will always be the one changeless ocean of Supreme Bliss.

43. Arjuna :—As soon as true *Gnana* comes through listening to *Vedanta* and through the instruction and blessings of the *Guru*, why do not the cruel pleasures and miseries of life disappear once for all ?

44. Can mere *Paroksha Gnana* make pleasure and pain give up their hold ? But *Aparoksha Gnana* or realisation of the Supreme can.

(To be continued.)

BOOK REVIEW.

All's Right with the World, by Charles B. Newcomb, Published by The Philosophical Publishing Company, Boston :

The title which the author has chosen for his book is taken out of a remarkable poem of Browning, a poem intended to strike the keynote of cheerfulness in creation. The author of the present volume has justified the choice of title in that the dominant note all through the book is just the same as Browning's revealed in that famous poem of his. Indeed the course the present author steers is not mere snug optimism, but a certain recognition and assimilation of the possibilities of the present in the wake of which follow "eternal equities" as he calls them. "The world is wearied with complaints of 'hard times,' 'financial depression' and 'social discontent.' We are always looking to the future for the remedies that never come. Let us open our eyes awhile to the possibilities of the present, and lay aside the smoked glasses of prejudice and ignorance through which we have looked at life. Let us identify God and man as inseparably united,—learn to unfold our latent powers and study the higher gospel of true worldliness. We will perceive that the Banquet of life is always spread. The true inwardness disclosed in these pages has nothing in common with that morbid mental quality which with an *abandon* that shocks, wastes itself in emotional inanities. Here we find none

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of those cereberal twitchings which exhaust the vitality of the intellect; none of those fancies which mere verbal jugglery conjures up for us. What the author aims at is a certain intellectual robustness, clarity of thinking, a state of mental peace which is power,—which alone can nourish spiritual aspirations. Here is what he says, "The true life is neither that of the altruist nor that of the egoist, but that which includes and governs both in perfect equipoise, identifying the interests of self with the interests of all." "True education involves most of all the development of the receptive faculties. The first condition is the simplicity of childhood."

Of course in a work of this kind one must not look too precisely for persistant reasoning. But such individual utterances as are scattered thick through these pages, excite in the reader only the readiest response to those principles underlying them. There is a certain mental adherence that is possible to the truths herein brought out, without effort of any kind. Every statement in this book palpitates with truth as if by a natural system of logic. "We know that the only crown we will ever receive is the crown of character, and that it is ours as soon as we choose to wear it." The strongest characters spend notime in regrets, but build the cabalistic words "I am" and "I will" into the keystone of their arch. Environment may colour but it never moulds the character. Love is the keynote of life. Its harmonies are sublime. Love need never seek. If we make ourselves loving and lovable, we may be sure that all hearts attuned to the same chord must vibrate responsively throughout the universe. Our opportunities were never better than they are. We will not weary ourselves with regrets. We will make with every fresh day as it dawns a new declaration of independence "these are heart-beats which echo in the heart of every one of us, yet there are in this volume passages that may not command absolute acceptance though they may excite a passing approval. In a world such as this swamped with materialistic activities, the building up of the life according to the design which these pages suggest may win the approbation of only a few, for the experiences according to these principles

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abide only with a few. And hence the difficulty of awakening the attention of even persons of no mean mental power, to problems herein put forth, is not one of ordinary kind. The spiritual progress which the author so firmly grasps as the aim and end of life can "only be secured by abandoning all spirit of controversy." There is the rub! this is essentially the age of controversy; and how dismal, then, the prospect looks! for men will neither abandon controversy nor readily accept the harmonies of progressive thought by submitting themselves to the truth that in good we are moved and have our being.'

There is throughout the book a holy pathos that reminds us of Emerson, Marcus Aurelius and others of some renown, breathing the ideal of self-perfection through self-reverence and self-reliance and self-denial. There may be some who may doubt the necessity for elaborate word-painting again of those truths long ago delivered to the world through various other channels But the author justifies himself thus, quoting Emerson in his defence, "Bacon, Spinoza, Hume, Schelling, Kant or whosoever propounds to you a philosophy of the mind is only a more or less awkward translator of things in your consciousness which you have also your way of seeing, or perhaps of denominating. Say, then, instead of too timidly pouring into his obscure sense, that he has not succeeded in rendering back to you your consciousness. He has not succeeded now let another try. Any how, when at last it is done, you will find it no recondite but a simple, natural, common state which the writer restores to you."

For those who feel oppressed with malady of thought,' who grope in the dark without guide or hope in search of Higher Truths of life and also for those who know not any thing of that "wise passiveness", this book will prove, we trust, an invaluable, and unfailing guide.

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APOSTROPHE TO INDIA. *

HU-MANN.

O Land of the orient: Land of the seer:
Land of the Lotus, to memory dear:
Let pen of the Orient speak in thy Praise,
And Angels of God; of primeval days!
O Land of the Sanskrit: of primeval speech;
Land where the Brahmins, mysteries teach:
Land where the Jew may reverently turn,
Looking for fires upon Altars, that burn,
Types of the Purity sought by the Priest:—
Land of "*The World-Soul*": Land of the East!
Show me thy favour, and grant this request:—
Let *Brahmin* become my soul's "Holy Guest"
For here I would pen in verse of to-day,
The thought of the ancient, as man learned to pray
O breathe on my soul, the words of "*the God*"
Once worshiped in Ind, when Brahmins were proud;
For even the pride of the Race that is mine,
Did come from the mount of Brahminical sign,
And A-Bbra'm: *Our Father*, was born to thy soul:
While once to "the Holy," Great Brahma was all!

* This is an extract from an unpublished Book on *Spiritual Philosophy* by Rev. J. O. M. Hewitt.

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—*Rigveda*, I. 164. 46.

Vol. IV.] NOVEMBER 15, 1898. [No. 4.

	Page.
Translation :—The Essence of the Gita—a Lullaby by Bavaji	109
Open Column :—A Conversation. Motilal Mukerji, B. A.	117
The Ideal of the Vedanta and How to attain it by Swami Abhedanada	125
Editorial :—One or Many	133

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Vol. IV.] **NOVEMBER, 15, 1898.** [No. 4.

THE ESSENCE OF THE GITA.

A LULLABY

TRANSLATED BY BAVAJI.

OM.

(*Continued from page 105.*)

45. Arjuna:—What is *Paroksha Gnana*? and what is *Aparoksha*? Let my confounded mind be enlightened.

46. Krishna:—Some knowledge of the self arising from the study of the scriptures (under the guidance of the *Guru*) is called *Paroksha*; it destroys *Asat-avarana* (the conviction that God is concealed somewhere, as though He is not in us, and all around us.)

Actual realisation based upon self-experience, that the self* is the supreme, is called *Aparoksha Gnana*.

47. Arjuna:—Even after knowing the self to be the Supreme *Brahman*, why lingers still the perception of the body &c as the self?

48. Krishna:—It can surely be got rid of on the realisation of the Supreme through incessant *Sravana*,† *Manana* and enlightening *Dhyana*. [Compare St. 52-53, Ch. II of *Bh. Gita*.]

---

* *Aham-Brahma.*

†Listening direct to the Guru's explanation of Vedanta with *Shad-vidha-linga-tatparya* (the six unfailing indicators of the real purport and goal of the Scriptures.)

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[Com.—*Dhyana, i. e.*, an uninterrupted course of meditation with love for a long time upon the truths thus heard and reflected upon, without the slightest intervention of any foreign idea, in other words, of any idea irrelevant to those truths.

The fruition and perfection of *Dhyana* is called *Samadhi* where the knowledge, the knower and the known become one, and where the self is *Swayam prakasa*. Hence the epithet, "enlightening," in the text.]

Ruminating logically on what was thus taught, fellow-students in order to get their doubts cleared, whether alone or with their wives live together.

49. Arjuna:—(On account of the influence of the beginningless *Agnana*) the *Atman* was hitherto *not* the supreme *Chit*. Can contemplation and enquiry now make Him so?

50. Krishna:—Self (was,) and is always (and shall ever be) the same pure *Chit*. But, not knowing that he is so, the ignorant take pains of all sorts to go in search of him, even as one sometimes forgets that his necklace is on his own neck and therefore runs in quest of it from place to place, weeping and crying.

51. Arjuna:—After all this strange self-search through contemplation, study, &c, shall I ever at all be rid of imagining the body to be myself, and become myself again?

52. Krishna:—Though the physical body that has been brought about by *Karma* is evidently different from self, still mere (tradition,) habit and ignorant blind belief have brought on a very firm conviction that the body is self. What doubt can there be, then, for the self to become and remain as self!

53. Arjuna:—While *Paroksha-Gnana* cannot kill the illusion of imagining the body to be self, how can self-realisation and experience destroy it?

54. Krishna:—By merely repeating the word "light" any number of times and how-long-so-ever, can darkness be driven away? But if a candle be lighted and kept so that the mind might not blow it out, even the dreadful gloom (of ages) will disappear.

[Comm.—The knowledge of the Supreme gained from the scriptures can at best dispel *Sat-avarana, i. e.* atheism, agnosticism

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superstition and bigotry. But it is self-realisation based on one's own experience, that can put an end to *Abhava-avarana* i. e., imagining that the supreme is not *Svaprakasa* ; that he is incapable of shining everywhere and at all times, or of revealing himself, and that he has therefore to be searched for and found out with great trouble.

In the text the gloom is called "dreadful," because it illustrates and stands for *Agnana* which, concealing the Supreme, becomes the cause of all the miseries of re-births and deaths.

The candle is represented in the text as free from the blowing of winds, in order to represent the *Sthita-Pragna*, (St. 52 72, II *Bh. Gita*, or *Jivan-Mukti*,) unshakeable knowledge of self, which alone can entirely eradicate *Agnana*.]

55. Arjuna :—When, alas, will come the day that this self-realisation rises and destroys *Agnana* that, without beginning, has been enveloping the *Atman*?

56. Krishna :—Even if perfect gloom has been reigning for myriads of years in a cave, it must vanish at once when a good lamp is lighted.

57. Arjuna :—While by none of the different sorts of *Karma* such as Yagna (sacrificial ceremonies) ; nor by any Yoga such as controlling breath ; nor by any *Tapas* such as fasting, as prescribed, on sacred days *Agnana* cannot be removed, how is it that it is destroyed on the rise of the *Gnana* so difficult to attain?

58. Krishna :—Can weapons like daggers and swords destroy darkness? But the rise of the glorious sun can. [Likewise *Karmas*, *Yoga* or *Tapas* cannot do away with *Agnana*, while *Aparoksha Gnana* can.]

[Comm.—The sun is here called "glorious," in order to imply that direct self-realisation is likewise supremely excellent in as much as it is the means of Moksha, i. e., of the eradication of all pain and consequent attainment of the supreme changeless Bliss.

59. Arjuna :—If even such good *Karmas* have no power to dispel the darkness of *Agnana*, how can they give rise to perfect *Gnana*?

60. Krishna :—There are two kinds of *Karma*—*Kamya*

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(selfish) and *Nishkama* (unselfish and godly). Of these, the latter is the means for self-realisation.

61. Arjuna :—If *Nishkama* Karmas alone are the means, as you have convinced me, teach me how I can get out of (the sway of) this material world so true to the senses.

62. Krishna :—I, the Supreme Lord, have in Myself created this universe as a mere glare, just as the magicians produce phenomena in the air. But this world is not a reality.

[Com.—An ignorant boy mistakes the illusory elephants brought about by the magician's wand for actual animals. He is struck with horror to find himself surrounded by them. He tries all sorts of dodges to avoid falling a victim to those elephants. But it is not at all necessary for him to get far away from them. It is enough if he examined them properly and fully, and found them out to be unreal. To convey the idea that to find out the world to be similarly unreal is as good as getting out of it the text adds. "But this world is not a reality."]

63. Arjuna :—You being the Supreme, how can this unreal world appear in yourself?

[In other words, how can the real be the basis for the unreal?]

Krishna :—Like the semblance of silver in the mother of pearls.

[In this illustration, we recognise the co-existence of two real things, viz., the shell here before us and the real silver which is different form it and which we have elsewhere seen. Likewise we should admit the existence of a real world which is external to and different from the supreme and which we have seen before it can be misperceived in Him. But the *Adwaita* philosophy makes no such admision. Hence the next query of Arjuna]

64. Arjuna :—In the mother of pearl a thing different from it like silver can be erroneously perceived. But was there also a real universe before the creation of this unreal world?

65. Krishna :—If the mind be possessed by illusion, even things which can never exist may make their appearence. For in dreams does not a person see himself flying in the air, even though he had never before flown so! So also, even though before the

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invention of this world there was no real world, yet through *Agnana* it can be misperceived in the Supreme.]

66. Arjuna:—You teach that the universe is like a mere dream. When we awake, dreams become unreal. But how is it that this world, on the contrary, appears every day to be real?

67. Krishna:—Only until true *Gnana* comes, the world appears as real. But from the moment that direct self-realisation arises, all this would appear no more than a dream.

[Comm.—Hence it is plain that what made the world seem real, was but *Agnana*.]

68. Arjuna:—Just as in the waking state, dreams dreamt before become unreal so on the attainment of perfect knowledge, the world too should melt into nothing like the dream. But why even during *Jivan-Mukti*, does the world linger?

69. Krishna:—The world that appears to perfect sages as a mere manifestation of names and forms is like burnt cloth, and cannot have any power to bring about bondage &c.

[Comm.—A cloth just burnt up would (to those who see it from a distance) merely appear like a really good cloth, but can not be of any use in protecting the body against cold, or for wearing, or any other purpose. * * *]

70. Arjuna:—As soon as *Agami* and *Sanchita Karmas*, as also *Agnana* have been burnt by the sage why does not its effect (i. e., the impure physical body) too vanish?

["Its effect," i. e., that of Agnana.]

71. Krishna:—A tree just cut appears green and living for a few days. So even after one's past *Karmas* are destroyed, the body, their fruit, would be moving for a while.

72. Arjuna:—Some are liberated from the ocean of births and attain *Moksha*, while others, unliberated, are wallowing in bondage. Are not the *Atmans* therefore innumerable and different from one another?

73. Really there is only one *Atman*. But the ignorant call Him variously as the *Brahman*, who is devoid of the three *Gunas*; as the *Isvara* who is omniscient &c; and as the countless *Jivas* who are ignorant, &c.

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74. Arjuna:—If *Atman* is but one, then why does he appear different in each body?

75. Krishna:—The one sun appears to be many and different in the various pots of water. So, in the countless intellects the one *Atman* appears to be different.

76. Arjuna:—*Jivas* being mere reflections of the one *Atman* in the different minds, who is it that attains liberation, which is accessible only through long practice?

77. Krishna replied so as to produce realisation:—Bondage and liberation are not for the *Atman*, the excellent *Bimba*,—but only for the minds that are addicted to *Vishayas* (objects of sense, as sound, form &c).

78. Arjuna:—Though the Supreme is one only, how did numerous and distinct *Jivas* appear therein?

Krishna:—As in the one vast ocean countless bubbles, waves &c. appear.

79. Arjuna:—How is the supreme Bliss attained? Is it as some say that, the individual self is a *Jiva*, and goes to *Brahman*?

80. Krishna:—There is the one Brahman alone. There is nothing else; none of the *Sajatiya*, *Vijatiya* and *Svagata* differences. Thou, the *Atman* (self) art the supreme *Brahman*, but not different from him. Knowledge of *Bheda* (duality, and difference) is the cause of all pain. On this erroneous knowledge being removed, the supreme Bliss comes of itself.

81. Arjuna—Would the misperception of plurality of *Jivas* die at all and *Chit* be perceived as but One?

Krishna:—Examine your own daily *Sushupti* (dreamless and profound sleep) when the mind which is a prey to the desires of enjoying sensuous objects dies.

82. Arjuna:—Even after realising that This world is *Brahman* Himself, not separate from Him, why does it still appear to be a modification of the fine elements, earth water &c?

83. Krishna:—Even after you go to a mirage and ascertain it to be no water, still it appears like excellent water. So is the case here.

84. Arjuna:—Are there not three different things, the knower

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the knowledge and the known? Do they not contradict the conclusion of the *Advaitic* sages?

85. Krishna:—Take the case of a dream, during which mind is abstracted from this world of the waking state. The object then appearing are not different from the dreaming mind. So, knowledge*, knower and the things known are not different from the one *Sakshi*; but anything in them appearing to be different from Him is a mere invention.

86. Arjuna:—Pray teach me in accordance with the scriptures, the Vedantic logic, and the realisation of sages, how the three fold inventions, (consisting of the differences between the knower &c,) can be swept away from my mind.

87. Krishna:—It is extremely difficult to do away with *Triputi*; and it is possible ‡only by bringing to a perfect stand-still even the purified (or *Sattvika*) mind. This purification (or *Sattvika* state) achieved only by *Dhyana*(uninterrupted contemplation) without any of the four obstacles called *Laya*, *Vikshepa*, *Kashaya* and *Rasasvada*.

88. Arjuna:—Though the *Atman* is devoid of *Triputi* and pervades all the universe, why should He be concealed from my perception?

89. Krishna:—He is *Sat* (or *Asti*, self-existent;); *Chit* (or *Bhati*, self-knower); and *Ananda* (or bliss; *Priya*). With Him names and forms appear to be combined and thus to become the universe,and so long as this apparent combination is comprehended as real, He would seem to be concealed and not self-revealing (*Chit*). When you contemplate upon the three as one and the same *Atman*, and the other two as the transitory, baseless world, then indeed does He reveal Himself.

91. You teach that by *Gnana Atman* should be known. Can he who is the self-revealing *Sat-Chit-Ananda*, become (*Drisya*) an object of perception?

[N. B.—Arjuna objects that if so, the supreme becomes

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* These three are together called Triputi.

‡ Mano-laya! or Turya-avastha (the 4th state; the state beyond the waking &c).

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lower than *Gnana*; for the thing known is inferior to the knower and a *Jada* compared to him. The world is also *Drisya*, a thing known, Thus both the world and the supreme are on a par.]

92. Krishna :—If by the supreme *Gnana*, the ever-increasing *Agnana* is destroyed, the *Atman* would of itself* reveal Himself in the mind.

93. Arjuna :—How (or like what) is the blessed happiness of *Mukti* (liberation)?

Krishna :—It is indescribable and can only be realised through self-experience, like the happiness arising from the enjoyment of worldly things.

[Comm.—The case is similar to the query of one who has not known sugar. If he asks how sugar tastes, he is told that it is sweet. But if he asks further, "what is sweet?" we can only refer him to the necessity of self experience.]

94. Arjuna :—Besides those who have been blessed with *Mano-layas*, are there others who are *Jivan-muktas*?

Krishna :—There are perfect *gnanis* † like king Ganaka who did not attain *mano-laya*, and who was apparently engaged in wordly transactions too.

95. Arjuna :—What are the actions of such *Brahmavits* who though in the world are not of the world? What are their characteristics? How do they speak?

96. Krishna :—They patiently bear the six changes that, in accordance with *Prarabdha*, come upon the body, realising that they do not pertain to themselves. The six changes are (1) entrance into the womb, (2) birth on earth, (3) growth, (4) becoming tall or fat, (5) becoming lean or short and (6) death.

They would say that seeing form, hearing sounds, speaking going and coming, taking and giving are only functions of the Indriyas; that hunger and thirst belong to *Prana*; fear, pain pleasure, love, and anger, to mind. They would always be happy having realised that none of these are the properties of the self.

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*i. *e.*, without any aid or training whatever.

† These are called *Brahmavits*. (The other three classes of perfect sages are *vara*, *variya* and *varishtha*.

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Even though they may always be living in plenty with houses, wives, and other relatives, they can never be affected by them, like the water on the lotus-leaf.

Though living for crores of years (apparently) attached to the body, they would no more cling to it than the tamarind rind does to the ripe fruit within.

Though (to all appearance) addicted to the impure ways of the world, they would remain like insects living in the mud.

Though they seem to be tossed about by the ever-fleeting mind, they would really be as free as butter is from the whey in which it floats.

A CONVERSATION.

BY MATILAL MUKERJI B. A.

A. My wife died in February last. Her death gave me the severest shock, the like of which I had never before in my life. I have been trying for the last six months to get over it. Some say "Time is the great healer. After two or three months, you will be all right." But, in my case, time is rather adding to my pain of separation than abating it the least. My mind is always in a state of extreme sorrowfulness. Unless this state is changed for a better, my life is ruined, I see. What do you think of me?

B. Did you really love your wife?

A. Certainly. She was the angel of my life.

B. I don't think you did. Love's nature is inexpressible. It is beyond all confession. The moment the lover says to his beloved 'I love you,' know that that is not love. Something else is insinuating itself as love. Nay, if the lover is conscious of his love, let him remember, it is not love. It is some other thing, putting on the false garb of love. Love is a thing of super-conscious existence.

A. If I remain silent, I think you would take me for a lover.

B. Then your love would have been too deep for expression by words. But that is also a low stage of love-development. The highest stage of love is when it is even too deep for your consci-

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ousness. In that case, your answer will be "I do not think I did." Did I not give you a copy of an *Upanishad* the other day.

A. Yes. *Kenopanishad.* I could not fix my mind to go through it. I read only some ten or twelve *slokas*, from its beginning.

B. The eleventh *sloka* attempts to give an idea of love. "*Yasyámatam tasya matam, matam yasya na veda sah.*" "Who thinks 'I have not known him,' he has really known him; who thinks 'I have known him', he has to know him yet."

A. You are talking of divine love.

B. Love is always divine. In fact, divinity is Love. I do not believe in God or any other such superhuman being. Neither do I clearly make out the meaning when people come and say, "Leave your father, mother, wife and child. They are all things of *Maya*. Leave them all and come to God." As if, unless you come to *their* God there can be no love for you.

A. Many of my friends advised me in that way. They said, "Your love was misplaced in your wife. It is rather good luck for you that she is dead. Now give your love its proper direction. Let it flow unceasingly towards God, who ought to be the only Beloved." As I did not like to believe in the existence of this God, whom they so dogmatically asserted, of course their arguments did not weigh much with me.

B. Why, it does not matter even if you believed in such a God. Suppose, for argument's sake there is a superhuman God. Still I do not see why that God ought to be the only Beloved. If you really loved your wife, I do not see why that love should be stained as misplaced. I know how these people will argue. They will say that all earthly things are vanishing. What is living to-day will be dead to-morrow. Our object of love ought to be something permanent. God is the only permanent existence. As such he ought to be the only object of love. Others will say that God has given such and such things. He is the fountain of our life. We owe all our happiness and enjoyments to Him. Therefore, whom else should we love but Him? Some will try to frighten us and say that unless we love God, He the Almighty, with

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hideous ruin will hurl us to bottomless perdition. However, my idea of love is quite unlike all these. Love has nothing to do with reason or discrimination. It never stops to judge whether its object is good or bad, God or man, permanent or vanishing. Its is only to feel. It feels equally for rich or poor, saint or sinner, man or woman, God or Satan, dead or living. There is no "why" in its feeling. It does not know why it feels. Its nature is to feel. It cannot help feeling. It is pure rain water. If washes as well the filthiest slums as the fairest place.

A. Love is dull, insentient, it seems. It cannot discern between good and bad.

B. Love is life itself. Good and bad are words of very low stage of knowledge. When our knowledge of things is only partial, they appear to be good or bad. When knowledge becomes complete, such distinction no longer exists. We then find things as they are, beyond both good and bad, beyond all differentiations. Without such knowledge, love is impossible. Not that love *can* not know what is good or what is bad. It *does* not know how there can be such a thing as good or bad. It flows freely towards all. If you loved your wife, that is enough. If any body admits that you loved your wife, and then asks you to love something else, now because she is dead, I must say that he is quite in the dark about the real nature of love.

A. I do not think you will ask me to try to forget her.

B. In justice to her, I should rather ask you to cherish her memory.

A. I have been doing that for the last six months. The very thought of forgetting her is painful to me. While cherishing her memory makes me so miserable.

B. If you analyse your thoughts you will find that it is your selfish nature that brings on all your misery. Your selfish nature wanted to have her all to yourself. You wanted her to sit near you, to stand near you and to eat and move at your bidding. Your heart was full of all sorts of desires, which you tried to fulfil through her. The selfish wolf in you has now lost its best prey. No wonder that you feel miserable.

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A. Not exactly so. I never wanted anything from her. I tried my best to make her happy. My life was a service to her. But she is no more. I do not how I can do something for her now. That makes me miserable.

B. Quite so. The word love is very difficult to understand. There are two inseparable elements in its composition, so to speak. Unselfishness and Freedom. You must work incessantly for your beloved. But you must not expect anything in return. You must be always ready to sacrifice your body, mind and soul, everything that you may call your own for your beloved's service. But if you expect to have your service returned, it is no longer love. It becomes the shopkeeper's business. The lover's position is always that of the giver. He never asks anything in return for what he gives. Next comes freedom. First you must be free yourself. Then you must try to make others free, whom you love. You may love anything you like. But you must not bind yourself to the thing. Bondage is terrible. Love never comes until there is freedom. How is love possible in a slave?

It is not so easy to understand quite clearly what is the meaning of this lover's freedom. It means being master of one's body and mind. Unless you have mastered them, have got perfect control over them, you are not fit to be a lover. If you mark, you will see often your body disobeys you. For instance, you try to look at me with your eyes wide open all the time. Let me feign to strike your eyes with my fist. You know perfectly well that I will not really strike you. Still with all your efforts to the contrary, your eyes will shut of themselves. Why? Because you have not got control over your eyelids. Similar is also the case with your mind. Many times you will find that if you fix your mind, for sometime, particularly on any special thought, and then try to immediately think on some other thought, your mind will try to cling to its old thought and will not allow itself to be easily diverted. The reason is that you have not got control over your mind. When mind is properly controlled, you will see that it will think just according to your liking, and no thought will either rise or persist in it, which you do not

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like to be there. This tendency of mind to cling to its old thoughts may be called "mental inertia." By little practice you may get over it. But there is another tendency of the mind, which itis not so easy to conquer. You know various thoughts are rising in your mind and passing away. Now you are thinking on one thing. Next moment you will think on another. All these thoughts are following each other in succession. One thought rises in your mind, works there for sometime and then passes away. Another thought follows it, works in its turn, then makes room for another. What I want you to note is that those thoughts which seem to you to have passed away do not altogether leave the mind. Their traces are left behind to be stored up in fine forms. Mind is lake a like and thoughts are so many bubbles in it. They start from the bottom of the lake and come to the surface. When they come to the surface, you begin to feel them. You know that you are thinking such and such thoughts on such and such matter. Then they pass away, but do not altogether disappear. The bubbles do not burst on the surface. They take a downward course. They go back to the bottom. There they remain, always ready to come up and take definite thought-forms, when circumstances become favourable. In Sanskrit Psychology, they are called *Samskaras*, that is, impressions. These *Samskaras* exercise a sort of regulating influence on all fresh thoughts that rise in the mind. In fact the nature of our fresh thoughts is partially determined by the sum total of these *Samskaras*. Of course, by strong force of will, you can keep these *Samskaras* in check, so much so that, after sometime, they will be so subdued that you may take them as non-existent. But so long as your mind is open to such *Samskaras* and so long as the residuary *Samskaras* previously accumulated in it continue to influence the trend of your new thoughts, I must say you have not been master of your mind. You will not be able to direct your mind according to your wish. The stored up *Samskàràs* will act as forces pulling your mind from behind. For instance, if you shut your eyes and try to concentrate your mind, say, on the figure of an arrow, you will find that, with

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great difficulty, you will be able to keep the figure fixed before your mind's eye. Other figures will try to come in. Perhaps a bird will come and sit on the top of the arrow. The arrow will begin to dance and make circles. Whence come all these disturbances? They are *Samskaras* of your past thoughts, the bubbles that settled down on the bottom of the mind-lake. They are now coming up and taking forms. You cannot resist them. You have become a slave to them. And, in my opinion love is impossible in a slave. So when you talk of love, you must see whether the thoughts that rise in your mind, are entirely according to your liking or not, and whether your mind is open to those residuary impressions.

You may be unselfish. I am glad to hear that you were so with your wife. But it seems you are not a master of your mind. Your mind has got some impressions from her, which you are now unable to shake off. Those impressions are making you miserable. You would gladly do away with them, but you cannot. They have tied you hand and foot. You worked for her to make her happy when she was alive. Now she is dead. You can no more work for her. At least, that is your idea. You, for yourself, do not find any way how you can do something for her now. But there is still the old tendency in your mind, which is pushing you forward for work. It is this tendency, this constant spurring to work, which is causing all your uneasiness. You know that this does not look like wisdom. There is no use in crying over what you can not repair. But still you can not help it. The bubbles, the remnants of your preceding thoughts are working upon your mind in opposition to all your attempts to hold them in control. This is not love. "Work; but let not the action or the thought produce any impression on the mind; let things work; let the ripples come and go; but let not even a single ripple conquer the mind. Let huge actions proceed from the muscles and the brain, but let them not make any deep impression on you." These are the words of a great worker who works only in Love and Freedom.

A. How can this be done?

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B. To make this more clear, I must tell you that there are three planes in which you can work. Subconscious, conscious and Superconscious. When you eat food, you do it consciously. When you assimilate it and work it into blood, you do it unconsciously. The blood is passing and repassing through your arteries and viens. Your heart is beating apparently without your control. Still it is you, who are doing all these. Surely nobody else is doing them for you. But, they are all subconscious works. You have lost all control over them. They are, in fact, old *Samskaras* of your works, which have affirmed their exemption from your control to to such an extent that you are not even conscious of them. They are going on their own way. Next comes consciousness. This covers almost all the works and thoughts of your everyday life. You are talking with me; you are conscious of it. You are thinking on what I am saying to you. You are there conscious of your thoughts. The residuary impressions, the bubbles of our analogy, are the after-results of your actions and thoughts, which occur in this plane of consciousness. Whatever you do consciously never fail to leave their tracks behind, while conscious works are themselves modified by the impressions already stored up. This I told you before. So you see, when you are working in the conscious plane, you are open to twofold risks. First, the already stored up impressions influence more or less all your conscious works, and secondly, by your conscious works, you add more to the number of those impressions existing before. Freedom can never be in those two planes. If you want to work in freedom, in love, you must go beyond them both. Consciousness is higher than subconsciousness. But there is a still higher plane, on which you can work. This is superconsciousness. Work on this plane leave no impressions behind. Neither are they affected by prior impressions. There you work as a master of your mind. I do not know how I shall give you some idea about this state. Going back to our analogy, I can only say that, in this state, the bubbles rise in the mind-lake, stir the water for sometime, come to the surface and then disappear. They burst on the surface. Superconscious thoughts come like shoot-

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ing-stars, dart quickly across your mental atmosphere and then disappear. When you work on this plane, you are not conscious of your works. Not that they have gone below consciousness. They are above consciousness. Conciousness is only a low degree of perception, superconsciousness works too high for conscious perception. They savour too much of freedom to move within the narrow pales of conscious existence. When you work superconsciously, you do not know, you are not conscious that you are working. When the work is finished, if you look back on these works, you will wonder and ask yourself, "Is it I, that did all these works?" What more, all the great works of the world, which men like Buddha, Christ and Mahomet did, which brought good to one and all, had their origin in this superconscious state of mind. Your work is not true work, unless done in this state. "If you buy a slave and tie him down in chains and make him work for you, he will work like a drudge. There will be no love in him." In like manner, if you are enslaved by those impressions of your mind, your work will be a slave's work. There will be no love in you. To work in love, you must be unselfish and free.

To be unselfish, you must learn to find the motives behind all your works. In the beginning you will see that, on ninety-nine occasions out of a hundred, you are worked by some selfish motive. Either you want something by way of reward for what you are doing or you have got something from somebody before hand, now you are working for him to make a return. Both are cases of selness. When you know those motives, you must learn to restrain them. They say "knowledge is power." If you sincerely want to be unselfish, you will find that as you come to know your selfish motives and try to deny them, by a continuous and determind denial of them you will soon come to a time, when you will be able to work for others, without being actuated by any selfish motive at all.

To be free, your mind must work from the superconscious plane. The mind generally works in the concious plane; and the secret of raising it to the next higher is concentration. You must learn to concentrate your mind on what you do. When you begin

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to do anything concentrate all the powers of the mind on that thing. Make that thing your life; dream of it; think of it; be made up of it. Let the brain, the body, muscles, nerves, every part of your body be full of that thing, and just leave every other thing alone. The result will be you will forget yourself in this concentration. The conscious "I" will lose itself in this madness; and the mind will begin to work from the superconscious state. This is a question of personal experience. I have marked it several times in my life. When I was a student, I was once asked to write an essay on *commerce*. I was not a good essay-writer. I tried more than five hours and I do not think I wrote more than five sentences. Yet all this time, I thought on the subject with most absorbed attention. The result was that, in the last half hour thoughts began to throng on me, which I never thought of before. I had only to put them down as fast as I could. Soon some fifty pages were written; and my essay was the best of all the essays of my class. That was a superconscious work of my mind. If you practice concentration that way, you will also find your mind raised to this state and working from there, without which experience, I do not think I can make myself more clear on this point.

A. What is it about the other aspect of freedom?

(To be Continued.)

THE IDEAL OF VEDANTA AND HOW TO ATTAIN TO IT.

BY SWAMI ABHEDANANDA

The ideal of Vedanta is to solve the problem of life, to point out the aim of human existence, to make our ways of living better and more harmonious with the univeral *Will* that is working in nature, to make us realise that the will which is now work-

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ing through our bodies, is in reality a part and parcel of that universal *Will* and that the body or the pleasures of senses are not the *summum bonum* of human existence; to make us feel that at present we are living like slaves, bound hand and foot and to make us search for the emancipation from that slavery. Its deal is to open our eyes to truth and reality that is unchangeable and eternal; to show us how we can live in this world without being overcome by sorrows and misery, without being afflicted by sufferings and misfortunes that are sure to fall on every human being in some way or other: how to conquer death in this life, how we can embrace death without being frightened in the least. And above all, the chief object of Vedanta is to make us live the life of unselfishness, purity and attain to perfection in this life. Although by natural process of evolution each individual will become perfect after going through all the stages of that chain of evolution and gaining experience after experience at each step; but still it is a hard and most tedious process not to be desired by such who know what that process is; therefore the Vedanta tells us how we can escape that chain, how we can shorten the time of attaining to that perfection and get it in this life, without coming again and again to reap the fruits of our own work. Its ideal is to let us know what powers we possess already, how great and majestic the real nature of man is. Its aim is to establish true universal brotherhood, I don't mean that kind of universal brotherhood, which we so often hear and which when properly examined appears to be like an outward garb under which is hidden hatred, jealousy, quarrel, animosity, fight for name and fame, ambition for petty worldly prosperity and so forth, but I mean something more than the so-called universal brotherhood, a real love for all without seeking anything in return; I mean that kind of brotherly feeling which proceeds from pure and disinterested love, and as love means *the expression of oneness* we may say, that feeling which proceeds from the realisation of the oneness of spirit. The mission of Vedanta is to establish that oneness and to bring harmony peace, toleration amongst different religions, sects, creeds and denominations that exist in this world. Its object is to

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teach us how we can recognise the rights of all men and women alike, from the standpoint of spiritual oneness, and thus to give a strong foundation to all kinds of social, political and religious movements of all countries and amongst all nations of the earth. You will notice that each of these ideals of Vedanta is not confined to any particular place, time or class of people, but it is universal in its aspect and as wide as the heavens over our head. Such is the grand, manysided and all embracing ideal of the Vedanta.

Now let us see what the Vedanta has to say regarding each of these ideals which I have just mentioned. In the first place I shall explain to you how the Vedanta solves the problem of life. One truth we learn from the Vedanta is that the solution of a problem becomes easy when we understand the universal principle and the universal law under which it acts. As long as an event is isolated or single, it is a mystery to us; we do not understand it we cannot explain it. As long as we think our life as an isolated something or as separate from the rest of the universe; so long the problem of life remains inexplicable. Therfeore the Vedanta explains our life, by describing its relation to the universal life principle which is expressing itself through various forms of nature. It says that our life is nothing but a symbol of eternal life principle, conditioned by time and space. The whole universe is an expression of one living substance. There is no such thing as dead matter. When that life expresses or manifests through time and space, it appears in different forms which are all related to one another and also to the whole. That relation is like the relation of a part to another part and a part to the whole; all difference being a difference of degree and not of kind. So our life being a part of the eternal life, is eternal, and has not come out of nothing as many people believe, nor has it been created by the fiat of some other being, who lives somewhere in the heavens. Each of these manifested particles of that eternal life principle is evolving fro i lower to higher, from higher to still higher, from limited towards unlimited. In this process it has some definite purpose at each step; it does not evolve blindly as some think, but to

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gain some definite object to fulfil the desire that has existed potentially in that particle of life from the beginingless past. It has its aim. That aim although may vary in particular manifestations under particular conditions, still it is tending from less perfect towards perfection, consequently the Vedanta points out that the aim of human life is perfection.

Thirdly, as we approach nearer to perfection the ways of our living become better and better, and by experience we come to know that the best way of living is not to follow the dictates of a narrow, limited will but to obey the universal Will. We start at first with a tiny, little, weak, and thin thread of will, which grows stronger and stronger as we rise higher and higher in the scale of our life. Then gradually by passing through different stages of manifestations we gain more and more experience and begin to see how the thread of the individual will is connected with the universal *Will*, slowly understand their relation, and ultimately realise that our will which we have so long thought to be ours is not ours, but a part and parcel of that one Will which is moving the universe from the minutest atom to the biggest solar system, and our bodies are nothing but so many small instruments through which that all-pervading will is expressing itself. But as long as we do not realise this, as long as we think that our will is a separate will and is not related to the universal Will, we believe that by following our imperfect will we shall gain the highest benefit and and the result is suffering, misery and sorrow, which we experience in our everyday life. This idea of separation, this mistaken notion makes us think that we are free while in fact we are bound hand and foot like a slave; consequently we do not seek freedom. How can we seek freedom when we do not know that we are bound. First of all we shall have to examine our own nature whether we are free or bound then we can search for liberation if we really need it.

Very few indeed in this world can realise that we are living the life of a slave. Amongst those who can understand it very few can get freedom from that dreadful drudgery of a slave; but the majority delude themselves by thinking that they are free, conse-

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quently they like their present condition and do not care for any other.

(To be Continued.)

EXTRACTS.

Abhayananda on social duties.

The Swami Abhayananda spoke yesterday afternoon in Masonic Temple, room 810, upon social duties, saying in part: "Man is a social being. No doubt he reached to that condition under the impelling force of the law of ascent, which operates on all beings and things in the universe. When we say that man is a social being we imply that he has unfolded powers by which he is enabled to adapt himself to the numerous demands and obligations of a collective mode of living, and to adjust his natural likes and dislikes to the various claims and pretensions of his associates. This means nothing less than the power to surrender that much of his liberty, his rights, his pretensions, as will avert conflict and establish harmonious relations. By becoming a social being, man learns the great lesson of life which nature teaches—that while every particle of matter is in itself a perfect entity, fully equipped for self-growth and individual functions, still it exists only for the purpose of entering into combination and to build up a higher and more complex body: Social functions and duties build toward unification." ——*Chicago "Record" Sept. 5th, 98.*

Swami Abhayannda addresses Advaitam congregation.

The Swami Abhayenanda spoke Sunday afternoon in room No. 810 Masonic temple before Advaitam congregation on the subject, "The Law of Vicarious Atonement." "What we call evolution," said the swami, "is simply a process by which bodies ascend into more and more differentiated and perfect states through the sacrifice of other and inferior bodies. The law of evolution is simply the law of sacrifice; all creation is but a long chain of sacrifices; one life is destroyed to produce another and more perfec-

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ted life. The very essence of life is vicariousness; the actions of one act on all others, and re-act on the doer. Every act of love, of self-surrender, of union, elevates the man and lifts up the whole of the beings in the universe. Every act of selfishness debases the man and drags down all beings. Only through the good we do to others can we receive good from the reactive effect. By doing good to others we do good to ourselves, and by no other means can we be benefited. Remember, thou art thy brother's keeper!" —*Inter Occan Sept 12th, 98.*

ADWAITAM CONGREGATION.

The Swami Abhayananda spoke yesterday afternoon before Adwaitam Congreation at room 810. Masonic Temple, upon "Maya (illusion), or the Philosophy of the Phenomena." She said in part:

The German philosopher Kant says that time and space and causality are but the production of the mind. Nature exists as we see it, and different individuals view the same object in different manners. The world consists of the forms, the modes and qualities of an underlying substance we call matter for want of a better expression. Forms are the result of changes. These forms and changes constitute the phenomena, the visible and ever flowing panorama of causes and effects. They are similar to the waves that roll on the surface of the sea, ever foaming and dissappearing, again surging, again melting into the sea, the substance of which they are but the gross manifestations. Of that series of changes, of the force by which they are formed and dissolved, we cannot predicate that they have existence because "nothing exists but what is self-existent." Existence may be predicted of the substance of which forms are the modes and qualities. But if we cannot say that the visible world exists, neither can we say that it does not exist, for it is a thing which the senses appreciate, Therefore, it is neither an entity nor a nonentity. Hindu philosophers describe it as some thing ineffable. Nature is a great symbol presenting multifarious reading of the entity it expresses, which is the Deity. But being a reflection, it is an inversion of the original and is misleading to the uncultured mind. The senses read the symbol on their own plane and perceive a thing as good

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or bad, which, read with the eyes of spiritual knowledge, will be seen inverted. God alone is because it is infinite. The phenomena is not because it is finite.

—*Chicago Times Herald Sept. 19th, 98*

ABHAYANANDA TALKS ON RELIGION.

The Swami Abhayananda spoke yesterday afternoon in the Masonic Temple upon "The Vedantic Aspect of Religion." She said in part: "The pebbles that roll to and fro from shore to shore are impelled and governed by the sweeping tide. The pebbles, therefore, are not self-acting and self-revealed, for their motions and their shapes are due to the action of the force manifest in the tide. The tide in its turn is not self-acting nor self-revealed, for its motion and appearence depend on the power of the moon. The moon, again, is not relf-acting and self-revealed, for her light and power depend on the radiative force of the sun. The sun itself is not self-acting and self-revealed for its radiation and creative power is conferred on it by another and larger sun of which our own is but a part of its system. So from smaller to greater and more powerful bodies, each one giving motion to that below it. The central energy pervades the whole of the bodies of the innumerable universes. It is the Omnipotent and Omniscient, the Fountain of Life, the one without a second"

—*Chicago "Record" Oct. 3rd, 98.*

ABHAYANANDA'S "TRUTH AND KNOWLEDGE.

The Swami Abhayananda spoke yesterday afternoon in room 810, Masonic Temple, on "Truth and Knowledge," saying: "God is the Soul of the universe, the essence by and through which 'all things live and move and have their being.' He is the energy that creates, preserves and destroys the formal manifestations of the world. Being such, than that energy is the cause, and the forms produced by it are the effect. The cause and the effect are one principle manifesting differently. The effect is simply the cause, produced on a gross plane, the cause is the light and the effect is the shadow which vanishes. But the shadow, ephemeral though it be, is a part of the light, nay, it is the light itself in a state of activity. Similarly the gross forms of nature are the

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energy in a state of activity by which manifestation is produced. The energy involves the form, the form involves the energy. Essence and substance never can be separated, they are the reverse and obverse of the same coin, the two sides of a shield, one and indivisible. Energy is eternal, but its modes of manifestation are transitory and evanescent." —*Reard Oct. 18th. 98.*

"True Religion!—'tis not blindly prating what the gurus prate,
But to love, as God hath loved them, all things, be they small or great;
And true bliss is when a sane mind doth a healthy body fill;
And true knowledge is the knowing what is good and what is ill."

"Sentences of studied wisdom, nought avail they unapplied;
Though the blind man hold a lantern, yet his foot-steps stray aside."

"For thy bread be not o'er thoughtful—Heav'n for all hath taken thought:
When the babe is born, the sweet milk to the mother's breast is brought.
"He who gave the swan her silver, and the hawk her plumes of pride,
And his purples to the peacock—He will verily provide."

—*Hitopadesa*, EDWIN ARNOLD.

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ONE OR MANY?

From time immemorial, the fight between the Monists and the Dualists has been going on. But let us see whether real Dualist has any occasion for picking quarrels with a real Monist, or vice versa. In the first place, we should try to understand the meaning of the word Dualist. Who is a Dualist? He is one, to whom the whole world of variety has been reduced to two things, God and not-God, with the latter of which he identifies himself. In his highest perfection he realises the teaching of the *Isopanishad* which says, "All this universe, whatever is moving upon it, is worthy to be brooded over by God. With such renunciation protect thyself, covet not any one's wealth."

This *mantra* enjoins us to renounce the world, but in a peculiar way. Simply by cutting off all connections with one's own family, and betaking oneself to the forest one cannot really renounce the world. For man is always carrying the world with his mind, wherever he goes. Perfect renunciation is what has been pointed out by the *mantra*, just quoted. A person may leave his family, but he may live to love another family. So he has not really left all family connections. But if he can merge all the various things of the universe in the one limitless ocean of divinity, till nothing but that divinity is what is only conceivable by him; and his wife, children, home, relatives, friends, and diverse attractions, all melt away like fog before the rising sun of that celestial knowledge, then he has been able to renounce the world really, and not till then.

There is a kind of puzzle-picture, which, seen at first, will only show us a Bohemian with his family living in a cottage, near the skirt of a wood, full of big trees, with a streamlet running by, and birds singing upon the branches

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of the trees. At the foot of the picture it is written, "There is the Bohemian and his family, but where is the cat?" You have to find out the cat in the picture. You may search every part of the picture, and you may discover a hillock hard by, some shepherds grazing their flocks near it, but you cannot easily find out the cat which the puzzle contains. Although you may not be able to find it out, yet there *is* the cat in the picture; If you want to discover the cat, you will have to give up all those ideas which your first look at the picture has given you, that is, the Bohemian living with his family at the skirt of a forest. Give up that notion altogether; and try to see the whole picture as only a representation of one big cat. After three or four attempts the cat will become visible, and then you will see nothing but a big cat! What appeared to you to be the cottage, the Bohemian and his family, the rivulet, the little hillock, the shepherds grazing their flocks &c., all these now constitute the different limbs of the animal, and usher into the field of your vision the form of a big cat! The cat swallows up all your former notions, and reigns alone in the picture.

Similarly when a man succeeds in merging all his various ideas about the world into the one idea of an all-embracing and infinite God, then naturally his previous ideas of family, children, home, relatives, friends, and attractions for various things, will all be clearly washed off from his mind, which, in such a case, will almost lose itself in the one universal idea of God. A perfect Dualist worships such a God, after sacrificing the whole world of variety at His altar. The great exponent of our Dualistic Philosophy, Bhagavan Sri Madhvacharya, preached this kind of Duality, as the highest thing on the earth. So it is clear that a real Dualist is one of the grandest of sacrificers.

Now let us see what a real Monist is. A monis is

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also as good a sacrificer as the Dualist, but he goes a little further and sacrifices himself too at the altar of the Most High, and thus loses his name and form, even as a river does when it joins the dark, blue, and infinite ocean. Name and form being thus lost, he, at once, becomes one with his God, whence speech as well as mind falls back; and he becomes silent once for all. Bhagavan Sri Sankaracharya, the great exponent of our Monistic philosophy, in explaining the very same *mantra*, substitutes the word 'self' in the place of 'God,' extending his logic to its goal, by saying that since all is worthy to be brooded over by the Lord, that 'all' must include his own self. And as the self is the first thing which a man has to deal with, all other things coming only next to it, and as all of them may be doubted as regards their existence, but not the self, he held that the *mantra* enjoins on us the duty to merge the whole universe in the self, and the self alone losing itself in the one universal Self, becomes one with It.

So the distance between a real Dualist and a real Monist is only in a step, and not a false step, but a real and logical one which, instead of bringing about all but the destruction of the self of the reasoner, on the contrary, brings forth its highest fulfilment,—a fulfilment which is perfection itself. A Monist seeing all in himself can have no quarrel with anything, for how is it possible for a man to quarrel with himself? Such is also the case with a real Dualist. Because to him all is God, his own dear and beloved Master, he cannot but be reverential to the most abject thing in the world as all things are permeated by divine influence and therefore made whole and perfect. So no quarrel can ever exist between a practical Monist and a genuine Daulist.

It is true that all worship implies dualism, but then who is a true Devotee? He is one all whose thinkings, doings, and sayings are not his own, but belong to his Master or beloved

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God. Therefore instead of thinking about his own self he meditates upon the self of his Beloved Lord. Every other thing has been banished from his heart, and his whole soul is occupied with the self of his own Dear Master. His old self is to him almost no more; and in its place, the self of the Master sits enthroned in the pure atmosphere of love and devotion. Once for all, all his anxiety and restlessness have been annihilated, for he has got the desire of his heart fulfilled, in making his Master the one Ruler of his heart, and basking in the sunshine of His all-gracious presence of infinite charm. He is then said to be in *Samprajnata Samâdhi* or conscious concentration, because there is still left a little bit of his own self in him to make him conscious of the Divine Presence; but, even then, when in the enjoyment of such divine bliss, he loses himself in his Beloved, and rises up to *Asamprajnata Samadhi* or superconscious concentration. Then all idea of duality is lost, the lover becoming merged in the Beloved.

There is another kind of Philosophical Dualism, first propounded by one of the most ancient sages of India named Bhagavân Kapila. It is the sytem of Philosophy, which goes by the name of *Sankhya*. Once a pious Brâhmana, a real inquirer after truth, not finding any way out of this infinite maze of creation, took refuge, it is said, at the feet of Bhagavan Kapila. Then he made his difficulties known to the sage thus:—"O Master, space being infinite, the worlds contained therein must be innumerable. The mind being one and limited, it can only know one thing at a time. So there will be no end of knowing, and the mind will ever be imperfect in its knowledge of the universe. Time being also infinite, the mind will go on knowing things throughout eternity, but, even at last alas! its knowledge of the universe must be imperfect, and therefore incorrect; for all imperfect knowledge regarding things is a mere misrepresentation of them, and is like

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the blind man's knowledge regarding the elephant in the fable. Hence the universe will always remain an unknown quantity to the human mind. It will eternally elude man's attempt to know it, and it being thus unknown and unknowable, no man will be able to know how to get out of its material bondage. The human soul is an eternal prisoner here. Where is then your salvation? How can there be any liberty at all? Are we destined to be blind slaves of matter and circumstances for ever and for ever? O how humiliating it is to think!" To this Bragavân Kapila replied, "Think not, my dear, friend that the immeasurable cannot be measured, the innumerable cannot be numbered. I have numbered and defined the universe. Spirit and Matter are the constituents of it. This infinite fabric of causes and effects, this unending series of stars, planets, and satellites, this wonderful and awe-inspiring procession of numberless phenomena, this cosmos of harmony and disorder, of good and bad, of beauty and deformity, of attraction and repulsion, of love and hate, of heat and cold, of pleasure and pain this ever-shifting play of various colors and forms, this strange conglomeration of all the opposites, this eternal stream of battle and strife, a sage's mind can dissolve into two factors, namely, the *Purusha* and the *Prakriti* or Spirit and Matter. The sage alone knows that the one *Prakriti*, or the unmanifested primal matter, has evolved out of herself the eight primal causes and the sixteen primal effects and the infinite permutations and combinations of these are really at the bottom of the wonderful phenomena of creation. Try to learn and understand these twenty-four first principles, and disentangle the *Purusha* from the meshes of the *Prakriti*, and thus raise yourself to the level of a sage. Then alone you will be able to take into your grasp this fathomless and shoreless ocean of mysterious creation, wherein you are in vain struggling to keep yourself alive and afloat. Do it, and be saved." Thus saying

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he taught him the system of philosophy which goes by the name of Sankhya, because he has numbered the innumerable therein, and has thus made it accessible to all.

According to this system, *Purusha* is the seer or knower, and *Prakriti* is the seen or the known. When the knower and the known come together knowledge is born that first manifests itself as intelligence, egoism, and mind, thus giving rise to the idea of time, and then manifests itself as the sensations,the senses and the elements, thus giving rise to the idea of space. The endless drama of creation can only be enacted upon the sublime stage of time-space. Hence creation is nothing other than knowledge itself.

Before union, *Purusha* is inactive and self-centred and *Prakriti* is unmanifested. They become active and manifested through knowledge and creation. The real nature of the *Purusha* is in super-conscious perfection, hence in desirelessness, inactivity, and changelessness. So left to himself *Purusha* has nothing to do with creation, and left to herself *Prakriti* has no power to create. Singly they are inefficient and useless, but united they are the parents of creation. Creation, being coeval with time, is without beginning and end. Hence the union of *Purusha* and *Prakriti* is from everlasting to everlasting.

By holding the union of *Purusha* and *Prakriti* to be from time without a beginning, the later *Sankhya* Philosophers seem to have left no room for an active, all-intelligent, and hence an all-powerful entity, who is necessary to bring together these factors of the universe, viz, *Purusha* and *Prakriti*. The human mind is so constituted that, it can hove no comprehension of a thing that is without begining or end. Hence the existence of God is a logical necessity for every man and woman, if he or she wants to have any thing like a clear and comprehensive conception of this universe. The mind is never satisfied until it knows,and all knowledge is

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possible for it when it can limit, define, and thus grasp things. So the human mind cannot but be restless and imperfect without a God who alone can fulfil all its cravings and hankerings, who alone can cure it of the disease of imperfection and restlessness. Moreover, as we have just now seen, to explain a thing that it is without beginning or end is no explanation at all. It is as good as saying that we do not know anything at all about it. But why should we allow ourselves to be in this mire of ignorance, when we find an all-satisfactory explanation in admitting the existence of an omnipotent, and omniscient God, who is our own real Father and Mother. The athiestic *Sankhya* philosohy may perhaps be acceptable to some who have gone beyond body and mind, but to all human beings such a philosophy will ever remain uninspiring and uninteresting and unintelligible.

But we hold that Bhagavan Kapila himself and his philosophy never upheld atheism. When the great sage says that *Prakriti* and *Purasha* are the final causes of the universe he does not mean thereby that singly *Prakriti* or *Purusha* has any power to create. It is their union that creates.

Now, as no knowledge can be thought of independent of the knower and the known, similarly no union can be imagined independent of the uniter and the united. This uniter, is not either fate or accident, as this union has no beginning; for fate and accident can have no such eternal life, they are always unaccountable and unconnected, manifesting themselves only at times. As creation is without beginning, it is also without end; for, although it may not exist for one who has effected his salvation by disentangling *Purusha* from *Prakriti*, it is eternally existing for all others. Hence the uniter must be without beginning and end, and that is exactly the definition of God, who is the eternal creator, preserver and distroyer of the universe. Therefore when the atheistic *Sankhya* philosophers assume finite

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god, having births and deaths in the beginning and end of a cycle respectively, to explain how this union, takes place they commit a great mistake. For there can be no final death or annihilation at the end of a cycle. The endless series of causes and effects have no break anywhere. What is called death or dissolution only means a temporary respite of manifested activity which for a time remains potential or latent. Does the man who sleeps die and when he wakes up take birth again? As this is absurd to hold, it is similarly absurd to maintain that at the time of a cyclic dissolution total annihilation takes place. Dissolution is the same as disintegration. So dissolution must be necessarily followed by birth or creation, which after the duration of a certain period must be followed by dissolution. And the continuous flow of creation is thus without beginning and end, and God the creator, must be so too.

Thus we see, that the idea of God is implied in the philosophy of Bhagaván Kapila, and the aphorisms which constitute the most ancient Sankhya Philosophy and which go by the name of *Tatwasamäsa*, refute the idea of God. On the contrary the aphorism, "*Anugrahah Sargah*", means, that it is the grace of *Brahman* that brings about the eternal union, of matter and spirit; seeing that *Prakriti* is unable to think for herself, *Brahman* kindly regulates all her movements. This *Brahman* is none other than God. So Kapila's own philosophy is not at all atheistic. The later aphorisms which are divided into six chapters, and therefore go by the name of *Sankhya Shadadhyäyi* may be construed to support atheistic view.

Sincerity, what is it but a divorce from earth and earthly feelings? The sun which shines upon the earth, and seems to touch it, doesn't touch the earth at all. So the man who is free of earth is the only one that can maintain the great truths of existence, not by an ill-natured talking for ever about truth, but it is he who does the truth.

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So we see that the metaphysical dualism of Kapila is also based upon the grand principle of sacrifice. Salvation consists in separating the *purusha* from the *prakriti*, and in the ultimate realization of unity. But Kapila admits the plurality of *Purushas*. According to him, are there, infinite number of *Purushas*, each one of them being in himself infinite and perfect. As regards salvation, there is no difference between the dualistic system of Kapila, and the monistic system of the *Vedantin*. But while the *Sankhya* philosopher affirms plurality of souls, the exponents of the monistic philosophy, headed by Bhagavan Vyasa and Sankara, stoutly deny that. To support his view Kapila brings in the analogy of lamp-lights. A spacious hall is lighted by many lamps, say, a thousand. The light of each lamp pervades the whole hall without resisting the light of other lamps to pervade it as well. So they are simultaneously all-pervading in the hall without clashing against one another in any way. Since it is possible for the lamplights to be all-pervading without limiting one another, why should it not be similarly possible for the *purushas* or the souls to be infinite and all-pervading simultaniously? Thus Kapila holds that there must be many souls, and he also says that such a position is a logical necessity, for had there been only one soul then with the salvation of that soul all other bound souls would all at once be saved, since, by hypothesis, one and not many is the exact number of the *purusha*, however many he may appear. Because the salvation of one is not the same as the salvation of all, we have to admit the plurality of souls. Many such arguments, he and his followers bring forward, which the monistic *Vedantin* meet with equal cleverness.

As for the analogy of the all pervasiveness of the lamplight, the Vedantin says, that it cannot hold, because the lamplight proceeds from the central light of a definite form and is dependent upon it, whereas, by hypothesis, the *Purusha*

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has no form and is perfectly independent. Moreover lights such as blue, green, yellow, red, purple, &c., can be distinguished from one another, as they are essentially different, and have different colors; but it is impossible to distinguish between them when two red lights or two common yellow lights illumine a hall, as essentially they are one and the same. Of course, a hundred candle-lights are much more brilliant than one candle-light, and lights may vary in power even though not in essence; and as the *Purusha* is beyond all manifestations of power, it is impossible essentially to distinguish one *Purusha* from another. The *Purusha* is by nature material connection independent of all. Therefore the immaterial self, which has not even a bit of desire, bias, or tendency to distinguish it from another self having a different desire, bias, or tendency, can never have a distinct individuality in its state of the highest perfection, wherein all souls must necessarily be one.

Moreover, the *advaita Vedantin* says, that the *Purusha* or the soul is ever free. Nothing can limit the limitless, nothing can bind the ever free. The idea of bondage is based upon a mistake, the mistake in thinking the limitless soul to be limited in a body. If a man mistakes the image of the sun reflected on a wave of water to be the real sun, he cannot but think that the birth, life, and dissolution of the sun are the same as those of the wave. And although a particular image may die with the disappearance of the wave, other innumerable images of the sun are dancing and playing upon other innumerable waves even at that very moment. So when salvation is attained by a man, it does not follow that all the other reflected images of the one Primal Self will die out as well, so as to be dissolved into their original source, the *Ekamevàdvitiyam*, the one only without a second.

In this way the monistic *Vedantins* have clearly shown that there can be only one *Purusha*. So philosophy at last

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brings us face to face with three existences, *Iswara*, *Purusha* and *Prakriti*, or God, spirit, and matter. Now let us see whether they are distinct existences or whether even these may be dissolved into one. In the first place let us try to find out the relation between God and *Purusha*. God is one without a second, perfectly independent, the creator, preserver, and destroyer of the universe, and hence the all-powerful Master of the entire cosmos. Because He is engaged in bringing forth, preserving, and destroying the universe, He must be active; but, being the Master, He may be active or inactive as He wills. Now when He is inactive can there be any difference between Him and the *Purusha*? The *purusha* is one without a second, independent, and infinite; and so is God also. The only difference is that God is sometimes active and sometimes inactive just as he chooses, for there is none who may withstand His will; whereas, the *purusha* is ever inactive, having no occasion to be active, being always full and perfect, as he is by nature desireless. So God and the *Purusha* are one and the same.

Now let us see what is *Prakriti* or primal matter, that which people believe to be the material cause of the universe. She, as we say it in Sanskrit, has the capacity of being manifested to *Purusha*, when brought in contact with him by God or the active *Purusha*, but left alone she is unmanifested, and unknown. Her manifested side is not her essence, for all manifestations are the results of the union of matter and spirit. And what is a compound cannot be a simple. Then what is *Prakriti*, in her simple or primal state? Besides pure existence nothing can be connoted of her. The definition of *Prakriti*, which we find in the commentary upon the twenty two original aphorisms of Bhagavan Kapila, runs thus. "The sages tell us that *Prakriti* is beyond sound, touch, form, decay, taste, and smell, is eternal being without beginning and middle, and is beyond *buddhi* or

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the determinative faculty. Side by side with this definition let us see another definition of the *Purusha*, as given in the *kathopanishad* (III. 15). It is thus knowing him who is beyond sound, touch, form, decay, taste, and smell, eternally without beginning and end, beyond *buddhi* or the determinative faculty, one saves one's self from the jaws of death.' These two definitions of *Prakriti* and *Purusha* are the same. If you want to have any idea of either *Prakriti* or *Purusha* as they are described in their respective definitions, beyond the idea of pure existence we can know nothing about them; and as there can be no difference in the ideas relating to existence of different things, they are virtually one and the same. We have just now seen that nothing but pure existence can be predicated of *Prakriti* and *Purusha* in their simple and primal state; therefore they are one and the same, in their essence,

These considerations show that *Prakriti* and *Purusha* are essentially different; it has been proved also that *Purusha* is inseparably connected with God, forming His inactive side; so virtually these two are the different phases of the one eternal entity God, who is *Anandamaya* or ever blissful and who, sitting over the throne of Brahmá, holds sway over the *Prakriti*. Brahma is His resting place, His home wherein He exercises His rule over the *Prakriti*, who exists solely to serve others and hence is called *Parartha*. When the everblissful God takes rest, so to say, then He and the *Prakriti* both get merged into the one supreme *Purusha*; and then that *Purusha* or the *sat* alone remains, the same in the past, present, and future; and when the the Creator of the universe resumes His play of creation, then the one becomes the many, and the many become innumerable till they fill the whole of infiite space.

A concrete example will clearly prove to us how there can and must be but one soul and not many. Once an orthodox

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Hindu of moderate means, impelled by necessity, was forced to let a portion of his house; and unfortunately for him a European applicant was the only one who offered to take it. Although he knew nothing about the language of his would-be tenant, some how or other, by through an interpreter he settled the rent and allowed him to take up his quarters there. But he being a Hindu of the orthodox type, he took particular care that there should not be any means of communication between the two portions. Each common window, every hole and every crevice was hermetically sealed, as it were. After a month, the European, finding it inconvenient, left the house, which was then taken up by a Native Christian who could talk the language of his landlord. This tenant, being a very good and pious and liberal minded man and capable of talking in his own language with the landlord, extorted a little bit of love even from that orthodox Hindu; and when they met each other outside, they used to exchange greetings. After a month he left, giving place to a low caste Hindu, who was not only good himself, but had a wife who was very pious and loving. Whenever she got anything good, if that proved to be acceptable to the family of her landlord, she herself used, to go to his house and request his wife with all humility to bless her by accepting her humble present. In this way the two ladies became fast friends; and one day a chink was made in one of the screens by the landlady herself, to talk with her friend in a more leisurely sort of way! When, after sometime, the tenant had leave the house for some reason, the landlord, as well as the landlady took it much to their heart. And then a man of his own caste occupied the permises the old tenants were forgotten, as the landlady found another friend more loving and obliging in the person of the wife of her new tenant. They, being of the same caste, freely communicated with one another. Sometimes the land-lord

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was invited to the house of his tenant, who, in his turn, was invited by the landlord. The chinks in the screens began to increase in number, till one screen was actually removed as it prevented the landlady from sending a cup of coffee to her friend the tenant lady, on a rainy day when the latter was suffering much from cold. To have a more easy communication, a doorway which was blocked with bricks to prevent the former European tenant from having any glimpse of the Hindu household, was unblocked, and a passage was opened between the two families. A few months thus passed away when the landlord received a letter from his son, who was serving a certain company in a distant land, stating that as his office was soon to be shifted to his native place he, along with his wife and children, was going to stay with his father thereafter. As soon as this news came, the whole family was overjoyed. The father requested his tenant to search for another house, as his son was coming over there within a week. After some search the tenant was able to find a suitable house for himself, and he at once removed. The landlord then began to clean the whole house, did away with all screens, and what was formerly two houses, intended for two different families was converted into one; and father and son ever afterwards lived there happily in one house as one family.

This illustration clearly proves that when all the differentiating elements are gradually taken away from different men, the distinctions between them gradually vanish, till they become at last one and the same. The souls have no differentiating elements in them, and there can be no distinction between them, that is, they all constitute one eternal principle. The very fact that we can sympathise with and love one another proves that there must be unity among them for had there been plurality we could never love one another really.

We have seen how the many may be converted into the one. Similarly it may be also shown how the one may become

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the many. It may look like a paradox if we say that a man is continually incarnating himself, and that all his knowledge is his own incarnation. But nevertheless it is a fact. Whenever I know a thing, that means that I assume the form of that thing; for when I cannot assume such a form then I do not and cannot know that thing. Suppose I have not seen an apple; a friend shows it to me for the first time; but I see it so hurriedly that the first sight does not give me any clear idea of the thing. If on the next day I want to recall what kind of fruit the apple is, I find I cannot do so, as no clear image of the fruit is in my imagination. But if, on the contrary, a clear image of the fruit is there in my mental plane, then I may be said to know the thing. This image is nothing other than my mental transformation, and as in this present state of consciousness I am in no way different from my mind, it is right to say that the image is my own transformation; that is, I must be able to assume the form of the thing before I can say that I know the thing. As such is the case with the knowledge of an apple, it should also be the case with the knowledge of all things. Hence all our past experiences and ideas which go to make up our present knowledge, are nothing but our own transformations. This proves that although ever since my birth I have been thinking of myself as one individual, still I have transformed myself innumerable times in connection with all my innumerable past experiences and items of knowledge. I am one and many simultaneously. If this is true of me, why should it not be true of God as well? That is the reason why the *Upanishads* sing about Him thus:—"Thou art woman, thou art man, the boy as well as the girl thou art. It's thou that pretendest to be unborn, and thou that appearest as having been born, O thou all-pervading One." (*Svetasvataropanishad* IV. 3.) Let us now conclude with the profound instruction of Yama to his disciple Nachiketas, that man should clearly

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see through his mind and make out that there is no plurality here. "He will have to die again and again who see's this universe as many." (*Katha Up.* IV., 11.) *Om Tat Sat.*

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THE

BRAHMAVÂDIN.

"एकं सत् विप्राबहुधावदन्ति."

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

—*Rigveda*, I. 164. 46.

Vol. IV.] **DECEMBER 1 and 16, 1898.** [Nos. 5 & 6.

	Page.
Sayings of Sri Râmakrishna Paramahamsa ...	149
Open Column:—(i) A Conversation. By Motilal Mukerji, B. A.	151
(ii) The Ideal of Vedanta and How to attain it. By Swami Abhedananda ..	160
(iii) The story of Javana. By an English Orientalist	166
(iv) National Hymn. By a friend ...	181
(v) Comparative study of Religions. A Lecture by Hari Priya ...	185
Editorial:—Vedantic Ideals of Life	172
Vedanta Work in the West:—New York Letter ...	172
Review:—Ramakrishna: Life and Teaching. By the Right Hon. Prof. F. Maxmüller...	191

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SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. Rama, Sita and Lakshmana, when exiled, went to the forest, Rama going in front, Sita in the middle and Lakshmana in the rear. Lakshmana was very anxious to have always a full view of Rama, but as Sita was in the middle he could not have it. Then he prayed to Sita to move aside a *little*, and, as soon as she did it, Lakshmana's wish was fulfilled, and he saw Rama. So exist *Brahman*, *Maya* and *Jiva* in this world. So long as the phenomenal illusion of *Maya* does not move aside, the creature cannot see the Creator and man cannot see God.

2. Why does not the mind remain steady in contemplation?

The fly sits at times on the sweetmeat kept exposed for sale in the shop of a confectioner; and if then a sweeper passes with a basket full of dung, the fly leaves the sweets and sits upon the dung basket. But the honey-bee always drinks the nectar and never cares to sit on filthy objects. The worldly men are like flies whose consciousness occasionally obtains a momentary taste of Divine sweetness, but their natural tendency for filth soon brings them back to the dung-hill of worldliness. However, the great-souled

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Paramahamsa is always absorbed in the contemplation of Divine beauty.

3. The world-bound soul like the filth-worm always lives and dies in the filth of worldliness and has no idea of higher things. The worldly soul is like the fly that sits now on the filth and now on the sweet, while the free soul is like the bee that always drinks honey and nothing else.

The heart of the worldly man is like the worm in the dung-hill, it always lives in the dung and loves to live therein, and if by chance some one takes them out of their filthy habitat and puts them on the lotus flower, they soon die of the sweet fragrance. So the worldly soul cannot live for a moment outside the sphere of worldly thoughts and desires.

4. What is the state of a man who is in the world and is yet free from its attachments? He is like a lotus leaf in the water or a mud-fish in the marsh. Neither of these is touched by the element in which it lives. The water wetteth not a lotus-leaf and the mud staineth not the glossy skin of the fish.

5. What is the nature of the union of the *Jivatman* and the *Paramatman*? It is like the union of the hour and the minute hands of a watch once in every hour.

6. How may a man learn dispassion (or *Vairagya*)? A wife once spoke to her husband saying, "My dear, I am very anxious about my brother. For the past week he has been thinking of turning an ascetic and has commenced perparations for it. He is trying gradually to reduce all his desires and wants." The husband replied, "You need not at all be anxious about your brother. He will never become a *Sannyasin*." The wife said, "How then does one become a *Sannyasin*?" The husband said, "Behold how one can become a *Sannyasin*." He tore into pieces his flowing dress, took a piece out of it, tied it round his loins, and told his wife that she and all women were henceforth his mother and left the house never to return.

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A CONVERSATION.

BY MATILAL MUKERJI B. A.

(*Continued from page 125.*)

B. I was just going to refer to that. You must be free yourself. Next you must make others free. The central idea of all our actions should be freedom for ourselves and freedom to all. Be free and make free. Unless you are free yourself, you can never make others free. When you are free yourself, you will see, whatever you do will go to bring freedom unto others, whether you wish it or not. This is another secret of work. Though you might have taken years to establish it, when once your freedom is established, your mind will of itself, without any effort on your part, rise to the super-conscious state and begin to work from there, whenever you intend to do any work; and your works, one and all, will uniformly lead to others' freedom and good. You will then become a centre of blessedness and love. I know one such man. He has devoted his whole life to unselfish work for others. Just for the sake of variety he thought one morning that he would do something which would be exclusively for his benefit. He took every care to see that it should benefit no body else. But, when the work was finished, he found there were some twenty men, who had been benefitted by that particular work of his, in some singular ways, of which he had not the least idea before.

Until such state is reached, you must be very careful about your dealings with other people. People do not know what an amount of injury they do to the world, in their over-solicitous attempts to help it. They think in their pride, that without their help, the world was going to dogs. Let them inform their minds that people in this world do not depend upon another. "Not one beggar depends on your charity; not one soul on your kindness; not one living thing on your help. All are helped on by nature and

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will be helped so even though millions of you were not there. It is sheer nonsense on the part of any one to think that he is born to help the world; it is simple pride, it is selfishness insinuating itself in the form of virtue." Labouring under this selfish pride of the world's dependence on them, how often do people try to come to its aid! True they succeed in doing apparent good to many for a time. But they sow the seed for future degeneration. If freedom be the goal, what right have you, the self conceited champion for world's salvation, what right have you to hurl on the world's head the worst of all curses that it is dependent on you? Every time you think the world to be weak and dependent on you, remember you are sending poisonous thoughts; and every time that you are so anxious to help others, remember, you are taking away so much of their freedom. The goal of every man is freedom from external influences, however *good* or bad. Until a man becomes a fool and loses independence, nothing in the universe can exercise any power over him. Opening oneself to another's helping influence shows rather a morbid condition of one's mind. One may be benefitted one way by such external help. But, in another way, he has only rivetted "one link more to the already existing chain of bondage." For this fresh bondage, the helper is to answer, for it was he who gave occasion. Let, therefore, every man be self-dependent. Let every man work out his way for himself. Do not go to help others any way and every way. Just tell them that they do not want any body's help, that they can do anything and everything without the help of any one. Remind them of their strength; and your work is finished. This is the way to make others free. This is giving real help to mankind. Make them self-dependent. Make them independent of all external powers. Instead of doing that, we go to stretch our helping hands in season and out of season, and thus drag after us a train of physical, intelligent and spiritual idlers. We may be well meaning. But, it is healthier for the individual or the race to perish than to be made seemingly good by any extraneous uncalled for assistance. Avoid the extremity of any thing like too much anxiety to serve your beloved. See that by your constant readi-

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ness to serve, you are not making any one dependent and hanging on you. The lover must make his beloved free of himself as well of every body else. Another point. Hold your body and mind and soul for other's service,—is it for any and every service? The burglar wants to murder and rob of an innocent citizen. Will you go to help him in his felony? The brute of a man wants to gratify his vilest desires upon a chaste and pure woman. Will she not save herself from him? The drunkard wants thousand pounds from you to spend in the public house. Will you place your treasures at his disposal? Certainly not. When helping others, you sould see that you are elevating and not degrading them.

A. Is such love practical?

B, Yes, it is so, if you only want to have it. Where is the man, who is ready to sacrifice his selfish self for others? Where is the man who really wants to control his body and mind? If you want them, you will have them. People talk of love, charity, unselfishness, patriotism and public good. Silly talk and nonsense. High sounding words of froth and emptiness. Show me one husband, who is not jealous of his wife's movements. One patriot whose nights are sleepless with thoughts for his country's good. If there were ten lovers in the whole world, men would have been angels and the world, a heaven. I doubt if there is even one.

A. What do you advice me now to do?

B. Do you believe in reincarnation?

A. No. My conviction is that, with one's death, everything ends with him.

B. What is your idea about the universe?

A. I have analysed my thoughts about the universe and have found that all our perceptions are based upon differentiation. Take the case of this inkstand and the book. We can never know what the inkstand-in-itself or the book-in itself is. When we look at the inkstand and think that we are perceiving it, our idea is that there is something which has got peculiar thickness, in short, that peculiar form which we call inkstand, as contradistinguished from another something, with its peculiar form, which we call the book. We do not and cannot know what is that

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something-in-itself, which has got the inkstand form, or what is that something-in-itself, which has got the book form. We see only the forms. Moreover the very idea of form presupposes differentiation. We say that here is an inkstand form, our meaning is that here is no book form, no tree form, no man form, generally no not-inkstand form. The inkstand form is the centre round which we place all these negative not-inkstand differentiations. We then form a mental unification of those negative differentiations and give the name "inkstand" to the idea corresponding to that mental unification. When we know any form, what we really know is the sense in which it differs from other forms. So my idea about the universe is that, when I perceive any object, I do not and cannot perceive the real thing-in-itself but I perceive certain differentiations, which distinguish that object from others.

B. What are these things-in-itself? Suppose you see four objects, say, A, B, C, and D. Your argument is that behind each of these objects, there is the reality, the thing-in-itself, which you do not see. Let us name the thing-in-itself behind A to be A', the thing-in-itself behind B to be B', that behind C to be C' and that behind D to be D.' When you see the object A, you see certain differentiations gathered round the corresponding thing-in-itself A', when you see the object B, you see certain differentiations gathered round the other thing-in itself B'; and so on with the other two objects C and D. If the differentiations be taken away from B, what remains is the thing-in-itself B'; and so with the other two things-in-itself C' and D'! It therefore follows that each of the things-in-itself, A', B', C' and D' is beyond the differentiations; besides, there being no differentiation, you cannot say which is A', which is B', which is C' or which is D'. They are all one and the same. How can there be two or more things beyond differentiation. The moment you say A' is different from B', you have put already some differentiating qualities on them. But, from our very conception of the thing-in-itself, A', B', C, and D' are, one and all, beyond any differentiation. Therefore they are all one

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and the same. There is only one thing-in-itself. You perceive the inkstand, the book, the sun, the tree, the animal, the man and all other perceived phenomena, which make your universe. You perceive certain differentiations. As *perceived differentiation* they are different from one another. But, *as realities*, the inkstand the sun, the tree, the book, the animal, the man and every thing in the universe are that one, the thing-in-itself, the only reality. Not that they are parts but the whole of that Reality. Because the very idea of part cannot come into It. Division and parts exist in the domain of differentiation. Beyond differentiation, they have no meaning. Therefore, as reality, the inkstand is the whole of that one reality, the tree is the whole of that one reality, the book is the whole of that one reality. Every one of your peceived objects is the whole of that one reality. So far it is all right. The next question will be,————————what are these differentiations? There is that one reality, call it X. Consider the perceived objects A, B, C and D. Let us call as D', the differentiations which distinguish A from the rest and which form the very basis of the perception of A as an object. Let us call similarly the differentiations of B, C, and D to be D'', D''', and D'''' respectively. Of course, the reality X, which is behind each of these objects, is beyond all differentiation. With this notation, A will be $X+D'$, B will be $X+D''$, C will be $X+D'''$, and D will be $X \times D''''$, what are these differentiations, the D', D'', D''' and D''''? The reality X is undifferentiated and undifferentiable. You can never say that it has actually got those differentiations D', D'', D''' and D'''' in it. Then your X will no longer remain undifferentiated and undifferentiable, but will become a thing capable of differentiation. To avoid this difficulty it is said, that the differentiations are apparent and have got no independent existence of their own. They are your own mental creation. It is argued that the truth is that there is only one reality, which is beyond all differentiation. But you (the perceiver) have imposed upon it differentiations, by way of forms and names; and these forms and names are the objects that you perceive. By imposition, it is meant, that you have not actually differentiated

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the one reality into forms and then given them names. That will be making the reality a thing subject to differentiation, which, according to our primal conception of it, it is not. Those forms and names are ideas of your mind which you have thrown upon the one reality as the substratum to fix them. Suppose, for example, here is a big piece of white paper. You come with a knife and cut off slices from it of circular, triangular, square and various other shapes. That will be actually differentiating the the paper into those slices. But, instead of doing that, that is, actually cutting off slices with a knife, suppose you sit where you are sitting and paint before your mind's eye the outlines of all those various shapes of slices on the paper. Then you will be imposing those slices on the paper. In the former case, the paper is actually divided into those slice-forms. It is differentiated. In the latter case, the paper remains what it is. It is supposed to have those slice-forms on it. In the former case, it is actually differentiated into those forms. In the latter case, it is interposed with those ideas of forms. In the former case, you get your slices by actual cutting off from the paper. In the latter case, you get your slices by mentally drawing outlines of their shapes on the paper. This mental outlining of slices on the paper and then giving name to them is called imposition of form and name. The one reality is that big white paper and the inkstand, the book, the sun, and everything that you (the perceiver) perceive are the various slice-forms, not differentiated form as in the former case, but, as in the latter case, imposed on that paper. To go back to our notation, X is the white paper, the perceived objects A, B, C, and D are the various slice-forms, mentally drawn on that paper and the differentiations D', D", D"' and D"" are the outlining which you mentally paint on that paper. What really exists is the X, the one reality, It is undifferentiated and undifferentiable. You have got the whim of imposing certain differentiations on this such as D', D", D"' and D"" and the result has been the various differentiated objects such as A, B, C, and D, which you perceive. You can not say that the differentiations really exist. They are your mental creation, whimsical suppositions of your

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mind. Now you have got the whimsical way of imposing the differentiations D', D", D"' and D"" on X and the result has been that you perceive the objects A, B, C, and D. Next moment, you may take to another whim and impose another set of differentiations such as d', d", d"', and d"" on X and the result will be that you will perceive another set of objects such as P, Q, R, and S, while the former set A, B, C, and D, will disappear. So you may go on imposing various differentiations and thus perceiving various objects, but then, all along, there will be the one reality, beyond all differentiations. You may impose tree slice-forms on the white paper and imagine them to be dancing, jumping, fighting about, all before your mind's eye. You may draw mentally any slice-forms that you like on the paper and mentally perceive them But all along the white paper remains as it is, certainly. There is, therefore, but one existence, the one Reality, the only thing-in-itself. You (the preceiver) have mentally imposed upon that reality all the differentiations, with the result that you perceive so many objects. The differentiations can not be said to have any independent existence. They are your, the perceiver's, mental creation. Their existence depends upon the state of mind of the perceiver. They may be said to have got only relative existence.

In the Upanishads this one reality is called Brahman. Once for all, I must tell you that, in future, I am going to use this word instead of the one reality, the only Thing-in-itself, the one, and such other expressions. So this BRAHMAN IS THE ONLY THING THAT EXISTS. The universe that you see, the inkstand, the book, the sun, the stars, and every thing that you perceive are various forms imposed by you upon this Brahman as the substratum. You have mentally drawn some peculiar outlines on this Brahman, like those imposed slice-outlines on the white paper, and then, to those mentally outlined forms, have given names such as book, sun, moon, tree, etc, and have thus built for yourself the universe that you perceive. As substance, the universe is the same as Brahman. As substance, the imposed slices are the same as the white paper. Yet you know the slice to be a slice and not the white paper. What makes this difference? The mental slice-outlining and the

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name "slice." Take away your mental slice-outlining and the name from on the white paper. Your slice will Vanish at once and the paper is in its stead as it has been all along. There is no real slice-existence different from the paper-existence. But you create an apparent slice-existence by your mental outlining and the name and as such you must feel an apparent difference between the slice and the white paper. The conclusion is self evident. You yourself are making the apparent difference; therefore it is no wonder that you will feel it. But you must remember that the difference is not real; it is only apparent. To explain this apparent nature of the difference, suppose, for example, there are two persons sitting in front of the white paper. Of them one is imposing those slice-forms on the paper and another is just sitting quiet and watching his friend. The first man will say to his friend, "there I have drawn a lion and an elephant. I make them fight The elephant is killed." To the first man, there is this apparent difference between the paper and the lion as well as between the lion and the elephant. But his friend sees only the white paper and with him, difference or no-difference is quite out of question. So long as you (the perceiver) perceive the universe of differentiation, there will be an apparent difference between Brahman and your universe and among the various forms of your universe. You will feel the apparent difference. But you must remember that the difference is not real. The form and name only cause the apparent difference. Take the away the form and name. The universe will vanish at once and Brahman is in its stead as it has been all along; and difference or no-difference is quite out of question. It is not that Brahman and the universe are two separate existences. It is Brahman that appears as the universe but at the same time, it is not the universe.

Moreover you must not go away with the idea that because the universe is your mental creation, it has got no existence at all that it is all illusion. Seeing, hearing, touching, smelling, all these sense-perceptions are in the universe. I am talking to you. You are hearing me. I am standing here. You are seeing me. You can never deny these perceptions. You have to work in and

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through the universe. The universe cannot therefore be called non-existence. You can only modify its existence this much that it is relative to your mind and not independent. With your present state of mind you are seeing it as the material world. With another state of your mind, you may see it as heaven. With other states of your mind, you may see it as hell or all those lokas mentioned in various religious books. So you may say that the nature of existence of the universe depends upon your mental state. It is relative to your mind. But you can never unconditionally deny its existence. To return to the white paper of our analogy. You are mentally drawing those slice-forms on the paper and when you draw them on the paper, you must admit that you have got that peculiar mental perception of them. You may say that the perception is mental and not real. But still there is the perception. Similarly it is with the universe. You may say that the universe is the result of your mental imposition of form and name on Brahman and therefore its perception of is only mental. You may call the perception mental or any-way that you like. I can have no objection to your any such modify-*ing* of the perception. But what I want you to warn against is that you must not think that there is no perception at all, that there is no universe at all. So long as you are in the universe, you must admit it as such. You may call it a phantasm of your brain but it is too actual to be altogether ignored.

A. Up to this you have been dealing with the perceived universe. Your argument is,— "You (the perceiver) have been imposing form and name on Brahman and the result is the universe which you perceive." I understand that much. That gives an explanation of the perceived part. The next question is that thing, which has been imposing the form and name ? " There "who is this perceiver?" What is the nature of are the white paper, the imposed slices on it, and a man sitting in front of the white paper, who is imposing the slices on it. Likewise there is the perceived universe, corresponding to the imposed slices on it. The question is, who is this perceiver, who must correspond to the imposing man of our analogy ? You cannot say that the

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perceiver is some form and name, because from our very defining conception of it, it is not form and name but it is that which gives form and name. Neither can you say it is Brahman. For if Brahman gives form and name and perceives them, it has surely got some differentiation Viz the differentiation of being a perceiver. That cannot be. Brahman is beyond any differentiation, whether perceived or perceiving. Brahman can neither be the perceived nor the perceiver. It is beyond them both.

(*To be Continued.*)

THE IDEAL OF VEDANTA AND HOW TO ATTAIN TO IT.

BY SWAMI ABHEDANANDA.

(*Continued from page*, 125.)

It is very curious to notice that those who are born and brought up as slaves and live constantly in the society of slaves will rather die there than become free citizens. If any one of such slaves fortunately get the idea of freedom and try to acquire it his fellow slaves will think that he is going in a wrong way, and will try their best not to allow him to get out of their community. But if his desire for freedom be extremely strong, he will never be dominated by the influences of other slaves around him, he will seek the company of such as are free, as are not bound by the chains of thraldom, as have wiped out the mark of slavery from their forehead. Then perhaps he will come to help those who want to be free. The community we are now living in is exactly like that of slaves. We are born as slaves, brought up as slaves and live amongst slaves. If we look around, it will be almost impossible to find a man or a woman who is truly free. If any one gets the idea of freedom in his mind and tries to attain to it our first duty will be to find fault with the ideas of that man or to dissuade him from following his ideal. Are we not slaves to our own desires, our own passions and our own senses? Are we not slaves to our own body

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and to the changes that are constantly going on in that machinery which we call the human body? Are we not slaves of anger, hatred jealousy, emotion, pain or sense enjoyments? Are we not constantly obeying the commands of hundreds of such masters that are ruling within us. If any body utters sweet words or kind expressions we feel ourselves flattered and elated, and how we feel insulted, wounded or hurt when any harsh word enters our ears. Is it not a slavery? As long as we are seeking pleasures are we not slaves of the desire for pleasures? Are we not slaves of the insatiable greed for wealth and of the ambition for social and political power, name and fame. What can be worse than such a state? But how amazing it is to notice that although we are slaves of desires and passions, slaves of pleasures, comfort and luxury, slaves of ambition, pride and vanity, slaves of beauty which is skin-deep, slaves of sweet words, anger and hatred, slaves of body and sense enjoyment, slaves of life, death and every thing, yet we do not feel it, we are not conscious of it. Still we never think of any other condition better than this.

We are sleeping unconsciously after drinking as it were the cup of the frightfully intoxicating liquor of self-delusion. The whole humanity is madly pursuing the phantoms of hope which change their colour as we come nearer, and suddenly disappear, then after a moment appear at a distance with new brilliancy — fresh colours which attract our attention again and force us to chase them again and again, and drag us headlong in that breathless pursuit. This process is continuously going on in each individual life.

We have made ourselves slaves of delusion, and slaves of the phantoms of hope. How can we have happiness under such conditions? How can a slave become happy? He may delude himself by thinking that he his happy. But after all, it is not happiness it is a delusion. Happiness does not consist in slavery but in freedom. He who is free is truly happy. That happiness, which comes through freedom is unbounded and eternal. If we want that unbounded and eternal happiness we shall have to become free, we shall have to break down the chain

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of slavery ; and before we become emancipated we must have to know, to be conscious of the fact that we are at present in bondage. The moment we come to know that we are living like slaves the moment we begin to see the real conditions of our present life and existence, that very moment we begin to feel the effects of slavery in our every day life ; then we seek the company of those that are free, that have broken the chains. Then we appreciate their sayings, then we understand their meanings and if we follow their instructions we gradually become free as they are. From that time we are no longer slaves of passions, desires and senses, but we gain mastery over all, we control them, we conquer them. All passions and desires &c., no longer bind us, but they remain as our slaves. This freedom from constant slavery, this emancipation of the soul from the bondages of delusion is the highest ideal of the Vedanta. It is called in sanskrit *Moksha*, which means liberation or freedom. The Vedanta does not go on speculating and speculating, theorising and theorising like other philosophies, but it starts by taking the present conditions of our lives as they are, and then it shows the way out of it,by removing their cause. The cause of such a slavery is nothing but our ignorance of the *truth*. As Jesus said " Ye shall know the truth and truth shall make you free " So Vedanta teaches the knowledge of truth will bring that freedom. By knowing the truth we shall be free. Jesus did not describe the nature of that Truth nor the way of knowing it. By reading his sayings we do not understand what kind of truth Jesus meant. In the Vedanta we find the meaning, the clear rational expalnation of that truth and also the way of knowing it. According to Vedanta that truth is one ; it cannot be many. It is the unchangeable reality of the universe, and it is our real nature as well. By knowing that reality of the universe or by knowing our real nature—who we are, and what we are—we shall gain that freedom. Whether we call that unchangeable and eternal reality, God or the reality of the universe or Atman, our real nature the difference is in name only. The dualists call that truth God ; because they look at it from outside, and those who look at it from inside, from within, call it Atman, or Self or Rea-

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lity within us. It depends on the different standpoints from which we look at that reality. According to the Vedanta that one reality when looked through the conditions of time, space, and causation, appears as subject and object as the knower and the thing known, as either the sun or the moon, or heaven or God or hell or a spook or men, beasts, insects or plants. These are nothing but so many appearances of that Reality or truth, which is one throughout. Knowledge of the truth means the knowledge of the underlying unity of existence.The Vedanta says that freedom will not come until we know the unity of existence, the oneness of the reality in us with the reality of the universe, until we realise that all these appearances are phenomenal and exist in relation to our mind and that the Atman or the self is behind mind, until we can go beyond the sphere of relativity, and plunge ourselves into the ocean of absolute Bliss. Here you may ask, if we are all slaves, then our real nature must be like a slave how can it be otherwise ? In answring this Vedanta says, no. Our real nature is perfectly free, absolute and the Lord of the universe. It is divine and immortal. "If so" you may ask, "why are we slaves?" The answer is because of our *mind.* Mana eva manushyânâm Kâranam bandhamokshayôh. It is mind which is the cause of our bondage or freedom. When our mind is imperfect, it is attached to the phenomenal appearances, and it makes us their slaves, but when it is purified, when it learns to go below the surface of things, when it begins to descriminate the eternal from the unreal, then it becomes the cause of our freedom, then we understand what freedom is. Each individual mind is bound to attain to freedom, and perfection through gradual experience ; (of course it takes ages) by going through the process of evolution That process is slow tiresome, and most undesirable. Wise men do not want to go through that slow method. Therefore the Vedanta tells us when each one will have to become free and perfect what is the good of taking that long and tedious journey. Let us find a shorter way. Let us shorten the time by trying our best to attain to freedom and perfection in this life. The easiest way is by knowing the truth in this life, by realising

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our true nature, or self or *Atman*, which is immortal, free, divine and perfect. It is free from death, disease and sorrow. The moment we realise this *Atman* that very moment vanishes the fear of death, that very moment we become unselfish, we become conscious how great and majestic we are. Then we know that all the powers of the universe have proceeded from the infinite source of powers which lies within each individual soul. Then and then alone we arrive at the foundation of that universal brother-hood or self-hood or oneness. Because if you know your own nature, you will know the nature of the universe and of God. Then you will see that each individual soul is perfect, divine, and immortal and a living God on earth. In such a state there is no such thing as sex. The *Atman* is pure, sexless and one. The woman's rights and man's rights will be equal. As long as we are slaves of animal nature we see a man or a woman, but from the standpoint of Atman or Soul all is Godly. Then we shall be able to reform the social political and religious evils, that exist to day in different parts of the world. Then superstition and prejudice which arise from our ignorance of the truth will no longer reign on earth. All religious animosities will cease forever. Then will the kingdom of heaven manifest here. Therefore the Vedanta tells us that the realization of the *Atman* or our true nature will create a revolution in every department of our life. And the way to such a realisation is described in one line—Atmàvá are drashtavyah srotavyo, mantavyo, nidhidhyasitavyah. First of all hear constantly and repeatedly and over and over again, that your *Atman* or real nature is divine. Then think of it day after day and night after night. Let each of your nerves and brain cells pulsate with the idea that you are divine, you are immortal, you are one with the supreme. And then concentrate your thoughts on that central truth of oneness. Through that concentration will come the highest illumination of wisdom, and bliss, then you will be happy both here, hereafter and forever.

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THE STORY OF JAVANA.

Translated from Laghu Yoga Vasishta

by an English Orientalist.

Vasishta speaks. The foolish and not the wise man is deluded by his own imagination. With mind free from delusion and in enquiring mood search for the truth and cast aside what is untrue. Why shouldst thou foolishly grieve and say that thou art bound when thou art really free? Why, how, and by what can the eternal truth about *atman* be found? Whilst *Brahman* alone exists unchangeable in the form of intelligence and bliss and when there is no possibility of duality who can be said to be bound or who can be said to be free? It is therefore only the play of mind that causes bondage, O Rama, and it is by restraining the mind that salvation is obtained. Through play of mind a long distance appears as short as the span of a cow's foot-print and a great interval of time seems like a moment or a moment appears a great interval of time. Listen then and I will relate to thee an excellent story, which will shew that this world jugglery is nothing but a product of mind.

In this part of the world there is a great and prosperous country, full of forests of various kinds, called Uttara Pándava. The king of that country is named Javana, a law abiding man, a scion of the family of Harichandra, giving light around as the sun to the earth; his shoulders appear whitened by the pollen falling from the flower of fame fixed in his crown, and his necklaces of precious stones shine with a pure lustre. He knows no guile nor is he given up to covetousness, his liberality is certain and his word a promise.

He one day had gone to his thorne in the hall of assembly and was seated comfortably there when a certain juggler entered proudly and bowed to the king. With outstretched neck he addressed the King, as a bee a lotus flower and said, 'Be pleased O Lord, to look at one of my tricks; O King, look at it with wonder as on the moon when it rises over the earth.' Having spoken thus he waved a bunch of peacock feathers which produced the same effect as the *Maya* of *Parabrahman*, the great deluder and

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creator of the seed of all things. The king saw this glittering like light before his eyes and at the same moment a messenger from the king of Sindhu entered the hall and there followed him a magnificant and swift charger. The messenger having delivered the horse thus addressed the King. 'This horse, O King, is like the priceless horse of India. It is sent by my master to thee the master of the world. The gifts of the great shine forth with a glorious lustre.' When he had thus spoken the juggler addressed the king. 'Mount this beautiful horse', O King,' and traverse the earth.' The king thus addressed looked upon the horse with unwinking eyes and without movement,as a figure in a picture,he stared at the horse. He stood thus for two *muhurtas* buried in abstraction. Then those in the assembly, full of wonder, became lost in thought, and the ministers also remained plunged as it were in a sea of doubt and the noise of the multitude in the assembly suddenly died away and, whilst the king thus stood with fiexd eyes the assembly remained, like a half closed lotus, sad with fear and delusion caused by the juggler's most astonishing trick.

Vasishta speaks. The king awoke after two *muhurtas* and when awake he sat trembling on his throne. The distracted king was supported by his chiefs, and his ministers in the assembly questioned him, with respect and deference, when he had fully recovered consciousness. 'How was it that thy pure mind was thus plunged in delusion,which displayed its greatness even when under the spell.' The king then said opening his eyes and with a smile of astonishment 'Listen to this marvel, you who are present in this assembly. When I saw the peacock feathers waved by the juggler I mounted (in thought) the horse whilst under the spell and I galloped off rapidly as when alone in the chase. I was carried by this swift horse to a great distance, as a fool is by his delusion in the pursuit of objects of sense. I entered, on a jaded horse, an extensive jungle, covered in a thick mist, devoid of birds, trees or water, a dreadful waste, as if burnt up at the destruction of the world. Entering that jungle with mind weary and dejected I remained there till the setting of the sun. With great and painful weariness I cursed that jungle as one who knows

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the truth about the *atman* curses the waste of *Samsara*. I then reached a forest of Jambu and Kadamba trees in which the birds were twittering, like friends when meeting a traveller. I came under a citron tree from which a pendant creeper suddenly twisted itself round my shoulders. Whilst thus entangled the horse disappeared like sins from one who bathes in the Ganges. There I remained, resting, a tired and worn out traveller and the night passed, to me plunged in delusion, like a long *Kalpa*. I stood on my feet unwashed, without food and without offering up my usual prayers. The night passed in the midst of the horrors of darkness and my teeth chattered with the cold. I remained there in that great waste, in that terrible desert, where no living thing was to be seen. But with morning a part of my wavering doubts and delusions disappeared. When the sun had risen an eighth part in the heavens, the birds began to hop about and twitter and I saw before me in my delusion a jet black girl with dark pupils to her eyes and dressed in a white cloth. I approached her as the moon approaches the night. 'Give me' I said 'the rice in thy hands, to me who am in dire straits.'

Wealth bestowed on those in misery brings great increase. The pangs of hunger, O girl, grow strong within me. She gave me nothing in spite of my supplication, just as Lakshmi gives no wealth to an evil doer however much he may beg. And following after her for a long time like a shadow from one part of the forest to another, I got in front and faced her. She said know that I am a *chandâlâ*, a Pariah named Hârakeyûri, O King. The rice that I hold in my hand thou canst not have by mere begging And thus saying she ran off swiftly, plunging into the thickets, and sporting as she ran she said, 'I will give thee the food if thou wilt become my husband. Here my *chandâla* father drives his oxen ploughing in the field; but this food becomes his who becomes my husband. It is said that lovers, who are to be husbands, must be served even with life. To her I replied, 'I will become thy husband, O chaste one. Does any one in want enquire about family or caste?' She then gave me half of the rice she carried. I appeased my thirst with the juice of jambu fruit and my hunger with the cooked rice.

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Rested from my fatigue and with my mind still under delusion she took me by the hand and led me, as a soul of the dead is led to the hell of the departed, before her father a stout fellow, ugly, a course creature, inspiring fear. Embracing me she presented me to the *chandala* and said 'This is my future husband, father; may he please thee. He simply answered' 'good' and as it was evening let loose his plough bullocks, who were black, like the servant of Yama. And all the sky was overcaste with grey clouds, floating along like smoke. We hurried away from this ghost haunted place and at sunset arrived at the Chandala village on the outskirts of the extensive forest, where were many festoons of brass, horse, monkey, fowl, and crow's flesh, drying but still wet, and to which flocks of birds were pouncing, and flies buzzed round lumps of flesh which children held in their hands, and a large pandal, with its pillars adorned with plantain stems, was being erected amidst much noise and confusion. I then found myself in my new father-in-law's house and my mother-in-law greeted me with tears in her eyes and was much pleased saying 'this is my son-in-law. What is the use of saying more on this auspicious day.' Thus this fear imposing girl, who was jet black and seemed like some wild spirit was given to me as a wife and the Chandalas, drunk with spirits, which dripped from their mouths, danced violently around us, played musical instruments and beat drums, looking like devils sporting.

I thus, myself, became one of these rough Chandalas and after the seven prescribed nights of the marriage festival eight months passed. She, well nourished, conceived and brought forth a female child, a child of grief, a personification of some evil deed. That girl quickly grew up, stout, and of dull intellect. My wife then in three years time bore a son, a horor to look at, like an evil thing, giving evil thoughts and she had a second son after this. I passed many years in her company and during this time I suffered much from the effects of cold winds and the burning heat of the sun and I experienced great griefs, which flamed like conflagrations in the four quarters, through torturing anxiety for my wife and children. And as time went on old age

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came on me and my beard, which I then wore, grew red as the flame of burning grass. A famine then came in the land and every blade of grass, was burnt up and grim death made havoc in the chandala world and the Vindhya tract was destitute of food, grass, leaves on the trees and water, the clouds did not let fall their rain and the people were seen to perish around. The sky shone with a lurid glare, like burning charcoal, and a dry hot wind blew, and in all directions there blazed up terrible and unrestrained forest fires. The forests were burnt down and creepers and grass were reduced to ashes. At this dire time of fate when all things were in chaos some of the people departed from the country, with their friends; some much emaciated cast themselves into fires; some fell down chasms, and some remained waiting anxiously for death. I, taking my wife, escaped from this calamity and with her and the three children I departed with slow steps and reached the outskirts of that district and beneath palmyray tree I put down my sons whom I had taken up on my shoulders, sons who appeared like embodied ills. I rested there as if escaped from hell and there also rested under the cool shade of the palmyrah my chandala daughter and my two sons. The eldest was named Priechaka and the youngest much loved by us Mugdharaj. The latter said in his misery and with his eyes full of tears, Give me soon, 'O father, flesh to eat and blood to drink—this my young son said again and again and he repeated the cry over and over as he was in the point of death. I looked on cast down with grief at his misery and broken in spirit I could not bear this agony and I felt convinced that death was our only friend. I therefore collected wood together and set fire to a great pyre and stood in front as the flames brokeout hissing upwards and whilst I thus stood making up my mind to cast myself therein, I suddenly fell from this throne, your king once again, and awoke to the sound of drums and cries of "Long live the king." This illusion of mine was caused by this juggler and it is through ignorance that we are thus made to lead so many different lives. Whilst the great King Javana, whose glory is great, thus spoke the juggler suddenly vanished from sight and

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then those in the assembly said with eyes open wide with astonishment "This man is not a juggler,but a god who has no desire for reward. This is undoubtedly *Máyà* the cause of the *Samsara* state and the *Samsara* state is an illusion of mind,whilst the world of mind is but a sportive creation of the all-powerful eternal *Brahman.*"

THE VEDANTA WORK IN AMERICA.

To the Editor "*Brahmavadin.*"

DEAR SIR,

After Swämi Abhedánanda's favorable reception in a Christian Church in Montclair last June, (as narrated in No. 23 of your paper,) he visited several other places. Although he really went for rest, he lectured and taught in nearly all of them. People felt that they must embrace the opportunity to hear about Vedânta when so able an exponent of it was within reach, and the Swámi, ever mindful of his work in life forgot his own much needed recreation, and never hesitated to respond to all invitations to speak in public and in private. Great good was accomplished in this way and many heard about Vedánta, who might have never had any other opportunity to do so.

The month of August was spent by the Swámi at Eliot,Maine; where he lectured on Vedanta in the Monsalvat School for the comparative study of religions. As long ago as the summer of 1894, Swami Vivekananda introduced this Philosophy to the students at the Greenacre conferences held in Eliot, and it has been represented there each year since,two seasons by Swami Saradananda and this year by Swami Abhedananda. After four-weeks work at Greenacre, Swami was finally able to enjoy a well earned (though brief) rest at the White Mountains, in New Hampshire. Climbing their steep sides amid the ever grand scenery, he reached the very top of Mt. Washington. He spent the night on the summit and being (as Swámis should be) an exceptionally favored mortal, he enjoyed the unusual spectacle of a gorgeous sunrise, following a magnificent sunset of the evening before. There are

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frequent mists on the summit and many visitors have gone there half a dozen times without being fortunate enough to see either a clear sunrise or sunset, not to mention the good fortune of seeing both. The snow and the mountain top was a faint reminder of the matchless Himalayas, in one of whose vast valleys, a dozen ranges such as the White Mts. would be lost to view.

The New York work began this year in November instead of end Sept. as last year. We have a larger and better Hall for the lectures and the audiences have numbered many new comers, who are hearing about Vedanta for the first time. Our old friends have again rallied round us and we are hopeful of having a prosperous season again this winter. Thus the work spreads slowly but we trust, surely, as must be the case with all true progress. The mushroom springs up in a few hours and endures but little longer, while the sturdy oak takes many years to come to maturity and lasts for centuries. May the growth of Vedanta in America be like that of the oak tree and ours be the work of patiently removing the obstacles that might block its progress! I enclose programme of the lectures for November. You will observe that there are now only two each week, instead of three, as last year. We have however, a "Question and meditation class" on Saturday mornings, that is very helpful, and a similar class on Monday evenings for those who are occupied during the day time. This keeps Swami fully occupied, but he remains well and vigrously. The climate of America seems to agree admirably with the health of all the Swamis who have come here.

I also send you a list of the lectures for Dec. & Jan. There will be a short intermission for the Holidays, as usual.

Yours Truly,

A New York Student.

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VEDANTIC IDEALS OF LIFE.

We believe that no system of speculation is complete, unless it provides for man a satisfactory system of ethical philosophy. Every philosopher, to whatever school of thought he may belong, should try, as much as possible, to construct a system of ethics to which his conclusions in other fields of speculative research logically lead. The ethical system of a philosopher depends essentially on his view of the nature of man. A naturalistic view of man which holds that he is only the result of the evolution-forces at work in nature and that he forms a part of the blind universe around him necessarily results in a naturalistic system of ethics; *i. e.*, historical, evolutionary or progressive morality. An intellectual view of man to the effect that he is an impersonal intelligence forces upon us an intellectual view of ethics; whereas the belief that man is an eternal and intelligent personality leads us to the ethics of personality or what has been termed "eudæmonism" The most fundamental question in all ethical philosophy is that of the *Summum Bonum*, or the final purpose of man's life, together with the allied one of the means to secure it or realise it as much as possible. Let us now see what the *Vedanta* has to say in answer to these important questions of moral philosophy.

The *Vedanta* believes that the essential part of man's composite nature is purely spiritual and eternal, and is called the human or the individual soul. According to one sect of *Vedantins*, it is the same as and identical with the infinite intelligence which is in and behind nature; and according to others, though not idential with it, still the soul is supposed to be of the same spiritual nature as the universal intelligence or *Brahman*. And the human soul, simply on account of its ignorance or *Avidya*, is unconscious of its identity with the Supreme God or, as others would put it, of its Godlike nature, but falsely believes itself to be, according to the bodily configuration in which it is manifested either a beast, or a man, or an angel, or any such being. The result, is this subjection to the terrible law of *Karma*

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and the consequent series of births and deaths which it necessarily involves. Hence it is that the soul has to endure all the miseries of births and deaths,—the miseries of *Samsara*, from which it feels it to be extremely difficult to extricate itself. Therefore according to the philosophy of the *Vedanta*, *Moksha* or the final end consists in the liberation of the soul from bondage, that is to say, its deliverance from the subjection to the law of *Karma* and the consequent cycle of births and deaths. All the schools of the *Vedanta* unanimously uphold that *Moksha* need not necessarily be of the nature of an attainment of some ultimate good external to ourselves, nor be of the nature of some blissful abode somewhere in this wide universe, but that it is essentially a self-realisation or self-fulfilment which we, as intelligent and responsible beings, have in our own hand to secure or fail to attain. How is this ideal of *Moksha* to be attained? What is the nature of the ideal life, or life as it ought to be, that a man should lead in this world consistently with the goal which the *Vedanta* is preaching.? Is it necessarily only one kind of life? Or has it several forms each of which might lead to the same goal? These questions take us to the practical religion of the *Vedanta*, of which we have an exhaustive and splendid exposition in the *Bhagavat-Gita* of Sri Krishna. He tells us that there are, broadly speaking, three modes of life, all of which would lead to the same ultimate end of *Moksha*. The *Karma-Yoga*, the *Jnana-Yoga* and the *Bhakti-Yoga* are the three ways to that goal.

Karma-Yoga or the life of action consists in the fulfilment of one's duties pertaining to one's caste or station in life merely for their own sake and without any desire to benefit from their consequences. This form of life is the best suited to those in whom the active nature is the predominant element. *Jnana-Yoga* is a life of philosophic contemplation and wisdom, somewhat resembling the ideal life of Greek philosophers like Plato. It involves separation from the concerns of life, as much as possible, so that a man may be free to contemplate on the eternal realities of nature, on God soul and the universe. Here activity is transferred to the realm of the intellect and the self where it is exercised to obtain the intellectual realisation of the eternal verities of existence.

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The third way or *Bhakti-Yoga* is the ideal life of a saint. It is a life of absolute devotion ; a life in which, whatever is done, whatever is contempleted upon, is looked upon as pure devotion unto God, is gone through not with any desire for self, but as service rendered unto Him and Him alone. This ideal of a saintly life is based on the noblest and the most amiable feature of the human soul the feature which may be characterised as love or devotion, as distinguished from man's active or intellectual nature. Of course, this ideal will best harmonise with that nature which is emotional and full of the sublime sentiments of admiration, reverence and love.

We believe that it will be conceded on all hands that the *Gita* is, par excellence, a treatise on the practical religion of the *Vedanta* and its ethics. The major portion of the book is evidently devoted to the exposition of the real nature of these three ethical ideals of life and their relations to one another. But it seems to us that their real nature and relations have been generally misunderstood. For instance, it is supposed by many that these three *Yogas* are really independent of each other ; and that even here we have a higher and a lower. It is said that *Karma-Yoga* is the lowest and leads only to the removal of sins and the purification of the heart, which are supposed to be the necessary preliminaries for the practice of the contemplative *Yoga*. *Bhakti Yoga* is regarded as the next in rank ; and the practice of it, it is said, can secure for one the needed divine grace for the attainment of *Jnana* or spiritual illumination. But the chief stress is laid on the *Jnana-Marga* which is assumed to be the highest and, perhaps, the only direct road that leads to salvation. We believe that nothing can be further from truth and from the teachings of Sri Krishna than these astounding assertions.

The first point that we think it necessary to impress upon our readers is that these three paths are not independent of one another, nor is it possible for them, in the very nature of things, to be so. Every one will grant that human nature is not all activity, nor is it all intellect ; nor do we find love or devotion independent of activity and intellect. We see that in some it is the intellect ; and in others it is activity which forms the predo-

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minant element ; in others again we find the emotional sentiment of love far outstripping the other two. Wherever, therefore, any speculative philosophy or religion is intended to be made practical in life, it should, of course, be capable of such adaptations as are specially suited to all the varieties of individual nature. Accordingly, the three ideals which the *Gita* puts forth are intended to serve such a purpose, that is to say, to suit one or the other of the three kinds of temperament which characterise the members of the human race. To live the *Vedanta*, then, is to see which of these three modes of life is best suited to our individual nature, and to take to it accordingly with all the earnestness and zeal that our nature is capable of.

Thus, as we have already remarked, the ideal life, or the life as it ought to be, has to be different for different individuals. One man's ideal life may be an impossibility for another, simply on account of the diversity of nature. It is, even in this same way that a nation forms its own ideal of life. Of course, by a national ideal of life we mean only that ideal life which is sought to be realised by the majority of those who constitute the nation. This also depends upon their peculiar national characteristics. The ideal life of one nation need not be that of another ; nor need the ideal of one age be the ideal of another age. Thus, for instance, the ideal life of the Greeks, during the time of their greatest philosophers, Socrates, Plato and Aristotle, was an intellectual one, the life of philosophic contemplation, which Plato himself puts forth as the best and the noblest for man. The ideal life of the Romans, during the republic, was of a more practical nature. The citzenship of a world-wide republic, like that of Rome, was of an all absorbing interest to the active nature of a Roman. But the Modern European ideal seems to be a combination, or rather a harmonious synthesis, of both the Greek and the Roman ideals. Its essential feature is rational activity, it is a life in which utility and practice have a prominent part in preference to pure speculation, though, of course, speculation also has its own place assigned to it.

Even the ideal life of *Bhakti* is not, we believe,a new thing to

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the Western continent. To it was given the most prominent and attractive place in the primitive form of the religion of Jesus Christ and his apostles. The life of Jesus himself is perhaps in the whole history of religions the best illustration of this kind of life of an absolute self-abnegation,of suffering, and of love to God and service to man.

In the light of these remarks, we think that it will be easily seen that the Vedantic conceptions of what constitutes an ethical life are perfect and comprehend all defective and partial ideals. The *Vedanta* puts forth the three *Margas* or varieties of ideal life, a life of action, a contemplative life, and a life of devotion; any one of these is taught to be quite sufficient for individuals and nations to enable them directly to realise the end and aim of their existence in this world.

And it should not be supposed that these three varieties of life are absolutely independent of one another. There can be no such thing as a purely blind life of action or duty. Man is not only an active but also an intellegent being, and hence nothing but a life of rational activity can satisfy his nature. Therefore a *Karma-Yogin's* life should certainly include rational contemplation and and devotion to God. Says Sri Krishna of the *Karma-Yogin*:—

"He whose actions are devoid of desire and *sankalpa*; that man whose action is infused with the fire of wisdom, the wise call *Pandita*." *Gita* IV, 19.

"Surrendering all actions unto me, with the mind full of spiritual knowledge, without any desire, without egoism, and without any fear, engage yourself in battle." (III, 30).

Nor is the *Jnana-Marga* absolutely,free from duties and devotion to God. Such a purely contemplative life as is consistent with absolute separation from life and its active concerns is impossible, at any rate for man as he is at present constituted. Even the *Jnana-Yogin* has duties to perform, he also must have faith in God and love others as he does himself. He is enjoined to see all things in God and God in all things. Says the *Gita*:—

"No man, at any time, sits even for a moment inactive.

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He is without his own control forced to action by the qualities born of *Prakriti*."

"Of these,the *Jnanin*,who always thinks of me,and is devoted to me only, is the best. The *Jnanin* is exceedingly devoted to me, and I am also fond of him. Noble indeed are all these, but the *Jnanin*, is in my opinion as myself, because he is always engaged in devotion unto me, regarding me as his highest goal." (VII, 17-18.)

In the same manner, it should not be supposed that a devotee has to give up all duties in life. He too has his duties; and he has also his contemplative devotion quite as well as the *Jnanin*, but in him love predominates and suffuses all else with a spirit of reverence and devotion to the Father of all spirits and the Forgiver of all sins.

There is no question of inferiority or superiority in these three varieties of life. All of them lead to the same goal, viz., *Moksha*. Says Sri Krishna.

"The foolish regard *Sankhya* and *Yoga* as different,but not the wise. He who is firmly attached to either,attains the fruits of both."

"The goal which is attained by *Sankhya* is also attained by *Yoga*."

"He who sees that *Sankhya* and *Yoga* are identical, he only has right knowledge."

"That which is called *Sannyasa*, know thou that as Yoga, O Pandava ; nor doth any one become a *Yogin* with his *sankalpa* unrenounced."

"They who worship the gods, go to the gods ; to the *Pitris* go the Pitri-worshippers ; to the *Bhutas* go those who sacrifice to the *Bhutas* ; but My worshippers come to Me. They who have fixed their minds on me and ever in harmony worship me, with supreme faith, in my opinion they are the best in *Yoga*. They who worship the indestructible, the invisible, the unmanifested, the omnipresent and the unthinkable, the unchanging, the immutable and the eternal, renouncing and subduing their senses, everywhere with the mind well-balanced, rejoicing in the welfare of all, these also come unto Me. (XII,2-4.)

Of course there may be a higher and a lower, so far as the

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nature to which these ideal lives pertain are concerned. *Jnana*, considered in itself, may be higher than active nature. *Bhakti* is an inferior phase of mind to *Jnana* as Sri Sankara thinks, or perhaps it is nobler than wisdom as Sri Ramanuja holds. However that may be, as we said, it is the same speculative *Vedanta* that is tried to be lived in all the three modes of life, which are only modifications according to circumstances. These lives involve each other,and each of them is intended to satisfy, not any partial nature of man,but the whole man as he is constituted; a synthesis of all the three characteristics—activity, intellect and love—one or the other of which may take the leading part in individuals is really the basis of all the three *Yogas*.

Even the opinion that *Karma-Yoga* leads only to purity of mind, seems to us to be rather opposed to the spirit of the *Gita*. Of course, some *Karmas* may be useful for the purification of the mind from the taint of sins. But *Karma-Yoga* is different from *Karma* and is much more than the mere practice of duties without any desire for their results. It may be that a blind life of action,were such a life possible, can secure purity of heart. But such a life is, as we have seen, an impossibility, so long as man is man,and continues to be an active and intelligent being as we find him. Such a cut and dry distinction as savs that these ideal lives mutually exclude each other and that they are intended for three different varieties of humanity, instead of for all ordinary men and women is the root of all the misconceptions which abound in most of the recent exposition of the *Gita*.

There is one more erroneous opinion, which we feel it our duty to expose, an opinion entertained by many neo-Vedantins of our time. It is asserted that the *Jnana-marga* is intended only for the *Sannyasins* and that the *Karma-marga* as for the family men only. Even this seems to us to be a purely gratuitous assumption, and, if at all, it is only partially true. It is so far true that the *Jnana Yoga*, for its best realisation, requries separation from the family and from social concerns as much as possible. But even a *Sannyasin* has got his own duties to perform; and there is nothing to prevent him from the practice of *Karma-Yoga*,i e., from leading an

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active life of teaching and preaching, even to the extent of engaging himself in works, which are of course consistent with his *asrama*, for instance, founding charitable institutions to relieve the poor and the distressed, erecting temples and public places for purposes of worship and education and charity. Nor do we believe that there is anything to prevent a house-holder, who has enough of leisure and competence at his command, from leading a contemplative life, as far aloof from the active world as possible. Our *Rishis* and *Vanaprasthas* were leading such lives. A *Rishi* was not necessarily a *Sannyasin*. His was a family life with all its wants and require ments minimised, but with sufficient liesure and tranquility of mind for contemplative and speculative pursuits. Even the devotee, who regards his whole life as service rendered unto God, may make it either active or contemplative as he likes, without losing any of his devotional spirit or love to God. Have there not been devotees who were at the same time *Jnanins*? Have there not been devotees who were also *Karma-Yogins*? Nothing can be more erroneous than to identify these ideal lives with the several *Asramas* of a Brahmin's life. Sri Krishna himself warns us against such identification by his interpretation of the word "Sannyasin," not to mean the particular *Asrama*, but *Tyaga*, the giving up of the fruits of action. It is clear, therefore, that the *Nivritti-marga* is as open to a householder or any other *asramin* as to a *Sannyasin*.

The ideals of life which we have now briefly commented upon, represent the latest stage in the devolopment of Vedantic ethics. Of course, the earliest was the *Karmic* ideal. In the old Vedic ceremonialisim, sacrifices were enjoined as a duty on every twice-born man. Not only these but a host of minor sacrifices and *Karmas* were instituted for the propitiation of the gods and the conduct of daily life; some were compulsory and others were optional. These were so absorbing to early Hindu minds that the *Karmic* life, that is to say, the life of a *yagnika* was considered the best and the highest ideal life. But this ideal was gradually given up, or rather allowed to occupy only a subordinate place in the new psychological religion of the *Aranyakas* and the *Upanishads*, which

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tried, as much as possible, to free itself from the old ritualism of the Vedas. From that time the cold *yoganika* life came to be considered only as a lower form; while the life of seclusion and philosophic contemplation, which has been called the *Jnana-Yoga* took the lead. It was then given out that the old Karmic ideal could secure only transitory enjoyments in *Svarga* and other *Lokas*, but that it could not lead to the attainment of *Moksha* or final liberation, which the *Jnana-Marga* alone was supposed to be capable of doing. For the *Gnana-Yogin*, therefore, these *Karmas* came to be regarded as unnecessary; or if at all, necessary they were needed to produce a *Satvika* state of mind, free from the taint of sin, so as to make it fit for contemplative purposes. But, in course of time, when the early intellectualism of the *Upanishads* developed itself into a new phase of philosophical theism, in the later *Upanishads* and the *Gita*, the *Jnana* ideal was obliged to suffer the same fate which attended its predecessor. Its place was disputed by *Bhakti* or love of God. Henceforth the life of a *Bhakta* or a devotee became the model life and the highest ideal. Thus, it is evident from the *Gita*, that there were, during the time of Sri Krishna, three distinct ideals of life in conflict with each other for supremacy. It is the glory of Sri Krishna that he has, in his teachings to Arjuna, infused a new ethical significance into them all and reconciled them in so sublime a manner as he has done. He has put them all in a different ethical light from what they were in their days when each reigned supreme, and has shown to us that each is inseparable from the others and that all of them lead to the same goal; and he has also shewn that one or the other is adapted to the particular nature or personality of individuals according as the active, intellectual or emotional element predominates. Who else, but Sri Krishna, the Almightly God incarnate in the human flesh, could have propounded such noble and sublime truths? We believe that all *Vedantins* will agree with us when we observe that for us Hindus who live after the last Revelation in the *Mahabharata* the Sri Krishna is the divine Lord and Teacher, and the *Bhagavat-Gita* is our gospel.

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THE
BRAHMAVÂDIN.

"एकं सत् विप्राबहुधावदन्ति."

"That which exists is one: sages call it variously."
—*Rigveda*, I. 164. 46.

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THE NATIONAL HYMN

OR

AN ODE ON THE NATIVITY OF KRISHNA.

[This Ode was written by a friend on the last '*Gokulashtami*' night.]

This the glorious happy night,
When Heaven's Lord, all sacred bright,
In glory and in sacred light,
Descends here beneath.

2

He comes to bid dark chaos cease,
He comes to churn from chaos peace,
He comes to bless us all with ease,
To-night in mortal sheath.

3

Then mother Nature! Welcome Him,
With thine many a solemn hymn;
And divine Muse! With sacred rhyme
Welcome Him below—

4

—Him, who for humanity
Forsakes His eternity,
The sacred of the *Trimurti*
To pay for all our woe.—

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5

Ye winged Angels of the skies !
Ye sacred seraphs. wake and rise,
With thrilling strains, do bid all praise
Heaven's eternal King.

6

Muses ! Strike your heavenly lyre,
Angels ! rise with harps that quiver,
And Seraphs ! with your lutes of fire
To Him lullaby sing.

7

Muses ! play your melody,
Angels ! sound your harmony,
And Seraphs ! chant your symphony
With sublime ecstasy.

8

Ye babbling brooks, that gently flow,
Ye musing winds, that softly blow,
Ye singing birds, that warble slow,
To Him your tribute pay.

9

Me-thinks th'bloom its petals holds,
As if to cradle in its folds
—Sweet and fragrant of Natures moulds--
Heaven's infant holy.

10

But now the sacred hour's come,
And he descends His Heaven from
Below here to mortal's home,
In godly infancy.

11

Descend, descend, eternal Power !
Princes an' peasant awaits thy smile,
Joy resounds thro' hamlet an' hall,
And holy tears in every eye.

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12

The Glorious Form beams sacred light,
Round Him orient haloes bright,
Of hallowed hues, that illume night,
In beauty's perfection.

13

Ah! what anglic charms are there
Of beaming beauty bright and fair
—Of beauty immortal and rare,
But One in creation.

14

The rolling spheres their Music chime,
Yon distant moon her ravish rhyme,
—Their solemn Solo, sweet, Sublime,
Unheard by human ear.

15

Round him crested Cherubim
Throng and sworded Seraphim,
And pour unseen their rising hymn
To gaurd him and to cheer.

16

Swift climbes the moon on silver car,
And moist smiles the morning star;
Their passing blessings pour from far,
With rich and lavish hand.

17

And Nature timid maid but fair,
For him her teeming wonders rare
Deckt, with a wreath of beauty's air,
This Earth with magic wand.

18

And from the distant mountainso'er,
The eastern ocean's orient shore,
Diffuse the winds their balmy store
—Their profuse odours sweet.

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19

And mighty rivers of all the land
In peace now curlon richest strand
An' laving on pearl and golden sand
With gentle ripples great.

20

And forest-trees of loftiest shade
With blossomed hues, that never fade,
Rank on rank in rich parade,
A gentle murmer make.

21

And warbling birds' melodious song,
And midnight airs the hills along,
And sages' hymns the woods among,
The holy silence shake.

22

The pealing bells His triumph rung,
The midnight airs in rapture hung,
And prolonging echo sung,
With thrilling tuneful voice.

23

And Valley, plain, and moor and hill,
And fountain, lake, and brook and rill,
And downy Peace and Sleep and still,
In mingled mirth rejoice.

24

And every flower that drinks the dew,
And every fruit of sweetest hue,
And every fragrant herb that grew,
Lend their rich perfume.

25

Th' silver spheres on their orient road,
Their light and music lose abroad;
Sing lullaby to th' Infant God
An' the midnight dark illume.

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26

Creation's lord, Creation's prime,
Nature's joy, victoro'er Time,
Infinite, One, the Great, Sublime,
Potent Virtue, hail!

27

Thou mercy's fount, Thee sages pray.
Thou haunt of peace, accept this lay,
Thou Seat of Love, Invisible Ray,
Eternal Power, hail!

28

Unseen, Untraced, Unique, Unknown.
Above, below, around, alone
Namless, Endless, All and one,
Unfathomed yet, all hail!

COMPARATIVE STUDY OF RELIGIONS.

Mrs. Picket, of Nile street East, is forming a class (which is open to all) for the purpose of taking up the comparative study of religions. It is proposed to hold a class on alternate Friday evenings. The other evening, Mr. Picket gave an introductory paper upon the subject, when she side:—

That the Comparative Study of Religions is demanded at the present time by conflicting interests, and exigencies of international intercourse, was an idea that originated in America among men great in mind and heart. They realised that religions, so far from uniting men, were almost fruitful element of discord; that instead of being a unifying bond, the history of human evolution was written in fire and blood, and that, therefore, it behoved all who believe and trust in the brotherhood of man to try and find the ultimate unity on the Spiritual as well as on the mental plane, just as Science, in other departments of investigation is gradually approaching such an ultimate one principle.

There are two principles underlying all knowledge: 1. To

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refer the particular to the General, and the General to the Universal; 2, That anything of which an explanation is sought has to be explained from within its own nature. When we invariably arrive at the same result, we call it a law of nature, i.e., of the nature of the subject under consideration. From this particular we deduce the general.

Now, the same process has to be followed when we study various religions.

The human mind follows consciously or unconciously the mandate given to the Israelites: "Go forward." Progress is the law of nature on all planes, otherwise retrogression sets in Progress is life,retrogression is death.

It is now about seven years ago that this thought for combining for directing great issues at state in the field of religion took a definite shape. The Parliament of Religion was planned, resolved on, and carried out. Invitations were sent forth by an organised commitee of Management to all leaders of religion, in all parts of the civilised world, to send representative delegates, who should set forth their own religious conceptions in a spirit of brotherliness.

It was hoped that when men of all shades of thought and belief were to meet face to face with a sincere desire to be berthren in very deed, as they are children of one Father in very deed, by whatever name they worship and love Him, then possibly the apparent and unimportant differences of creeds would give place to union on basic essentials or realities, which, as we all ought to know, are the same in whatever calls itself a religion. There can be union. There need not be uniformity, just as there must be various sect even in one religion; Yet their need not necessarily be sectarianism.

Now, the religious thought of the world was represented at this Parliament by delegates, which were men of high attainments and capability. I am sorry I have not by me the report of speakers and speeches of that wonderful assembly. Among these delegates there were some who impressed their audiences in a way that expressed itself in invitations to them to remain

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for sometime in America for further lecturing, of which I will speak presently.

The fact that some of these lectures drew not only large and appreciative audiences, but have a considerable permanent following of their special presentiment of truth, or, let me say, that aspect of truth which they persented, is a proof that unity of soul aspirations can and does co-exist with variety of religious conceptions—conceptions as various as types of mind, and degree of intellectual capacity. Evolution takes place on more than one plane of consciousness, and absolutely demands freedom of action to perfect itself; let us bear this in mind.

This evening I wish to give you more especially a sketch of the plan on which I propose that we study, and the religions which we will group together, as it were, and then close with an account of one of the famous lecturers who gave the world at large so grand a conception of the grandest and oldest religious philosophy, from which, in course of time, every religion has branched out according to the demands of races or places. "The dear God who made and loveth all," as Coleridge expressed it, draws all, hears all, by whatever names his devoted worshippers address Him, and blesses and perfects all, as they will let Him.

The religions we can group are Vedanta, Judaism, Buddhism, Christianity, and Sufism—This is their chronological order.

A word on the respective advantages of dealing, first with Vedanta, which can not be designated as *a* religion, because of its being a universal basis of all religions, as you will agree when we have studied it for a while.

Vedanta is so intensely practical—that is why it is, so fitted for us, dewellers in a work-a-day world of duties and responsibilities, which are often neglected, less from evil intention than utter misapprehension of relative adjustment. Vedanta gives us the great neutral Ideal of Oneness, 'then says to us,' "Act up to that. It proclaims the truth that behind this manifold dream of existence there is unity. Love God, of whom you are; love one another, because all are of Him; work calmly, for He works thus from all eternity; and you as part of Him, do part of His

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work in His way. Live up to this ideal." All this is practical. Therefore, Vedanta holding so important a position, our little association proposes that we still continue as heretofore, to devote every alternate Wednesday to this same course, and in this room (Miss Harris Studio)

Then, as to us Christians, our own religions dear, and we wish to consider and study it in the light of recent investigation and criticism; on the principle, "Proving all and holding what is good," This course of study is therefore concurrent with any other and always will be. But this does not preclude that it will keep its chronoligical position in the general stream of religious development, and as such must submit to the searchlight of historical investigation.

Now let us turn for a short time to the central figure Swami Vivekananda who was one of the delegates to the Parliament of Religions, who was requested to remain and lecture in America. He did so, and afterwards went to England, and after three years of arduous work he returned to India, which needed him as much as the West. He was kindly received by Professor Max Muller, and the Rev. H. R. Hawies (who was also a delegate to the parliament referred to) in a couple of sermons preached in Marylebone, London, treated upon the Swamis teachings. A correspondent refers to the latter thus:—"Would that those in India and elsewhere who are following the Swamis movements, could have heard the eloquent and generous tribute paid to him by this other worker in God's vineyard. The Rev. gentleman spoke of the Swami's teachings from the point of view of the support they give to Christ's teachings and what better evidence could I give that the "ideal of universal religion" is not falling on barren ground. Is not the object of all religions that which is embodied in the Vedic prayer. From the unreal lead us to the real, from darkness lead us to the light; from death lead us to immortality." Here are a few more extracts from letters which speak of the Swami's great work in faithfully delivering a message from India to her American and English brethern. A Calcutta correspondent speaking of the great and good work that Swami Vivekananda was doing in the

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West says: "The question arises has the Swami done anything to place humanity any higher than before in this materialistic age, and if so; what? Has he really any solution of the problem of life to offer to the Nineteenth Century? We think he has succeeded in drawing attention to somethings which will place humanity in a higher position than before, and that he has endeavoured to spread abroad the solidarity of the harmony of religions." Let us see how he has done so. In the lecture delivered by him at Hartford on "Soul and God" he refers to the message he bears from India to the West. He says:—"Let there be peace, peace be to you and to all religions" It is not a message of antagonism but of one united religion."

Let us now turn our attention to the various matters upon which he has endeavoured to throw light.

Hinduism is a universal religion. At the Parliament of religions he said: "I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration but we accept all religions as true, 'for whosoever comes to Me, in whatsoever from, in that same form I reach him; they all are struggling through paths that lead to Me'."

The Swami's picture of universal religion is exceedingly interesting. He says, "If there is to be ever a universal religion it must be one which would hold no location in place or time: which would be infinite like the God it would preach. Whose sun shines upon the followers of Krishna or Christ, saint or sinners alike; which would not be the Brahmin or Buddhist, Christian or Mahomedan religion but the sum total of all these and still have infinite space for development. Which in its catholicity would embrace in its infinite arms and find a place for every human being, from the lowest grovelling man who is scarcely removed in intellectuality from the brute, to the highest mind towering almost above humanity."

It is gratifying to note that the Swamis teaching as to universal toleration has been appreciated not only in America but also in India. 'The Madras Mail which is conducted by Christian

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editor says:—"The great lesson taught by the Parliament of of religions is that beneath the great diversity of religions in the world there is one religion; and the important work for all to do is not to persuade men to accept this or that religion, but to embrace the religious spirit in a broad and liberal sense of the word. And whatever else this great gathering may or may not have done we may hope at least that it has rung out the death knell of religious bigotry and persecution for ever." "Every religion is governed by the laws of its own growth. The Christian is not to become a Hindu, nor a Hindu a Christian" says the Swami. "The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth or the air or the water? No. It becomes a plant, it develops after the laws of its own growth, assimilates the air, the earth and the water converts them into plant substance, and grows into a plant," such is the message of Swami Vivekananda to the West and to the world. Who can deny the need of it? And who can think lightly of the value of his work?"

In Jannary, 1897, Swami Vivekananda returned to India for a short rest, so as to enable him to continue his much needed teachings among his own countrymen. On arriving in Colombo, he was received at the beautifully decorated jetty by some of the highest Hindus in the place, most of them high dignitaries of the colonial Government. A vast procession escorted him to the Bungalow prepared for his stay in Colombo, where on consulting together the Swami promised to lecture the following evening (Saturday, the 16th), and on the following Monday I was fortunate enough to hear him, as he lectured in English though specially to his own fellow countrymen. He kindly made an appointment with me for the following morning, when I had one of the momentous coversations of my long and varied life. The Swami told me also, that a brother *Sannyasin* would come to Colombo for imparting certain *Yoga* instruction to some native students and that he would also, if I wished it, answer any questions and teach me the principles of the *Vedanta*. A few months later, during the much lamented absence of my regular master

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into whose hands I had placed myself on arriving at Columbo and who had been sent to England for the Jubilee on diplomatic service, the Swami Sivananda came to my bungalow three mornings in the week. I also am the bearer of messages from my master, Paaranandu to my fellow-Christians, and from Swami Vivekananda and Sivananda to all that care to receive their special teachings. I was in obedience to these charges that I spent some time among my fellow Theosophists in Australia and then have tried to interest here a few students in the movement inaugerated at the Parliament of religions—the comparative study of all Religions; an association quite informal has thus been formed, and we would wish many more to join us.

SRI RAMAKRISHNA PARAMAHAMSA.

The long-expected Life of Ramakrishna Paramahamsa by Prof. Max Muller is just out and we make no apology for making a few extracts from it as our readers are sure to find them interesting. The Right Hon. gentlemen has spared no pains in collecting materials and stringing them together in his own inimitable way and though in many places we cannot agree with his sentiments and remarks, the entire book will amply repay perusal. The subject of the sketch is as all of us know a very interesting personality and it is not easy for a mind nurtured in Western traditions and Western ways of thinking to appreciate all the phases of a Hindu saint's character. It is the life-long labour of Prof. Max Muller in the field of Oriental Literature that accounts for much of the true insight that he shows into Hindu life and character in his life of Paramahamsa Ramakrishna. He says in his preface'The name of Ramakrishna has lately been so often mentioned in Indian, American, and English newspapers that a fuller account of his life and doctrine seemed to me likely to be welcome, not only to the many who take an interest in the intellectual and moral state of India, but to the few also to whom the growth of philosophy and religion, whether at home or abroad, can never be a matter of indifference.

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"Though some of the stories told of these martyrs of the flesh and of the spirit may be exaggerated, enough remains of real facts to rouse at all events our curiosity. When some of the true *Sannyasins*, however, devote their thoughts and meditations to philosophical and religious problems, their utterances, which sway large multitudes that gather round them in their own country, cannot fail to engage our attention and sympathy, particularly if, as in the case of Ramakrishna, their doctrines are being spread by zealous advocates not only in India,but in America also, nay even in England.We need not fear that the *Sannyasins* of India will ever find followers or imitators in Europe nor would it be at all desirable that they should not even for the sake of Psychic Research,or for experiments in Physico-psychological laboratories But apart from that, a better knowledge of the teachings of one ofthem seems certainly desirable whether for the statesmen who have to deal with the various classes of Indian society, or for the missionaries who are anxious to understand and to influence the inhabitants of that country, or lastly for the students of philosophy and religion who ought to know how the most ancient philosophy of the world, the *Vedanta* is taught at the present by the *Bhaktas*, that is the friends and devoted lovers of God.' and continues to exercise its powerful influence, not only on a few philosophers, but on the large masses of what has always been called a country of philosophers. A country permeated by such thoughts as were uttered by Ramkrishna cannot possibly be looked upon as a country of ignorant idolators to be converted by the same methods which are applicable to the races of Central Africa.'

We do not know why Prof. Max Muller considers that Sannyasins are out of place in the West especially when it cannot but be admitted that Jesus Christ himself was to all intents and purposes a true *Sannyasin*. However we know that there have been and there are even now men in the West who try to imitate Jesus in not only leading holy and pure lives but even in the matter of working miracles.

The Prof. then quotes with appreciative remarks some of

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the sayings of Ramakrishna and concludes his short preface with the following remarks which while they show genuine sympathy for India and her religion also brings out into prominence the catholicity of his mind and a prophetic insight into the spiritual problems that just now agitate the human mind in India and elsewhere.

"From such sayings we learn that though the real presence of the divine in nature and in the human soul was nowhere felt so strongly and so universally as in India, and though the fervent love of God, nay the sense of complete absorption in the Godhead, has nowhere found a stronger and more eloquent expression than in the utterances of Ramakrishna, yet he perfectly knew the barriers that separate divine and human nature. If we remember that these utterances of Ramakrishna reveal to us not only his own thoughts, but the faith and hope of millions of human beings we may indeed feel hopeful about the future of that country. The consciousness of the divine in man is there and is shared by all, even those who seem to worship idols. This constant sense of the presence of God is indeed the common ground on which we may hope that in time not too distant the great temple of the future will be erected in which Hindus and non-Hindus may join hands and hearts in worshipping the same supreme spirit—who is not far from every one of us, for in him we live and move and have our being."

After discussing the four *asramas* prescribed by Manu and pointing out what is meant by the term *Sannyasin*, the learned Professor gives a few examples of *Sannyasins* viz. Dayanananda Sarasvati. Pawari Baba, Nagagi and Ramakrishna. The life of Ramakrishna Paramahamsa as given by the Professor was mainly written out for him by Swami Vivekananda. We have already given our own account of the early portion of the life in these columns and for the information of our readers we extract for the present the latter portion of the life from Professor Max Muller's book.

"Sincere as he always was, he could do nothing from mercinary motives, nor did he ever do anything which he did not thoroughly believe. He now began to look upon the image of the

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goddess Kali as his mother and the mother of the universe. He believed it to be living and breathing and taking food out of his hand. After the regular forms of worship he would sit there for hours and hours, singing hymns and talking and praying to her as a child to his mother, till he lost all consciousness of the outword world. Sometimes he would weep for hours, and would not be comforted, because he could not see his mother as perfectly as he wished. People became divided in their opinions regarding him. Some held the young priest to be mad,and some took him to be a great lover of God, and all this outward madness as the manifestation of that love. His mother and brothers, thinking that his imagination would calm down when he had a young wife and a family of his own to look after, took him to his native village and married him to the daughter of Rama Chandra Mukhopadhyaya, who was then five years of age,Srimati Saroda Devi or Saradamani Devi by name. It is said when his mother and brothers were looking after a suitable bride for him, he himself told them that the daughter of such and such a man was dest'ned to be joined to him in marriage, and that she was endowed with all the qualities of a goddess or Devi, and they went and found the bride.

He used to hold that some women were born with all the qualities of a Devî,and some with the opposite qualities—the A'surî or the demoniacal. The former would help their husbands in becoming religious, and would never lead them to lust and sensuality, and he could distinguish them by their mere appearance. A woman, a perfect stranger to him, came to see him once at Dakshinesvara many years afterwards. She was of a noble family, the wife of a gentleman, and mother of five or six children, yet looked still very young and beautiful. Ramakrishna told his disciples at once that she had the qualities of a Devi in her, and he would prove it to them. He ordered them to burn some incense before her, and taking some flowers, placed them on her feet and adressed her as 'mother.' And the lady who never knew anything before of meditation, or Samadhi, and had never seen him before fell into a deep trance with her hands lifed as in the act of blessing. That trance did not leave her for some hours, and he got

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frightened at the thought that her husband would accuse him of some black magic. He began, therefore, to pray to his mother Kàli (the goddess) to bring her back to her senses. By-and-by she came to herself, and when she opened her eyes they were quite drunk. Her attendants had to support her while she got into a carriage, then she drove back home. This is one of many instances of the same kind (evidently cases of hypnosis).

Of men he used to tell the same. In his later days, when crowds of men and boys came to him to learn, he would select and point out some who, he said, would realise religion in this life, and of the rest he would say that they must enjoy life a little longer before they would have a sincere desire for religion. He used to say, 'that man who had been an emperor in his former birth, who had enjoied the highest pleasures the world can give and who had seen the vanities of them all, would attain to perfection in this life on earth.'

After his marriage he returned to Calcutta and took upon himself the charges of the temple again, but instead of toning down, his fervour and devotion increased a thousand fold. His whole soul, as it were, melted into one flood of tears, and he appealed to the goddess to have mercy on him and reveal herself to him. No mother ever shed such burning tears over the death-bed of her only child. Crowds assembled round him and tried to console him, when the blowing of the conch-shells proclaimed the death of another day, and he gave vent to his sorrow, saying, 'Mother, oh my mother, another day has gone, and still I have not found thee.' People thought he was mad, or that he was suffering from some acute pain, for how was it possible for them, devoted as they were to lust and gold, to name and fame, to imagine that a man could love his God or Goddess Mother with as much intensity as they loved their wives and children? The son-in-law of Rani Rasmoni, Babu Mathuranath, who had always had a love for this young Brahman, took him to the best physicians in Calcutta to get him cured of his madness. But all their skill was of no avail. Only one physician of Dacca told them that this man was a great Yogin or ascetic, and that all their pharmacopia was useless for curing

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his disease, if indeed it were a disease at all. So his friends gave him up as lost.

Meanwhile he increased in love and devotion day by day. One day as he was feeling his separation from Devi very keenly, and thinking of putting an end to himself, as he could not bear his loneliness any longer, he lost all outward sensation, and saw his mother (Kali) in a vision. These visions came to him again and again, and then he became calmer. Sometimes he doubted whether these visions were really true, and then he would say, 'I would believe them true, if such and such a thing happened,' and it would invarably happen, even at the very hour he expected. For instance, he said one day, 'I could believe them true, and not resulting from a disease of my brain, if the two young daughters of Rani Rasmoni, who never once came to this temple, would come under the big banyan-tree this afternoon, and would speak to me,' though he was a perfect stranger to them. And what was his astonishment when he saw them standing under the tree at the exact hour, and calling him by name, and telling him to be consoled, for the Mother Kali would surely have mercy on him. These ladies of the Zenana had never come to a public place, especially when young, but somehow or other they got permission to go there.

These visions grew more and more, and his trances became longer and longer in duration, till every one saw it was no longer possible for him to perform his daily course of duties. For instance, it is prescribed in the Sâstras that a man should put a flower over his own head and think of himself as the very god or goddess he is going to worship, and Ramakrishna, as he put the flower, and thought himself as identified with his mother, would get entranced, and would remain in that state for hours. Then again, from time to time, he would entirely lose his own identity, so much so as to appropriate to himself the offerings brought for the goddess. Sometimes forgetting to adorn the image, he would adorn himself with the flowers. Mathuranath at first objected to this, but shortly afterwards, it is said, he saw the body of Ramakrishna transfigured into that of the god Siva, and from

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that day forward he looked upon him as God Himself, and addressed him always as Father whenever he spoke to him. He appointed the nephew of Ramakrishna to conduct the regular services, and left him free to do whatever he liked.

The ardent soul of Ramakrishna could not remain quiet with these frequent visions, but ran eagerly to attain perfection and realisation of God in all His different aspects. He thus began the twelve years of unheard-of *tapasya*, or ascetic exercises Looking back to these years of self torture in his later days, he said, 'that a great religions tornado, as it were, raged within him during these years and made everything topsy-turvy.' He had no idea then that it lasted for so long a time. He never had a wink of sound sleep during these years, could not even doze, but his eyes would remain always open and fixed. He thought sometimes that he was seriously ill, and holding a looking glass before him, he put his fingure within the sockets of the eye, that the lids might close, but they would not. In his despair he cried out, 'Mother, oh! my mother, is this the result of calling upon thee and believing in thee?' And anon a sweet voice would come, and a sweeter smiling face, and said, 'My son! how could you hope to realise the highest truth, if you don't give up the love of your body and of your little self?' A torrent of Spiritual light,' he said, 'would come then, deluging my mind and urging me forward. I used to tell my mother, "Mother! I could never learn from these erring men; but I will learn from thee, and thee alone," and the same voice would say, "Yea, my son;"' 'I did not once,' he continued, 'look to the preservation of my body. My hair grew till it became matted, and I had no idea of it. My nephew, Hridaya, used to bring me some food daily, and some days succeeded and some days did not succeed in forcing a few mouthfuls down my throat, though I had no idea of it. Sometimes I used to go to the closet of the servants and sweepers and clean it with my own hands, and prayed, "Mother! destroy in me all idea that I am great, and that I am a Brahman, and that they are low and pariahs, for who are they but Thou in so many forms?"'

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'About this time,' he said, 'I felt such a burning sensation all over my body; I used to stand in the waters of the Ganges, with my body immersed up to the shoulders and a wet towel over my head all through the day, for it was insufferable. Then a Brahman lady came and cured me of it in three days. She smeared my body with sandalwood paste and put garlands on my neck, and the pain vanished in three days.'

* * *

She was as if some goddess had come to this earth to help men to perfection, moved by the sorrows and sins of this wicked world. She seemed to have known full well that she was destined to help three particular personages, who were very advanced in attaining perfection. Ramakrishna had been informed by his divine mother that she would come and teach him the certain way to attain perfection. He recognised her to once, and she recognised him and said, 'I have found out the other two, and have been searching for thee for a long, long time, and to-day I have found thee.' Up to this time Ramakrishna had not found a single soul who could understand his superhuman devotion and perfect purity, and the arrival of this women was therefore a great relief to him. His devotion and love knew no bounds,

All people were astonished at the wonderful learning of this Brahman lady, but they could not understand how she could sympathise and place even above herself this half-crazed Ramakrishna they took him for. To prove that he was not mad, the lady mentioned some Vaishnava scriptures, got the manuscripts from some learned pandits and quote passage after passage showing that all these physical manifestations come to an ardent lover of God. It was recorded in these books that all these states physical and mental did happen to the great religious reformer of Bengal, Sri Chaitanya, four hundred years back, and the remedies were given, too, by which he overcame them. For instance, this burning sensation, as if all the body were in flames, from which Sri Ramakrishna was suffering at the time, was mentioned in these Vaishnava scriptures as having happened to the shepherdess of *Braja*, to the stainless Sri

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Rádhá, the beloved of Krishna, centuries before, and again in later times to Sri Chaitanya, when both of them felt deeply the pain of separation from their beloved (God). In both these cases the relief came by smearing the body with sandalwood paste and wearing garlands of sweet-scented flowers. The lady held it to be no real disease, but a state of physical disturbance, which would come to all who arrive at that stage of *Bhakti*, or love of God. She applied the same remedies for three days, and the trouble passed away.

The lady lived there for some years, and made her friend practise all the different sorts of Yoga which make a man complete master of his body and mind, render his passions subservient to his reason, and produce a thorough and deep concentration of thought, and, above all, the fearless and unbaised disposition which is essential to everybody who desire to know the truth and the whole truth.

About this time Ramakrishna began to practice Yoga, or the physical discipline, which makes the body strong and enduring He began by regulating his breath, and went through the eightfold methods prescribed by Patanjali. His teachers were astonished at the short time in which he came to the realisation and attained the end of all these ascetic practices. One night, when he was practising Yoga, he was every much frightend at two strings of clotted blood coming out of his mouth. The temple services were then in the hands of one of his cousins, Haladhäri, a man of great learning and purity and possessed of certain psychical powers, such as *Vak-siddhi*, power of speech. A few days before Ramakrishna had offended him by pointing out to him certian defects of his character? So much so that his cousin cursed him and said that blood should come out of his mouth. So Ramakrishna was frightened, but a great Yogin who was living there at the time came to his help, and after inquiring into his case assured him that it was very good that the blood had come out that way. It was because he had to teach many men,and to do good to them, that he was not permitted to enter into that *Samadhi* (trance) from which nobody returns. He explained to him that when a

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man has attained to the perfection of this Yoga his blood rushes to his brain, and he becomes absorbed in *Samadhi*, perceives his identify with the Supreme Self, and never returns any more to speak of his religious experiences to others. Only a few returned, namely, those who by the will of God were born to be the great teachers of mankind. In their case the blood rushes to the brain, and they feel the identify for some time, but after that the blood flows out again and they are able to teach.

By this time Ramakrishna had learnt all that the Brahman lady could teach, but he was still hankering after higher truths, when a *Gnanin* (a true phlosopher) came and initiated him into the truths of the *Vedanta*. This was a *Sannyasin* named Totapuri, tall, muscular, and powerful. He had taken the vow of the order from his very boyhood,and after a hard struggle had succeeded in realising the highest truths of the *Vedanta*. He wore no clothes whatever, and never rested under a roof. When the doors of palaces might have been opened to him if he had only wished, he passed the night always under a tree or the blue canopy of the heavens, even in winter and in the rainy season, never remaining more than three days in any place, and never caring to ask for food from anybody. Free as the wind, he was roaming all over the country, teaching and exhorting wherever he could find a sincere soul, and helping them to attain to that perfection which he had himself reached. He was a living illustration of the truth that *Vedanta*, when properly realised, can become a parctical rule of life. On seeing Sri Ramakrishna sitting on the border of the Ganges, he at once recognised in him a great *Yogin* and a perfectly-prepared ground for the reception of the seeds of the highest truths of religion. He addressed him at once and said, 'My son! do you want to learn the way to perfect freedom? Come, then, and I will teach it to you.' Ramakrishna, who never did anything without first asking his mother (the goddess Kali), said that he did not know what he should do, but he would go and ask his mother. He came back in a few minutes and told the *Sannyasin* that he was ready. Totapuri made him take the vow, and told him how he was to meditate and how to

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realise unity. After three days of practice he attained to the highest, the *Nirvikalpa* stage of *Samadhi*, where there is no longer any perception of the subject or of the object. The *Sannyasin* was perfectly bewildered at the rapid progress of his protege, and said, 'My boy! what I realised after forty years of hard struggle, you have arrived at in three days. I dare not call you my disciple; henceforth I will address you as my friend.' And such was the love of this holy man for Sri Ramakrishna that he stayed with him for eleven months, and in his turn learnt many things from his own disciple. There is a story told of the *Sannyasin*. He always kept a fire and regarded it as very holy. One day as he was sitting by this fire and talking to Sri Ramakrishna, a man came and lighted his pipe out of the same fire. The *Sannyasin* felt enraged at this sacrilege, when a gentle scolding came from his disciple, who said, 'Is this the way that you look upon every thing as *Brahman*? Is not the man himself *Brahman* as well as the fire? What is high and what is low in the sight of a *Gnanin*? The *Sannyasin* was brought to his senses, and said, 'Brother you are right. From this day forth you shall never find me angry again,' and he kept his word. He could never understand, however, Ramakrishna's love for his mother (the goddess Kali). He would talk of it as mere superstition, and ridicule it, when Ramakrishna made him understand that in the Absolute there is no thou, nor I, nor God nay, that it is beyond all speech or thought. As long, however, as there is the least grain of relativity left, the Absolute is within thought and speech and within limits of the mind, which mind is subservient to the universal mind and consciousness; and this omniscient, universal consciousness was to him his mother and God.

After the departure of Totapuri, Ramakrishna himself tried to remain always in union with the absolute *Brahman* and in the *Nirvikalpa* state. Looking back to this period of his life in his later days, he said, 'I remained for six months in that state of perfect union which people seldom reach, and if they reach it, they cannot return to their individual consciousness again. Their bodies and mind could never bear it. But this my body is made

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up of *Sattwa* particles (pure elements) and can bear much strain. In those days I was quiet unconscious of the outer world. My body would have died for want of nourishment but for a *sadhu* (an advanced religious ascetic) who came at that time and stayed there for three days for my sake. He recognised my state of *Samadhi*, and took much interest to perserve this body, while I was unconcious of its very existence. He used to bring some food every day, and when all methods failed to restore sensation or consciousness to this body of mine, he would even strike me with a heavy club, so that the pain might bring me back to consciousness. Sometimes he succeeded in awakening a sort of partial consciousness in me, and he would immediately force down one or two mouthfuls of food before I was lost again in deep *Samadhi*. Some days when he could not produce any response, even after a severe beating, he was very sorrowful.' After six months the body gave way under these severe irregularities, and Ramakrishna was laid up with dysentery. This disease, he said, did much in bringing him back to consciousness, slowly and gently, in a month or two. When the native physicians had cured him, his deep religious zeal took another turn. He began to practise and realise the Vaishnava ideal of love for God. This love according to the Vaishnavas, becomes manifested practically in any one of the following relations—the relation of a servent to his master, of a friend to his friend, of a child to his parents, or vice versa, and a wife to her husband. The highest point of love is reached when the human soul can love his God as a wife loves her husband. The shepherdess of *Braja* had this sort of love towards the divine *Krishna*, and there was no thought of any carnal relationship. No man, they say, can uuderstand this love of Sri Radha and Sri Krishna until he is prefectly free from all carnal desires. They even prohibit oridinary men to read the books which treat of this love of Radha and Krishna, because they are still under the sway of passion. Ramakrishna, in order to realise this love, dressed himself in women's attire for several days thought of himself as a women, and at last succeeded in gaining his ideal. He saw the beautiful form of Sri Krishna in a trance, and was

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satisfied. After having thus devoted himself to Vaishnavism, he practised in turn many other religions prevalent in India, even Mohammedanism, always ariving at an understanding of their highest purposes in an incredibly short time. Whenever he wished to learn and practise the doctrines of any faith, he alway's found a good and learned man of that faith coming to him and advising him how to do it. This is one out of many wonderful things that happened in his life. They may be explained as happy coincidences, which is much the same as to say they were wonderful, and cannot be explained, To give another such instance- At the time when he perceived the desire of practising and realising religion, he was sitting one day under the big banyan-tree (called the *Pancha-vati*, or the place of the five banyans) to the North of the temple. He found the place very secluded and fit for carrying out his religious practices without disturbance. He was thinking of building a little thatched hut in the place, when the tide came up the rivers and brought along with it all that was necessary to make a little hut—the bamboos, the sticks, the rope and all—and dropped them just a few yards off the place where he was sitting. He took the materials joyfully, and with the help of the gardener built his little hut, where he practised his *Yoga*.

In his later days he was thinking of practising the tenets of Christianity. He had seen Jesus in a vision, and for three days he could think of nothing and speak of nothing but Jesus and His love. There was this peculiarity in all his visions—that he always saw them outside himself, but when they vanished they seemed to have entered into him. This was true of Rama, of Siva, of Kali, of Krishna, of Jesus, and of every other god or goddess or prophet.

After all these visions and his realisations of different religions he came to the conclusion that all religions are true, though each of them takes account of one aspect only of the *Akhanda Satchidananda*, i. e. the undivided and eternal existence, knowledge, and bliss. Each of these different religions seemed to him a way to arrive at that One,

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During all these years he forgot entirely that he had been married, which was not unnatural for one who had lost all idea of the existence even of his own body. The girl had in the meantime attained the age of seventeen or eighteen. She had heard rumours that her husband had become mad, and was in deep grief. Then again she heard that he had become a great religious man. She determined therefore to find him and to learn her fate from himself. Having obtained permission from her mother, she walked all the way, about thirty or forty miles, to the Dakshinesvara temple. Ramakrishna received her very kindly, but told her that the old Ramakrishna was dead, and that the new one could never look upon any woman as his wife. He said that even then he saw his mother, the Goddess Kali, in her, and however much he might try he could never see anything else. He addressed her as his mother worshipped her with flowers and incense, asked her blessings, as a child does from his mother, and then became lost in a deep trance The wife, who was fully worthy of such a hero, told him she wanted nothing from him as her husband, but that he would teach her how to realise God and, allow her to remain near him and cook his meals and do what little she could for his health and comfort. From that day forward she lived within the temple compound, and began to practise whatever her husband taught ker. Mathuranatha offered her the sum of 10,000 Rs., but she declined, saying that her husband had attained perfection by renouncing gold and all pleasures, and she did not care for any, as she was determined to follow him. She is living still, revered by all for her purity and strength of character, helping others of her sex to religion and perfection, looking upon her husband as an incarnation of God Himself, and trying to forward the work her husband began.

Though Ramakrishna had no proper education, he had such a wonderful memory that he never forgot what he once heard. In his later days he had a desire to hear the *Adhyatma Ramayana* and he requested one of his disciples to read it to him in the original verse. As he was hearing, another of his disciples came and asked him whether he was understanding the original verses. He said he had heard the book before, with an explanation of it,

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and therefore knew all of it,but he wanted to hear it again because the book was so beautiful, and he repeated at once the purport of some of the verses which followed, and which were about to be read.

He had attained to great *Yoga* powers, but he never cared to display these marvellous powers to anybody. He told his disciples that all these powers would come to a man as he advanced, but he warned them never to take any heed of the opinions of men. They had not to please men, but to try to attain perfection, that is,unity with *Brahman*. The power of working miracles was rather a hindrance in the way to perfection, inasmuch as it diverted the attention of man from his highest goal. But persons who went to him have found abundant proofs of his possesing such powers as thought-reading, predicting future events, seeing things at a distance, and healing a disease by simply willing. The one great power of which he made most use, and which was by far the most wonderful, was that he was able to change a man's thoughts by simply touching his body. In some this touch produced immediate *Samadhi*, in which they saw visions of gods and goddesses, and lost for some hours all sensation of the outward world. In others it produced no outward changes, but they felt that their thoughts had received a new direction and a new impetus, by which they could easily travel in the path of progress in religion. The carnally minded, for instance, would feel that their thoughts never ran after carnal pleasures afterwards, the miser would find that he did not love his gold, and so on.

About that time Mathuranatha and his family went on a pilgrimage, and took Rámakrishna with them. They visited all the sacred places of the Hindus as far as Brindabana, and Ramakrishna took the opportunity not only of seeing the temples, but of forming aquaintances with all the religious men, and with the *Sannyasins* who were living in these places, such as the famous Tailanga Swamin of Benares and Ganga Mata of Brindabana. These *Sadhus* assigned to him a very high position, and regarded him not on y as a *Brahmagnanin*, but as a great religious teacher (*Acharya*), nay, as an incarnation of God Himself. At Brindabana he was

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so much struck by the natural scenery and associations of the place, that he nearly made up his mind to reside there for ever. But the memory of his old mother made him return home. On his way back he was so much struck by the poverty of a village near Vaidyanath, that he wept bitterly, and would not go from the place without seeing them happy. So Mathuranatha fed the whole village for several days, gave proper clothing and some money to each of the villagers, and departed with Ramakrishna contented.

'When the rose is blown, and sheds its fragrance all around, the bees come of themselves. The bees seek the full-blown rose and not the rose the bees.' This saying of Sri Ramakrishna has been verified often and often in his own life. Numbers of earnest men, of all sects and creeds, began to flock to him to receive instruction and to drink the waters of life. From day-dawn to night-fall he had no leisure to eat or drink, so engaged was he in teaching, exhorting, and ministering to the wants of these, hungry and thirsty millions. Men possessed of wonderful *Yoga* powers and great learning came to learn from this illiterate Paramahamsa of Dakshinesvara and in their turn acknowledged him as their spiritual director *(Guru)*, touched as they were by the wonderful purity, the childlike simplicity, the perfect unselfishness, and by the simple language in which he propounded the highest truths of religion and philosophy. But the people of Calcutta knew him not till Babu Keshub Chunder Sen went to him and wrote about him. Ramakrishna's interview with Keshub was brought about in this way. It was in the year, 1866 that Keshub was leading a life of prayer and seclusion in a garden house at Belgharia, about two miles from the temple of Dakshinesvara. Ramakrishna heard of him, and went to see him. Keshub was so much impressed with the simple words, full of the highest knowledge, the wonderful love of God, and the deep trances of Sri Ramakrishna, that he began to come often and often to him. He would sit for hours at the feet of Ramakrishna and listen with rapture to the wonderful sayings on religion of that wonderful man. From time to time Ramakrishna would be lost in a deep *Samadhi*, and Keshub would gently touch his feet that he

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might thereby be purified. Sometimes he would invite the Paramahamsa to his house, or would take him in a boat and proceed a few miles up and down the river. He then used to question him on some points of religion to clear away his own doubts. A strong and deep love grew up between the two, and Keshub's whole life became changed, till, a few years later, he proclaimed his views of religion as the New Dispensation, which was nothing but a partial representation of the truths which Ramakrishna had taught for a long time.

A brief sketch of the teachings of Ramakrishna, and a few of his sayings, which Keshub published, were sufficient to rouse a wide interest in the Paramahamsa, and numbers of highly-educated men of Calcutta and women of noble family began to poor in to receive instruction from this wonderful *Yogin*. Ramakrishna began to teach them and talk to them from morn till evening. At night, too, he had no rest, for some of the more earnest would remain and spend the night with him. He then forgot his sleep, and talked to them incessantly about *Bhakti* (devotion) or *Gnana* (knowledge) and his own experiences, and how he arrived at them. Though this incessant labour began at last to tell upon him, yet he would not rest. In the meanwhile the crowds of man and women began to increase daily, and he went on as before. When pressed to take rest, he would say, 'I would suffer willingly all sorts of bodily pains, and death also, a hundred thousand times, if by so doing I could bring one single soul to freedom and salvation.'

In the beginning of 1885 he suffered from what is known as 'the clergyman's throat,' which by-and-by developed into cancer. He was removed to Calcutta, and the best physicians were engaged, such as Babu Mohindra Lal Sircar, &c., who advised him to keep the strictest silence; but the advice was to no effect. Crowds of men and women gathered wherever he went, and waited patiently to here a single word from his mouth, and he, out of compassion for them, would not remain silent. Many a time he would be lost in a *Samadhi*, losing all consciousness of his body and of his disease, and coming back he would talk incessantly as before.

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Even when the passage of his throat became so constricted that he could not swallow even liquid food, he would never stop his efforts. He was undaunted and remained as cheerful as ever,till on August 16, 1886, at 10 o'clock in the night, he entered into *Samadhi*, from which he never returned. His disciples took it at first to be an ordinary *Samadhi*, such as he used to have every day, during which the best doctors even could not find any pulsation or beating of the heart; but alas, they were mistaken.

Ramakrishna felt such an aversion to gold and silver that he could not even touch them, and a simple touch, even when he was asleep, would produce physical contortions. His breath would stop, and his fingers would become contorted anpparalysed for a few minutes, even when the metal had been removed. In his later days he could touch no metals, not even iron.

He was a wonderful mixture of God and man. In his ordinary state he would talk of himself as servant of all men and women. He looked upon them all as God. He himself would never be addressed as *Gnru*, or teacher. Never would he claim for himself any high position. He would touch the ground reverently where his disciples had trodden. But every now and then strange fits of God-consciousness came upon him. He then became changed into a different being altogether. He then spoke of himself as being able to do and know everpthing. He spoke as if he had the power of giving anything to anybody. He would speak of himself as the same soul that had been born before as Rama, as Krishna, as Jesus or as Buddha, born again as Ramakrishna. He told Mathuranatha, long before anybody knew him, that he had many disciples who would come to him shortly, and he knew all of them. He said that he was free from all eternity, and the practices and struggles after religion which he went through were only meant to show the people the way to salvation. He had done all for them alone. He would say he was a *Nitya-mukta*, or eternally free, and an incarnation of God Himself. 'The fruit of the pumpkin,' he said, 'comes out first, and then the flowers; so it is with the *Nitya-muktas*, or those who are free from all eternity, but come down for the good of others.'

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During the state of *Samadhi* he was totally unconscious of himself and of the outward world. At one time he fell down upon a peace of live coal during this state. It burned deep into his flesh, but he did not know for hours, and the surgeon had to come in to extract the coal, when he came back to consciousness, and felt the wound.

At another time his foot slipped, and he broke his hand. The surgeon came and bound it up and advised him not to use it till it was quite cured. But it was impossible. As soon as anybody spoke anything of religion or on God, he went straight into the state of *Samadhi* and his hands became straight and stiff and the injured hand had to be bound up again. This went on for months, and it took six months or more to cure that simple fracture.

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VOL. IV.] JANUARY 1 and 15, 1899. [Nos. 7 & 8.

	Page.
Sayings of Sri Ràmakrishna Paramahamsa ...	211
Open Column:—(i) What is Divine Love? by Swami Abhedananda	213
(ii) A Conversation. by Motilal Mukerji, B. A.	221
(iii) Indian Hermit—A Poem. by a friend	271
Extract:—(i) Philosophy—Oriental and Occidental by Lewis G. Janes	231
(ii) A Vindication of Vedanta. by a Student of Vedanta ...	258
Editorial:—The Heaven of the Theistic Vedanta ...	247
Vedanta Work in America:—Chicago Letter ...	241
New York Letter	241
Obituary	246
Book Review ...	272

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Vol. IV.] JANUARY, 1, 1899. [No. 7.

SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. As a man standing by the brink of a deep well is always afraid and watchful lest he should fall into it, so should a man living in the world be always on his guard against temptations. He who has once fallen into the worldly well of temptation can hardly come out of it pure and stainless.

2. How many kinds of *Vairagya* are there?

Generally there are two, the intense and the moderate.

The intense *Vairagya* is like digging a large tank in one night and filling it with water. The moderate dispassion is ever procrastinating. There is no knowing when it will become complete.

3. A fisherman threw his net into a river and had a large haul. Some fish lay in the net calm and motionless, not at all exerting to go out of it. Others struggled and jumped but could not extricate themselves. While a third class of fish forced a way out of the net. The worldly souls are thus of three kinds, the bound ones who never struggle for liberty, the strugglers or the *mumukshus* and the *muktas* or the free ones.

4. A man is rewarded according to his thoughts and motives. The Lord is like the heavenly tree of mythology

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which gives to its votaries whatever they ask. A poor man's son by exertion raises himself to a seat in the High Court bench. And he then thinks, "Now I am happy, I have reached the highest rung of the ladder. It is all right now." To him the Lord says—"Remain thou always in this state." But when the judge of the High Court retires on pension and calmly reviews his past life, then he understands that he has erred and wasted his life, and exclaims—"Alas! what have I done!" To him the Lord also says—"Alas! what hast thou done!"

5. The more you scratch the ring-worm, the greater grows the itching, and the more the pleasure you find in the scratching. Even so feel the worshippers of God, they never get tired of saying his praise.

6. Always consider that family concerns are not thine. They are God's and thou art His servant; thou hast come here to obey His commands. When this idea becomes firm in thee there remains nothing for thee to call thine own.

7. The Bhagavan used to say —Will you be able to obey to the fullest extent the commandments that I gave you? Verily I say unto you that your salvation is assured if you only carry out even one sixteenth of what I say unto you.

8. It is the nature of a child to soil itself with dirt and mud, but the mother does not allow it to remain filthy always; she washes it from time to time. So it is the nature of man to commit sin, but sure as it is that he commits sin, it is doubly assured that the Lord creates means for his redemption.

9. A *Bhagavata* used to say that every object is *Narayana*. The man is a *Narayana*, the animal is a *Narayana*, the sage is a *Narayana*, the knave is a *Narayana*, all that exists is *Narayana*. The Diety (*Narayana*) sports in various moods, and all these are His diverse forms and receptacles.

10. Who can be another's *Guru*? God alone is the guide and *Guru* of the universe.

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WHAT IS DIVINE LOVE?

A Lecture by Swami Abhedananda.

In the most ancient writings of the Hindus—I mean the Vedas—we find the expression of the highest conception of God, which human mind has not yet been able to transcend. The ancient thinkers of India after giving various attributes to God, such as Omnipotent, Omniscient and so forth, found that all those were partial and one-sided. None of them expressed the ideal nature of divinity to the fullest satisfaction of their heart. They wanted some word which would express most perfectly the divine nature and at the same time would show *Its* relation to the individual soul,nay to the whole universe; which would bring one's soul, nearer to God and fulfil the highest aspirations of the human heart. After long researches they discovered such a word and expressed: "*Raso vai sah, rasum hyevâyan labdhva ânandibhavat.*" He is all sweetness". The divine nature is love absolute, unbounded, infinite and eternal. Blessed is he who has tasted that love divine. He is *rasamayah* full of love. God is love and love is God.

There is no such expression which touches our heart so much as the word love. It needs no difinition, no analysis, no explanation. It is the power that governs our life. It is inseparable from our nature. We do not ask what love is. Instinctively, as it were, we know its nature. The moment we are conscious of our own existence we begin to love ourselves, either consciously or unconsciously. This love of self is to be found in lower animals as well as in man; wherever there is the expression of self there is also the manifestation of the *love of self*. Lower animals can not know their love of self objectively, but they know it subjectively. They love themselves instinctively, unconsciously as it were; while man is the only animal who knows it both subjectively and objectively. In the lowest forms of animals this love of self is very limited in sphere, it is confined to body and everything rela-

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ted to body. But if we rise a little higher in the animal kingdom we find that in the species of mammalia this love of self extends to their offsprings. This is the first expression of motherly love; it gradually develops and manifests itself in man, in the form of human love which is wider in range and stronger in power.

Animal love in man is the love of self, love of body, love of that which is connected with body, of every object that has relation to body and of all things that give pleasing sensation to the self. Love of body leads to the worship of body. The vast majority of mankind love body and physical or sense enjoyments. To them they are the be-all and end-all of their life. They can not rise above that plane: they worship their body either consciously or unconsciously; and through strong attachment they decorate it with different things—from the tattooing of a savage to the wearing of the most valuable ornaments, jewels, and most expensive garments—and seek nothing but the pleasures of senses and the comforts of body. This love of self as identified with body, is very narrow and limited. It is called attachment to selfishness. It is blind. It is the cause of bondage. It ends in suffering and misery. Of course if such persons try to understand the meaning of *God is love*, what would they understand. They would not be able to understand that love which is pure, unselfish, and universal in its nature, but they would project their limited selfish love and would make God a huge personification of that narrow selfish love. Their God would love somebody and hate another, would be kind to one and angry with others or jealous of another, just as an ordinaray man loves somebody and hates another, or is angry with some and jealous of others. But when the same man rises above the plane of selfishness, and his love becomes less selfish, then it is called human love. Then he gradually and slowly begins to understand what pure love is, then his ideal becomes higher, then he sees the difference between human or worldly love and divine love; between attachment and a truly unselfish love.

Although each one of us is conscious of the feeling of love, yet very few indeed can understand the nature of divine love.

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The same love when governed by selfishness is earthly, narrow, limited and leads to bondage and suffering, but when not backed by selfishness is pure, divine, and leads to freedom and eternal happiness. All evil and wickedness proceed from love governed by selfishness and all good and virtue are the results of acts which proceed from love not backed by self. Whatever is bad and sinful in society is nothing but the ill-directed working out of the feeling of love. But when it is properly directed towards the right object it always produces good. The same love forces one to sacrifice one's self in order to save another's life, again when it is misdirected it becomes the cause of murder, theft, robbery and all sorts of vices. A man, who sacrifices his life for saving another's, loves another's life, exactly in the same degree as a murderer loves his own self when he kills another, in order to enrich himself or for some other selfish motive. The direction of love is proper and right in the case of the former, while in the case of the latter it is improper and worng. In each individual soul,is flowing a stream of love and is constantly seeking an outlet through which it can fall into that ocean of love which we call God. It may not find any outlet for many years, or it may remain confined for ages within the boundary of the narrow self, but it never loses that innate tendency to run towards the infinite ocean of love. It must find its way out of that boundary sooner or latter. Each particle of that stream of love which flows in the human heart contains the germ of divine love. As a drop of water in a river contains all the properties of water in the ocean, so a drop of love whether pure of impure is of the same nature as a drop of the ocean of divine love. It varies in its character according to the direction towards which it flows and also according to the motive by which it is governed. When it flows towards one's own self it is *animal*; when towards another in view of obtaining mutual benefit, it is *human* but when it flows towards an object, for the good of the object without having any selfish motive at its back, then it is *divine*.

The nature of love is to attract. Wherever there is love there is a kind of attraction between soul and soul. Dead matter

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cannot attract the soul. Like attracts the like. By mistake we think that dead matter attracts the soul. But in reality it is the soul which attracts another soul. A mother loves the beautiful face of her child and kisses it. However ugly the face might be the mother does not see that. Do you think that when a mother loves the face of her child she loves the material particles that make up its beautiful face. Certainly not. Particles of matter cannot attract the soul of the mother. It is the soul of the child that lying behind the praticles of matter attracts the soul of the mother. Therefore it is said in the *Upanishads*. A mother loves her child not for child's sake, not for its material from but for the sake of the soul, the *Atman*, the Lord that lives in the child. The mother may not know it, bnt it is all the same. Similarly a wife loves her husband not for husband's sake not for the sake of his physical form but for the soul, the *Atman* that lies behind the gross form. Wherever there is true love there is that pure attraction between soul and soul. That attraction brings two together and makes them one. That which unites a soul with another soul without having any desire for the gratification of selfish motives is divine love, is Godliness. Human love seeks its return. But divine love does not seek any return at all. Wherever there is a feeling of getting any thing as a return of love it is no longer true love; it is like a shopkeeper's love to his customer, or a paid servant's love to his master. There is no expression of love in the service of a paid servent. Why? Because he is bound to serve, otherwise he wont be paid. He would be dismissed. He seeks return for his labor. Similarly a man who serves God to get some return bas no love. A priest who receives pay for his service or preaching, does not do that service, nor does he preach through love but for that return. He will stop his service or preaching if he gets nothing in return. It is for this reason a professional preacher or a paid priest is held in such a low estimation in india. But he works through pure love, whose work is a free offering to the world. Such a man never seeks any return, he never thinks of earning his living by selling his work. never thinks of the morrow. But morrow thinks of him. This

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grand expression of divine love is to be found in the whole life of Buddha, of Jesus and of Chaitanya, Ramakrisna and other great preachers of Truth in India. The so called thinkers of modern times find fault with such teaching of Jesus; they say it is impractical, society will go to pieces if it is practised by everybody. It is true that the society which is based on selfishness will be changed into a better society if such ideas be practised by all. But they cannot do that, because the intellect of such people is covered with selfishness and a shopkeeper's love. How can they grasp the meaning of what Jesus said.

In how many sermons do you hear every Sunday the explanation of that divine love which knows no return; and how many preachers do preach without any hope of getting anything in return, and how many live the life of unselfish love? There is a great difference between a professional preacher and a true lover of God. The one is a beggar, a shopkeeper; and the other gives freely what he has and never thinks of any return,

A true lover of God never says, Oh Lord give me this, give me that. He does not worship God to gain his favor, he does not love God to gain wealth, property, name, or fame, but he loves God because He alone is loveable. He is the only object which is worth loving. His love does not originate in self or from selfish motives, but his nature is to love. He cannot help loving. When we see a glorious sunset from the seaside we say—Oh! how superb, how magnificient, how grand and glorious is the colouring. I love it. Do we seek any return? No. We forget our self when that unselfish feeling of love overcomes our heart. It is a state of extreme peace, rest, and happiness. When that kind of love runs towards the infinite source of all beauty, the true lover of God or a *Bhakta* says—"Oh Lord, I cannot say anything about Thee except that Thou art the most beautiful. Then art Beauty itself. Thou art my beloved. I love Thee. Thou art my love. I cannot live without Thee. Thou art my all in all." Can there be any prayer higher than this? Can there be any desire in such a state of love? Can there be the slightest tinge of self in such? No. Divine love is the fulfilment of all

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desires. Wherever it shines the darkness, selfishness, vanishes from there. All desires proceed from self. How can a man taste the *nectar* of divine love when he is a slave of selfishness. Oh man! If you want to taste that nectar, first wipe out the least stain of selfishness from your heart, then you will taste it. It is not a matter of talk. It cannot be expressed in words. He knows the taste of sugar who has tasted it. How can one explain the taste of sugar to another (who has never tasted it), except by asking him to try once? Fools deny the existence of such a love. Do not be guided by such fools.

Divine love knows no fear. Can there be any love where the motive power is fear of punishment? Can there be love in a servant who serves his master through fear of being whipped otherwise? Can there be any love in the heart of a devotee who worships God in order to avoid eternal punishment? No. We do not call it love. Love and fear cannot dwell in the same place. Fear always proceeds from the attachment to self. Fear and love are like two opposite poles. Divine love conquers all fear. In our ordinary life we see, when a girl falls in love with her beloved, she loses all fear. The more intense her love is, the less she is afraid of anything in the world. So a true lover of God does not fear anything in the universe. He loves everything. He does not see good or evil, misery or sorrow, disease or death. Divine love opens his spiritual eye, and he realises that everything comes from God, every object belongs to God, it is God's. We are all His children; all living creatures are His Children. The *bhakta* sees God, his Beloved, manifesting Himself though every animate or inanimate object of the universe. When such a lover loves God, he can not but love everything. He loves all living creatures equally. He sees that nothing in the universe can happen without God's will. He surrenders his will to the universal will. Resigning himself entirely to the all-knowing will he welcomes most heartily every thing whether good or bad that comes to him. If a disease comes, he says, my beloved has sent me a guest, I must take care of him, I must serve him. He thinks himself extermely blessed at every moment of his life. He welcomes

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death as he would welcome his most beloved brother. How can such a soul be afraid of death? Such a *Bhakta* or a true lover is still to be found in India. Absolute self-surrender and self-resignation takes away all fear.

This is the state, when a man can say, from the very bottom of his soul and with perfect conviction and faith—"Let Thy will be done." Ordinary persons repeat it like a parrot, without having any feeling of self-surrender, at the back. Therefore divine love is always attended with absolute self-surrender and self-resignation.

Divine love brings non-attachment to worldly things, worldly pleasures and enjoyments. As a mother forgets all pleasures and all enjoyments when she kisses and fondles her new born baby; as that all absorbing motherly love swallows up all her attachment to other things and makes her extremely attached to the child; as she unconsciously renounces every other thought from her mind; so a true lover of God unconsciously renounces the desires for any other pleasure or enjoyment. Therefore divine love brings highest renunciation and makes one unattached to the things of the world. It brings to the soul freedom from the bondages of selfishness and ignorance. It is higher than good works, higher than knowledge, higher than concentration and meditation, because all these end in divine love, which divine love is its own end. It is the easiest path for the attainment of freedom or salvation.

Divine love straightens out all the crookedness of heart and destroys the germ of vanity and self-conceit which are rooted deep in human heart. It cannot be confined by any scripture, but the utterings and deeds of such a true lover of God become the scripture and ideal of the world.

Divine love brings the highest ecstatic condition in which the individual soul eternally communes with the universal spirit and ultimately it transforms the human nature into divine. In this ecstatic superconscious state the soul of a Bhakta becomes intoxicated as it were, with the wine of divine love. He cannot stand on his feet, he talks in a *tongue* which no one can under-

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stand. Ordinary persons call him insane or mad, because they do not understand him at all. I saw a man who attained to such a state of divine love. In his ecstatic condition he used to be intoxicated just as much (or perhaps more) as a drunkard would be, after drinking three bottles of whiskey at one time. People thought that he was in the habit of drinking. Then he used to talk in a tongue unknown to human beings; hearing that, people thought that he was insane. At one time some one said to him "people think that you are mad." Then this great sage replied—"Yes what people say is perfectly true. In the mad house of this world, who is not mad? Every one is mad after something or other, some one is mad after wife, another after husband, a third one after social or political power and so forth; show me a person who is not mad after anything at all. But I am not mad after any one of these transitory things. I am mad after God who is eternal and everlasting. Which is better?' Such a God-intoxicated soul, such a living God on earth, does not care for what others say of him. Before his eyes nothing exists but himself and his beloved Lord. The whole world is on one side, while he is on the other. His strength knows no bound. Whosoever has ever tasted a drop of that soul-stirring divine love, has gained infinite strength and unlimited power which can conquer the whole world with in the twinkling of an eye. His body may be killed or crucified by the world but he is as immortal as the Lord Himself. Do you think the spirit of the lovers of God,like Jesus or Chaitanya or Ramakrishna who lived in the past, is now dead, No. Each one of them will live in God for ever and ever all through eternity.

In that ecstatic state of supreme love all duality vanishes, the whole universe appears as one ocean of divine love; and the lover, beloved and love itself, all merge into that infinite ocean of oneness. The individual soul is transfigured into God-soul. When the *Bhakta* wakes up, he is full of divinity, he is living God. Then he does not care for salvation, he does not care for freedom or *Nirvana* or going to heaven; all these are necessary for our ideal as long as we are in bondage. A free soul does not

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seek freedom. He feels for others who are in bondage, calls them in a trumpet voice—"Come unto me Oh man! I will take you to the ocean of love." He calls one and all. He wishes that every one would enjoy that state as much as he enjoyes; but very few hear that call. Those who are searching for such a state come unto him and following his advice enter into blessed life. But the rest do not care for that call. The majority of mankind are deaf to such a call. Then he says—"Let them hear who have ears to hear." Such is the nature of a true lover of God. His whole life is for the good of others. He never thinks of himself. He lives for others all through eternity. Divine love is the greatest thing in the universe. It is inseparable from God, It is one with God. It is God. It ought to be the ideal of every body.

A CONVERSATION.

BY MOTILAL MUKERJI B. A.

(*Continued from page* 160.)

B. You can never know the nature of this perceiver in the manner that you know the universe. The perceiver is the knower of everything. It can never know itself. The eyes see everything. They can never see themselves. What is known becomes perceived. To talk of the perceiver being known is bringing it within the range of the perceived, which is contradiction in terms. The perceiver can only be conscious of himself and say "I am." This self-conscious "I am" is the perceiver. It is the subject of all perceived objects. But it is not Brahman. The perceiver is a conscious personality. That is also a differentiation. Brahman is beyond any differentiation and therefore can not be the perceiver, to whom this differentiation of a conscious personality applies. Conscious implies duality. First there is the thing, of which you are conscious; next there is the "you," who is becoming conscious of the thing. This "you" and the thing, of which the "you" is conscious are invariably connected together. You can not have the one without the other. Where there is the thing to be conscious of, there is the "you," who is

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being conscious of it. Where there is the "you," who is being conscious, there must be the thing, of which the "you" is being conscious. They are both things of the world of duality. Certainly they are. The perceiver and the perceived, both are things of the region of duality; and therefore as realities, both are not Brahman. We have explained the perceived as being the form and name, imposed by the perceiver on Brahman. There we considered only the perceived and kept the perceiver a separate entity and therefore it was very easy to explain the perceived by just saying that the perceived is form and name imposed by the perceiver on Brahman. Let us bring the question home to us. We can never look upon them as entities quite independent of each other. They are the opposite sides of the same coin. They are two lines parallel to each other. Where there is the perceiver there is the perceived. Where there is the perceived, there is the perceiver. The explanation of one must explain the other. How? Here is the answer. The truth is that there is only one thing, the Brahman. And the perceiver and the perceived are both apparent existences, mutually inter-dependent one upon another and in a mysterious fashion having Brahman as the real one substance behind them both. Not that the perceiver is a man sitting apart from the white paper, mentally drawing the perceived slices on it. The perceiver and the perceived are both slice-froms on the paper. How this paper has got these apparent slice-froms on it is an inexplicable mystery defying any intellectual solution. This perceiver is called the *individual soul*; and what this individual soul perceives is called his universe. I, the perceiver, the individual soul, am in reality the same as Brahman, and my universe, the perceived, is also in reality the same as Brahman. At the same time, "I," the individual soul, is apparently different from Brahman by that peculiar differentiation of being a perceiver; and my universe is also apparently different from Brahman by those actually known differentiations, which go to make my perceived universe. In the case of my universe, I know the differentiations as such length, such breadth, and such thickness. I perceive them as D', D'', D''' and D''''. In the case

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of my soul, I am only conscious of this differentiation in the way that I feel that "I am the perceiver." But, all the same, the perceiver as well as the perceived are both apparently real. They have got no independent existence of their own separate from Brahman. It is not that Brahman, the individual soul and the universe are three separate existences. It is Brahman that appears as the soul, as well as the universe, but at the same time, it is neither the soul nor the universe. It is beyond them both. Take away the form and name of the universe. It will vanish at once and Brahman is in its stead. Take away the differentiation in the shape of consciousness "I am," "I perceive," the individual soul will vanish at once and Brahman is in its stead. Besides, when the perceived universe vanishes, the individual soul, the perceiver, vanishes along with it, and when the individual soul vanishes, his perceived universe vanishes along with it. Either they are both; or there are none and Brahman is in their stead. But how these two interdependent apparent existences, the soul and the universe, came upon the Brahman, is past all intellectual solution. In fact, such a question is self-contradiction. Because, to put it in other words, the question comes to this, "How the undifferentiated and undifferentiable Brahman came to be apparently differentiated into those two parallel differentiations of the individual soul and the universe?" Supposing we knew the answer, then our Brahman will no longer remain the thing beyond all differentiation. We would have then applied our logic and reasoning to it and thus found the solution. And surely everything, to which our logic and reasoning apply is subject to differentiation. We can never reason unless there are two. The very idea of reasoning is based upon comparison of two things, The very question "how" presupposes the recognition of two, the cause and the effect, the preceding and the succeeding. But Brahman is one without a second. It is a mistake to push the question "how,' which is a thing of the world of differentiation, to the region of Brahman, where there is no differentiation. You can indulge in any amount of intellectual and logical luxury, with the things of the world of differentiation. But if you try

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to push your logic beyond the line of differentiation, you are making a transcendental error. So the very question is a logical incongruity.

A. Do not the *Upanishads* make some guesses about this Brahman ?

B. Yes, they do, and find that, situated as they are in the world of differentiation, all their words of the finest possible signification, that the human imagination is capable of inventing are deplorably inadequate to give the faintest idea of this Brahman. They call it as Absolute-Existence-Knowledge-Bliss. Not that Absolute existence, absolute knowledge, absolute bliss are qualities of Brahman, which is beyond any qualification but they form the very essence thereof. Moreover the three are one. If we analyse our ideas about ourselves aud our universe,we find that first there is the idea of consciousness, "I am, I exist"; next comes the idea "I know other things" and lastly,"I have got certain relation with those things". The first is the perciever, the second is the perceived and the third is the relation, which joins these two. Starting from this triune vision of the perceiver, the perceived, and the interpenetrating relation between them, the ancient *Rishis* tried to describe the essence of Brahman as Absolute-Existence-Knowledge-Bliss. But, at the same time, they kept it beyond all expression by calling it as "not this, not this." In the language of a modern writer, "Brahman is the *Absolute* and *perfect* Intelligence, of which all conscious personalities are but *partial manifestations*. It is the all-pervading Reality, the all-sustaining Spirit, the all-illuminating Intelligence, which, every moment, without mutation, progress or process, being absolute and ever perfect in its nature, lends to the many and changing, the manifestation which belongs to itself. As light is the essence of all reflections and colours—manifest in itself, requiring no illumination and independent of the objectswhich it illuminates—so Brahman is the essence of all conscious personalities and unconcious appearances, absolutely intelligent and abides independent of the relation of subject and object." In the language of the *Upanishads* :—

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"*Na tatra sûryo bhati na chandratàrakam, nemà vidyuto bhânti kutoyamagnih, Tvameva bhàntam anubhàti sarvam, Tasya bhàsa sarvvamidam vibhati*,,' "There the sun cannot illumine, nor the moon, nor the stars, a flash of lightning can not illumine the place, what to speak of this mortal fire! He shinning, every thing shines; in that light, all this shines."

A. You said that the universe is the perceiver's mental creation and therefore it changes with the change of mind of the perceiver. The perceiver is now perceiving the universe as his material world. He has been imposing the material form and name on Brahman and the result is his material universe. If he changes his imposition and gives another sort of form and name on Brahman, his universe will no longer be material, but will give place to some other universe. For example, if he gives the form and name of *Brahmaloka*, the universe will appear to him as *Brahmaloka*; if he gives the form and name of some other heaven, the universe will appear to him as such. This changeable nature of the perceived universe is clear to me. But do you mean that the individual soul, the perceiver, is also subject to any such change?

B. Certainly it is. The universe and the individual soul are inter-dependent on one another. Any change in either of them implies some corresponding change in the other. You, the perceiver, can actually perceive the changes of your universe while you do not and cannot perceive the changes of your soul, for the very same reason that the perceiver can never perceive himself. Nevertheless the changes are there. When you see the material world, you are matter-perceiver; when you see the *Brahmaloka*, you are Brahmaloka-perceiver. There must have been some change in that peculiar differentiation of the individual soul, which gives its apparently separate existence from Brahman. You can never perceive yourself, the individual soul in you; yet from the necessity of having a perceiver to explain the perceived, you are convinced of the souls separate though apparent, existence from the Brahman. Likewise it follows that, because the perceiver and the perceived are mutually connected together,

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because they are like two sides of the same coin, when we observe any change in the latter, we are bound to conclude that there must have been some change in the former, though the perceiver can never have perceived that change. No body else does it. Since the ultimate nature of this soul cannot be known, we can only infer what it *is*, by learning what it *does*. It does some change in the universe. From this, we must infer that it changes as well.

To sum up our theory of the universe, it comes to this. There is only one real thing,-Brahman. Upon this Brahman as the substratum, there have been, in a mysterious manner, two inter-dependent apparent existences, the individual soul, the perceiver and his universe, which he perceives. These two are in reality the same as Brahman, but apparently different from it. Brahman, the individual soul, and the universe are not three separate existences but are really one. It is the same Brahman, which appears as the individual soul and as the universe, but it is not at the same time all these. Both the individual soul and his universe are changeable; and change in one involves change in another. The existence of one depends also on the existence of the other. Either they are both, or there are none; and Brahman is in their stead, as it has been all along. This theory goes by the name of *Adwaitism*, because it believes in the reality of only one thing, *viz*, Brahman.

A. I do not clearly see the bearing of all these theoretical arguments on my case.

B. Up to this we have occupied ourselves with the theoretical investigation of this *Adwaita* Theory. Now we shall come to the practical part, with which we are really concerned. I know there is nothing in all these dry intellectual argumentations. These things have to be realized. Theories will not do. But before realization, we should have a definite idea of what we are going to realize. Dogmatically and blindly believing in any thing and every thing signifies a sort of intellectual laziness and rather an imbecile condition of the mind. We must reason all out and analyse every thing and then if we find, that it will do good to one and all, we must believe it, and live up to it. Then

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no more the theories will remain as theories or ideas, but will become a part and parcel of our life. This realization is Religion. Religion is not talk, nor doctrine nor theories. It is being and becoming. We may reason out and establish a hundred sort of beautiful theories and give our ever-so-ready intellectual assent to them. Never-the-less they will be no more than theories unless they are brought into practice and the testimony of fact and figures is made to bear upon them. I may tell you this *Adwaita* theory is not a mere rigmarole of words without any substance behind it. People in ancient days realized the truth of this theory, and because what man has done man may do, and if you try to realize it now, you will do as well. And what will be this realization? The realization will be actual perception of what has now been intellectually solved. You will perceive that all that you see has no real existence of their own and are all mere appearances, mentally created by yourself. *You will know the secret of those appearances.* The truth is that in reality you are Brahman, one without a second. But, still you are in the world of duality, and all the apparent appearances of dual nature are covering that real unique nature of yours. What more, these appearances are your own doing and, therefore, the potency of undoing them is also with you. But you have been all along ignorant of this secret. When realization will begin, this secret will no longer remain unknown to you. Then, you will find that you can replace one appearance by another, have any appearance you like or give up appearance altogether. Now you are in this material world. If you want to be in another world, say, the heaven of the *Devas*, you will be able to make the material-world appearance disappear, and have in its place the heaven-world appearance, and all the perceptions thereof. You may keep the perception of the heaven-world as long as you like and then replace it by another. Time, place and causation now seem no solid realities to you. You cannot perceive what happened years ago, or are happening now beyond the ken of your vision. They seem to lord it over you. But when the secret will be known, past, present and future, will come like so many

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pictures before you. Distance of places will have no meaning with you. You will see as clearly as you are seeing me all that happened before, are happening now or will happen afterwards, whatever be the place in the universe. There will no more be the law of causation binding on you. From a grain of sand, you will be able to make a mountain indeed. In short, all the appearances, with which you are dealing now, will be like so many puppets in the hands of the puppet player in a puppet-show. With the wire of knowledge in your hands, you will make them dance and move at your will. The sun, the moon, the stars, the mountains, all will be like so many toys with you. You will have absolute control over nature, and nothing short of it is the goal of religion. This state is called *Jivanmukti* that is, living-freedom, when you are in the world, but you have known its secret and therefore you are in no way bound to it. In this state, you do not give up the appearances, but, knowing their secret, you play with them and willingly keep them. Before they had an air of serious reality weighing heavy upon you with tremendous power. Now they have become only a big piece of fun to you. You can give up the appearances and finish the play any moment you choose. Many people do not even want this play. They therefore give up the appearances; and then there is neithier perception, nor perceived nor perceiver; there is neither knower, nor known, nor knowledge; there is neither I, nor thou, nor he; there is neither subject nor object nor relation, "from whence the words come back reflected by the mimd," *yato vacho nivartan'te aprapya manasasaha*," which the *Srutis* (*Mandukya Up 7.*) declare as, "*Adreshtam avyavahâryam, agrâhyam, alakshanam, achintyam, avyapadesyam, ekatmyapratyayasâram, prapanchopasamam, santam, sivam, adwaitom.*"

"Beyond all vision, beyond all relation, beyond all knowledge, beyond all definition, beyond all thought, beyond all expression, whose existence is only to be inferred, beyond all sense-perception, calm, bliss in its essence, and the one without a second," where the Sun and the Sun alone shines in its own glory. This is perfect *Samadhi*.

To attain to this *Samadhi*, the individual soul must renounce

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all the appearances and as he will be going on renouncing the appearances, that peculiar apparent differentiation of the soul, which gave it fictitious separate individuality from Brahman, will also keep on disappearing. When the soul will start on its retrograde march of renunciation, the appearaces will not vanish all of a sudden, but finer and finer forms will be being presented before it, and it will leave them aside one after the other. At last the finest forms will be given up; and there will remain Brahman in their place, as it has remained all along. This is with the renunciation of the appearances. On the other side, there will be going on corresponding changes in the individuality of the soul. It will no more remain, that little individual soul. Its individuality will begin to give place to universality. It will be acquiring expansion. That little individality which it had before will now be diminishing and it will be more and more expanding until,atlast,it has attained to infinite expansion and can expand no more. In this infinite expansion the soul's differentiation as an individual will be no more; and Brahman will be in its stead. This is called the identity of the human soul with Brahman, which forms the *summum bonum* of the *Adwaita* philosophy. It is said that "as streams flow into and vanish in the ocean, losing name and form, so does the wise soul, resigning name and form, pass into the heavenly and supreme spirit." In its passage from the world of appearances to where there are none, it perceives various, fine perceptions. These are described in *Svetas'swatara Up*, as, "*Nihàradhúmárkánilánalànàm, Khadnota vidyut-Sphatikásasinàm, Etâni rupâni purassarani Brahmanyabhivyaktikarâni Yoge*" 11 *Sloka* ch. 2.

"In *Yoga*, dew, smoke, sun, air, fire, glowworm, lightning, crystal and moon,all these forms appear previous to the realization of Brahman." With these and other perceptions, the soul becomes transported with ecstatic joy and revels in raputurous beatitude. It almost comes face to face with that absolute bliss, of which the highest of our worldly enjoyments are at best but shadows. Still when there are perceptions, it is in the world of duality. Some people give up even these perceptions. This is perfect *Samadhi*,

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moksha, or liberation. Others do not want liberation. They only go far near to liberation to have such a glance of the reality behind, as to be convinced of their real nature as eternally pure and perfect. They then come back and amuse themselves with the appearances. These are the *Jivanmuktas*. Indeed there is no limit to their pleasure and joy! Men have been foolishly running after sense-perceptions and have been enslaved by them. They are at best only hideous caricatures of the felicities of the *Jivamukta*. "Misery comes from fear or from unsatisfied desire. The *Jivanmukta* comes face to face, as it were, with something, which is, by its own nature eternally pure and perfect. He will find that he never dies and then he will no more fear them. When he knows that he is perfect, he will no more have vain desires, and both these causes being absent, there will be no more misery—there, will be perfect bliss, even while in this body." There are others, who are the most unselfish of men. They try to go to liberation not for any selfish motive of their own. Not because that they got harassed by the bondage of appearances and the tyranny of time, place and causation and wanted to let out of their clutches by liberation. Neither do they want to have those highest joys in which the *jivanmukta* delights. They try to go to liberation to know the ways to truth and then come back and mix with the world to show those ways to other people and lead them to the realization of truth. The Yogis of this class who feel so much for the suffering humanity, are styled as *Iswarakotis*. They are "pleased to come down from the spiritual height of *Samadhi* with a view to do good to mankind." They are ready to take millions of births and undergo all the miseries consequent thereon, if by such births, they can relieve one suffering soul from its torments of bondage. It was a *Iswarakote's* heart that heard the cries of the world behind as it was advancing towards the realization of the highest bliss of *Nirvana* and came back to sacrifice his life for that of a goat. It was the sacred heart that forgave and blessed the spear that feasted on its blood, because "it knew not what it did." "Such men indeed are the redeemers of the world. The lowest and most degraded characters become in one moment saints at

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their commands. They are the teachers of all teachers. We can not help worshipping them ; and indeed they are the only ones, whom we are bound to worship."

Religion begins with such fine perceptions. Religion does not mean identifying oneself with any established faith of the world or resting under the shadow of easy belief in certain tents of a holy book purporting to be preached by some ancient prophet. Books, temples or garbs do not make people religious. Religion is a question of fact, a thing of actual perception, in an infinitely more intense sense than we see and perceive this external world, in which we live and move. When you have begun to perceive those fine things, then the light of religion has begun to dawn upon you before that there is no difference between you and an atheist Also we know that we can not get those perceptions any time and every time that we like. Suppose, hearing all these discussions, you wish to have the perceptions of a *Jivanmukta* at this very instant. You can not have them immediately. Why ? There must have been some impediments barring your immediate realization. The theory says that you yourself have been imposing those appearances. Then why can you not take them off at once.

This brings us to what they call the *Sadhana*, that is, practice-chapter of the *Adwaita* theory. To fix the ideas, let us take the case of your wife. We must not forget that we are making all these arguments with the main object of lighting upon some way, by which you can do something really good for her now, though she is dead. So we can not with more advantage consider any other case than hers.

When she was living, there was the individual soul in her, the perceiver, and their was the universe, which she perceived. These two inter-dependent elements gathered round a centre, which you called your wife. There was that peculiar differentiation of her soul, which brought about its individual apparent existence separate from Brahman. This individual soul again, as a perceiver, was imposing form and name on Brahman, and the result was the universe that she perceived. These two mutually dependent differentiations she-the-perceiver and her-the-perceived

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joined together to give rise to that apparent form-existence, your wife. You understand this much clearly from what we have discussed about *Adwaita* theory, of course, we do not know how this form-existence came to be imposed upon Brahman. We found this question to be a self-contradiction. But it will not be illogical to try to discover what are the causes that made the form-existence persist in its continuance. First, we see, there was she herself, who was *thinking* herself to be a separate individual from others. This self thinking is sometimes put forth as self-hypnotism. So the first cause was this hypnotism. If she wanted to attain to liberation, she must have had to get over this self-hypotism. In other words, she would have to give a new direction to her line of thought. I must tell you, everything in this universe, has got inertia, that is to say, a tendency to repeat itself. This law holds good not only in physical inertia, but even in mind and in the case of every motion of every shape. When a ball is moving with certain motion in a certain direction, its tendency will be to repeat that motion in that direction, unless some other external power interferes with its free action. Similarly when you are pursuing one line of thought, the tendency of your thought will be to keep to that line, and with no less difficulty, you will be able to give a new direction to it. All motions are impositions on that permanent, unchangeable Brahman. Therefore behind them all, this permanency, which is their nature, is always asserting itself. In physical motions, this permanency of Brahman asserts itself as physical inertia. In thought motions, it appears as mental inertia and residuary accumulations, of which we talked before. In short, wherever there is a differentiation, there is tendency of repitition of that differentiation. In conformity to this law, this self-hypnotism also tries to repeat itself. *On account of this tendency to repitition, you can not give it up at once.* At present, the direction of your self-hypnotism is, as it were, taking you away from your real nature. If you want to go back to your real nature, you will have to give it the opposite direction. If will not allow you to so easily changs its direction. Why? Because of the universal tendency to repetition. But once you have succeeded in giving a new

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direction and in making it work that way viz, take you back to your real nature, it will gain inertia in that direction as well. This second inertia will be far stronger than the first one. In the former case, the inertia was away from home. In this case, it will be towards home. In the first case, the real was going to be unreal, and this unreal got a shadow of permanency of the reality behind it. In the second case, the unreal is going to be real, and certainly, the permanency will now be in its proper element. It will be far more powerful than before. Now you are thinking yourself to be an individual and the result has been that you have hypnotised yourself into an individual. Begin to think the other way. Say that you are not an individual, that you are that Brahman, that you are existence, knowledge and bliss absolute. That you are that pure and eternal one. Tell this to yourself day and night. Repeat it that you are not the perceiver, that perceived and perception have no meaning with you. Reject all other thoughts that assert the contrary. As you will go on repeating, strength will come. "Who limps at first will get stronger and stronger, the voice will increase in volume, until it takes possession of your heart and ideas and will course through your veins and permeate all your body." The self-hypnotism will take the opposite direction and acquire more and more inertia that way. It will no more hypnotise you into a little individual. The delusion of an apparent individuality will vanish as the sunlight of the reality will be more and more effulgent, till at last, there will come a time when the whole of the delusion has disappeared and the sun and the sun alone will be left. This is the practice of the *Adwaita* philosopher to reach the goal of religion, to tell himself, to tell every body else, that they are He, the absolute One. Surely your wife never tried to get over this self-hypnotism. In her lifetime, she had been all along thinking herself to be an individual, she had been self-hypnotising herself into that little thing, your wife. Now she is dead. The *probability* is that the self-hypnotism is still continuing with her. Death means that she has given up that particular perceived part, which she called her body. From that it does not follow that she has given up all her-perceived ap-

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pearances at the time of her death and attained to perfect *Samadhi*. When she was living,there was she-the-perceiver who had been all along creating her universe and having her relations with it. She never thought of giving up those appearances. When you for yourself find how difficult it is to give up the appearances certainly you can never believe that just on her death, she gave up all her appearances, all of a sudden and attained to *Nirvana*. She has passed out of your ordinary sight, it is true. But so long as she will not attain to *Nirvana*, by giving up all her appearances, she *must* exist somewhere in some form or other. There can be no questioning of it. She might have by this time taken another human body or some other body. She may be now in this world or some other world. That she still exists, no matter where or in what form, can be taken for a certainty proved *almost* beyond all doubt. What do you think of this?

A. Of course, in her lifettme, she never tried to obtain *Nirvana*. It is rather improbable that she obtained *Nirvana* immediately on her death, when we see, how difficult it is to get rid of this self-imposition with its tremendous tendency to repitition.

(To be continued.)

EXTRACT.

PHILOSOPHY--ORIENTAL AND OCCIDENTAL.

BY LEWIS G. JANES, M. A.

(Director of the cambridge Conferences and of the Monsalvat School of Comparative Religion.)

The great popular interest in the Parliament of Religions at Chicago, in 1893, resulted in directing public attention to the religious systems of the orient and in opening the way for the sympathetic study of Oriental literatures and philosophies. Within the last five years, numerous teachers from India and the far East have visited England and the United States, and have expounded to willing listeners the profound metaphysics of the

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Vedanta, the noble ethics and psychology of Buddhism, and the more objective religion and moral code of the Parsees. The time has come when we may properly consider what have been the net results of this new contact with Oriental thought. Has it been a mere "fad" of idle novelty-seekers? Or does it imply a more serious attitude and a permanent influence on the thought and life of those who have participated in these studies?

It is doubtless true that some who have been attracted to the Oriental teachers have been influenced by the glamour of novelty in their picturesque personalities and costumes, and by a not always healthy craving after the occult and mysterious. Not all have seriously reflected concerning the results of these studies on the moral life; not all have been sufficiently trained in habits of scholarly investigation to be able to discriminate between the true and the false in the teachings to which they have listened. A few have unwisely given themselves up to the practice of the *Yoga* discipline and the methods of mental concentration inculcated by the Eastern philosophies without due preparation and instruction, and a few have suffered serious injury in mind and body as a result of this unwisdom. It is due to the Oriental teachers, however, to say that these practices have been followed, usually, in opposition to their advice and instruction, and that many others, in quiet hours of meditation unusual in our restless Occidental life, have found healthful solace for both mind and soul.

A wide acquaintance with the teachers who have come to us from the East, and with their methods, has impressed me with the general wisdom and self-restraint they have exercised in conveying their message. While to the mere "faddist," seeking for mystical ecstasy and the marvels of the occult, dabbling in the Oriental philosophies may be an unmixed evil; while the good to be derived from such studies can come only to the sane and rational mind, seeking for the highest truth, and free from undue bias of preconceptions; yet it is my firm conviction that the Oriental teachers have brought something of real and lasting value into the life of our Western world.

The venerable expositor of the comparative method, in both

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philology and religion, Professor F. Max Muller, in the introduction to his "Science of Religion," quotes Goethe's paradox that "he who knows one language knows none," and declares that the same principle holds good in religions: he who knows one religion knows none. This is also true in philosophy. To obtain solid advantage from either philological, philosophical, or religious studies, I believe the adoption of the comparative method is a *sine qua non*. He that gives himself up to a single line of sectarian, dogmatic, or metaphysical exposition fatally narrows his intellectual vision and becomes incapable of discriminating between truth and error. All such studies need the sane corrective of the scientific method. Without this, the mind is likely to wander in unfruitful mazes of *a priori* speculation, in which there is no clue to genuine spiritual insight or rational judgments upon the problems of life.

It is true that we have likewise profitable fields of study in our Western philosophic systems, which should by no means be neglected. The great German systems, however, cannot be properly comprehended and interpreted without a knowledge of the Oriental philosophies. It is assumed by some of our Western teachers that philosophy proper had its origin in Greece. No one acquainted with the thought of the Orient, however, can for a moment accept this dictum. The best expositors of the history of philosophy, like Ritter and Zeller, acknowledge the indebtedness of the earliest Greek philosophers to the Oriental thought; and the latter investigations of Muller, Deussen, and others, fully confirm their judgment. Says Muller:

"In that study of the history of the human mind, in that study of ourselves, of our true selves, India occupies a place second to no other country. Whatever sphere of the human mind you may select for your special study, whether it be language, or religion, or mythology, or philosophy, whether it be laws or customs, primitive art or primitive science, you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India, and in India only. . . .

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"I claim even more for the Vedanta, and I recommend its study to all true students of philosophy." ("India: What Can It Teach Us?")

Schopenhauer, whose influence has been great on modern philosophic thought, frankly acknowledges his own indebtedness to the Vedanta, which is of course evident to every comparative student. "In the whole world," he says, "there is no study so elevating and so beneficial as that of the Upanishads. It has been the solace of my life—it will be the solace of my death." Deussen, the best Western interpreter of Vedanta, speaks no less strongly of its elevating influence on the mind and life. That Leibnitz and Lótze also owed much to Oriental thought cannot be doubted by any competent investigator; while Von Hartmann's indebtedness to the Buddhist psychology and metaphysics is equally explicit and unquestionable. That Kant, Fichte, Hegel, and the German idealists were largely inspired by Indian wisdom will, I think, become more and more evident as the treasures of the East are more clearly revealed to us. No such elaborated systems of metaphysics ever grow spontaneously from uncultivated soil; and it has long since been pointed out that German philosophy has no deep roots in Teutonic literature. Its ground-work must be sought on foreign soil, chiefly that of India.

We are also prone to forget that Christianity itself is an Oriental religion; and, though it contains little philosophy of a formal and systematic kind, it cannot be understood in its primitive significance unless we clothe the teachings of the New Testament in an atmosphere of Oriental thought. Matthew Arnold long ago ably pointed out that Christian dogma is a crystallized distortion of the living Oriental and symbolic teachings of Jesus and Paul, under the harsh literalism of Augustine and the Fathers of the Roman Church. Mozoomdar's "Oriental Christ" has helped many a Western mind to a truer understanding of the Man of Nazareth; and not a few skeptical students have been led to a higher and more sympathtic appreciation of the Christianity of the New Testament by the teachers who have recently come to us from India. I have personally known instances where this has resulted

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in a beneficent transformation of the life and character.

The teachers of the Vedanta, at least, have not bent their energies to making proselytes to their own religion. They have hoped, doubtless, to reveal something of the beauty and profundity of Eastern thought to the Western student; but they have said to the Christian, "Be a better Christian," not "Forsake Christianity and become a Hindu."

Our own great teacher—too great to be classified or to have his thought reduced to a rigid system—Ralph Waldo Emerson, was intellectually permeated and saturated with the thought of the Vedanta, in which we may find the key to nearly all that needs interpretation in his writings. His little poem, entitled "Brahma," is the *Bhagavad Gita* in a nut-shell. In his correspondence he states that Carlyle presented him with a copy of the *Gita* in the early days of his literary activity, and no comparative student can doubt that the Oriental philosophy made a lasting impression on his own immortal gift to the intellectual and spiritual life of our Western world. Mr. Charles Malloy,* the ablest living interpreter of Emerson, clearly recognizes the influence of the Vedanta on the thought of the Concord sage, and the value of Oriental studies as an aid to the understanding of Emerson.

We owe also, it seems to me, to our friends from India a most important obligation for restoring the normal, and in the highest sense inalienable, relationship between philosophy and religion, which in our Western speculative schools, under the influence largely of religious prejudices, we have attempted to sunder. This effort to separate philosophy from religion—to carry our intellectual convictions and our emotional instincts, so to speak, in water-tight compartments—has been a pronounced failure. Its evil effects are seen in the gradual lessening of the influence of religion in the life of our Western world, and in the sad divorce of ethical considerations from the affairs of our commercial and political life that too often characterizes societies and governments that are the outcome of Occidental civilization. Our lasting gratitude is

* Mr. Malloy was once introduced to a New England audience as "the man who wrote the *Bhagavad Gita*!"

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due to our friends from the Orient, whether Buddhists, Parsees, or Vedantists, for emphasizing the truth that there can be no real divorce between the intellect, morals, and affections—between ethics and philosophy on the one hand and religion on the other. That religion which is not correlated to a sound philosophy, which does not appeal to the sane and active reason as well as to the normal cravings of the heart, with irresistible power, is fatally defective and cannot be in truth a power unto salvation.

Discrimination is unquestionably necessary as a qualification for the student, quite as much in the investigation of the Western as of the Eastern systems. In my own experience and observation, to one person that makes Orientalism a "fad" and pins his faith, undiscriminatingly, on one or another Oriental teacher, there are ten that make a hopeless, invertebrate "mush" of our modern idealistic systems, using their terminology with no adequate comprehension of its meaning, and basing their theories of life and health on hazy and erroneous notions of the teachings of Berkeley and Fichte that would almost make those virile and clear-headed thinkers turn in their graves in despair at human fatuity and ignorance. The Oriental teachers who are thoroughly grounded in scholarly methods have often imported sanity and reason into the crudeness of our Western metaphysical thought, and thus illuminated the teachings of modern idealism.

In order to cultivate discrimination we must also cultivate that method of exact science and clear thought which alone teaches *how* to discriminate. Too many of our modern speculations are mere substitutes for thought; they furnish no vital grip for the virile and competent mind. The real thinker will avoid sectarian propaganda and keep the standard of Ideal Truth high above the insignia of any special school or dogma, either philosophic or religious. He will welcome the light that comes from the East, as well as that which lingers in the West, to the wide platform of comparative study. In this broad spirit of truth-seeking he will lay the foundations of fellowship transcending all racial or sectarian names and limitations.

The philosophy of the future must assimilate all that is good

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and true in the older systems, and blend it with the assured results of modern scientific research. It will owe much to Kant, something to post-Kantian idealism, but more to Herbert Spencer and the scientific doctrine of evolution. It will be just and sympathetic in its study of the Oriental systems, which have much of value as stimulus to the spiritual life.

Curiously enough, many scientific investigators find a closer approximation to the requirements of the scientific and inductive method in the Vedânta and allied systems of Indian thought than in any of the modern German systems.* This is doubtless because the Vedanta was in accord and unison with the science and religion of its day instead of resting on the airy fabric of *a priori* speculation, like some of our modern systems. As presented by able native teachers, it certainly shows a remarkable facility for adaptation to the science of the present day in comparison with the later Occidental systems based on speculative and deductive reasoning. With lucidity and discrimination in dealing with the great problems of philosophy and life, conjoined to a truly scientific method, we may fearlessly press forward in our search for ideal truth, welcoming all the aid that the round world can bring us

—*Mind*, January 1899.

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*A student of Vedânta was so struck with the similarity of its teaching with the leading principles of Herbert Spencer's "Synthetic Philosophy" that he intimated in a public discussion that Mr. Spencer had borrowed largely from the Indian system. This was brought to Mr. Spencer's notice, and drew from him this naive disclaimer and confession: " . . Now comes this wild idea that I am largely indebted to an Indian book of which I did not even know the name—the 'Vedânta.' I know the names of various Indian books, but not that name. And, further, I have never read any of the writings of Sir William Jones. . . ." No competent scholar, surely, will question the originality of Mr. Spencer's work!

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THE VEDANTA WORK IN AMERICA.

To the Editor "*Brahmavadin.*"

OUR DEAR BROTHER,

It is again our privilege to briefly note the progress of *Adwaitam* in Chicago. Through the indomitable energy of our fearless leader the Swami Abhayananda, who is a constant well spring of inspiration to her devoted disciples, the genius of *Adwaita* is becoming more and more diffused, not only in Chicago, but throughout America.

The paramount feature of the Swami's present work, is the regular Sunday afternoon three O' clock service, held in room 819 Masonic Temple. The beautiful Chappel Hall is invaiably filled to full capacity with intelligent and appreciative audiences. Strangers visiting the city, are attracted to our Sunday services, and upon hearing the Swami Abhayananda's lucid and inspiring exposition of universal love, find complete spiritual satisfaction, and are filled with reverence towards the Swami for "uncovering" their divine nature. They go forth, proclaiming the "glad tidings," throughout the length and breadth of the land.

The Chicago daily press regularly bring synopsis every Monday morning of the Swami s Sunday discourses, thus heralding unto tens of thousands, at home and abroad, the saving gospel of *Adwaita*.

The Swami holds *yogà* classes at Adwaitam Head quarters, 76-24th St. The feature of the Tuesday evening Karma class, is the study of the *Gità*, the Swami interpreting the "Divine Ode," in her own unequalled manner. The Friday evening *Raja* class is followed by meditation. A notable incident of the present season's classwork is, that many of the students are teachers.

An event of unusual interest occurred Monday afternoon Nov. 21st at Adwaitam Headquarters. One of the Swami's most enthusiastic students, a refined and cultured lady, took the great

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vow, of service to all the beings in the universe, and to do the work of the Lord. There were present white robed sisters, who joyfully welcomed her within their fold. The Swami concluded the impressive ceremony by encircling the candidates waist with a sash, in imitation of Jesus of Nazareth's last act of life, when he girded himself with a towel, and gave the practical illustration of service to his disciples by washing their feet, and commanding them to do the same to one another sending her forth saying in the words of Buddha:—

"Go ye now, O disciple, and wander foth for the benefit of the many, for the welfare of mankind, out of compassion for the world."

Our beloved spiritual Father mother, named her new spiritual daughter, Dayananda. Bliss in compassion.

As coming events of times cast their shadows before, so it is in the air, that our revered spiritual leader may soon feel impelled to leave Chicago, and go elsewhere, in response to the cry from hungry beings, thirsting for higher spiritual food. As the possibility, nay probability of parting from our beloved *Guru* assumes concrete form, the thought of the immeasurable loss, of her dear inspiring presence, would seem overwhelming, but for the "sweet consolation," that other fields await the coming of the "Master". Her faithful disciples will seek to show their love and gratitude towards their great teacher, for having had the priceless privilege bestowed upon them, of gaining insight into the higher spiritual truth, through her inspiring life and sublime teachings, "blazing with wisdom," by bearing her departure as equanimously as possible, sustained by the thought, that in reality, they never can be separated from their beloved, Swamiji. Her devoted band, will strive, "each according to his capacity," to keep constantly burning the "sacred fire" of *Adwaita*, which the dauntless Swami Abhayananda has enkindled within their hearts. Yours in "thoughts that breathe and words that burn" for *Adwaita*.

ANANDA.

Cor. Sec. Adwaitam Congregation.

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Man's Upward Progress.

The Swami Abhayananda spoke yesterday afternoon before the Adwaita Congregation, room 810 Masonic temple, upon "The Stages on the Path of Life." She said in part:

"On the plane of expression all things are dual, or at least have a dual aspect. Life consists of the struggle of beings to conquer the side of darkness and pass out into the side of light. By passing out of darkness into light the individual does not destroy darkness, he simply leaves it behind, for within the realms out of which he is emerging millions of individuals are still wading and groping to catch, in the obscurity, the rope by which they may get out of the labyrinth. Man wades in darkness so long as he is guided by and surrenders to the senses. Reason has not yet spoken in a voice loud enough to be heard amid the roar of the clamorous senses. But the senses are rightly compared in the Hindoo scriptures to mad horses; sooner or later they will rush toward danger and suffering. Through the suffering resulting from disregard to the laws of nature's God shall man be led to control his sensual desires, and submit to the dictation of reason and justice. Suffering, the result of sin, is the teacher, experiences are the pages of the book. 'I am the bleeding ladder on which men ascend toward God, on which God descends toward men,' says the Cross to the Sphinx."——*Inter Ocean*, Nov. 21st.

Origin of Man's Being.

The Swami Abhayananda spoke yesterday afternoon before the Adwaita Congregation in Masonic temple, upon "The Purpose of Life." She said in part:

"The sphinx on the mountain path stops the wanderer and proposes its riddle, What is man? Whence does he come? Whither does he go? Man is spirit embodied in the most beautiful and most complex organism in nature. The grandeur of his external being is but a reflection of the beauty and complexity of his internal self. Powers immeasurable and indescribable lie within him; possibilities for good, possibilities for evil, and the fount of knowledge by which he shall solve the whole riddle of the

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sphinx. Whence does man come? He comes from the universal and infinite source of things and is travelling in the land of experience, searching the deepest secrets of nature, plucking on his path flowers of knowledge and wisdom. He comes from life and intelligence. What else can life produce but life; intelligence but intelligence? He comes from his home, where angels dwell and, like David, he may say, 'My substance was not hid from thee when I was made in secret and curiously wrought in the lowest part of the earth. Thine eye did see my substance, yet being imperfect, and in thy book all my members which in continuance were fashioned when yet there was none of them.'

"Whither does he go? He is returning to his home, the infinite source of all things manifested and unmanifested. A wanderer in the desert of life, a reaper in the fertile plains, an explorer of untrod regions, slowly but surely advances toward the goal of the journey, loaded with the treasures he has gathered, dropping on the way worthless finds. The great book of nature is being read; leaves after leaves are turned until the secret stands revealed, the secret that what he has been searching was himself, the treasures he has gathered were his own qualities, the book he has read was himself—nature was his reflection. Then the veil is lifted, he knows himself, and stands at the gate of liberation."

—*Chicago Inter Ocean.* Nov. *1899.*

To the Editor of the *Brahmavadin.*

Dear Sir,

Swami Abhedananda's lectures and classes have now been closed on account of the holidays. He will resume his work on Wednesday January the 4th. His lectures on what is divine love" and "the Ideal Devotion," were extremely good. Many people have requested the Swami to repeat those lectures. In addition to the lectures, the Swami holds classes every Saturday Morning at 11 A. M. These classes are very helpful to the students who want to apply the teachings of the Vedanta into their every day life. In these classes the Swami reads the Sanskrit passages from the

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Aparokshànubhuti or the direct cognition of the *atman* and explains them with such clearness that even those who never heard of the Vedanta before and come for the first time to hear the Swami, feel quickly the grand, lofty and deep ideas and profound metaphysical thoughts which are hidden in every sentence of that wonderful work of Sri Sankaracharya. The secret lies in Swami's method of teaching. The Swami expounds the teaching of the Vedanta and presents the Oriental Ideals before the minds of the students through such expressions which are in perfect harmony with the concepts and ideas they already possess. Consequently they seem quite attractive and easy to comprehend. After this explanation the Swami answers with great patience and kindness the many questions which the students ask freely.

Then he teaches how to concentrate the mind on the *atman* and how to meditate. The meditation ends with a very beautiful prayer, which the Swami chants in Sanskrit first and translates it into English, and when the benediction of peace is uttered the whole mental atmosphere of all seems to be filled for the time being, with peace, rest and tranquillity.

On every Monday evening the Swami holds similar meditation classes for those students who cannot come on Saturday mornings.

The Western mind which is naturally restless and has very little poise will of course take a long time before it gets into a habit of regular deep meditation, which alone leads mankind to the attainment of the highest spiritual light and the freedom of the soul from the bondages of ignorance, delusion, superstition, prejudice and selfishness. A man can enter the blessed life not by talking religion but by meditating on the divine nature that dwells in each soul.

A. BRAHMACHARIN.

New York Dec. 29, 1898.

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The Late Babu Ramachandra Dutta.

We regret very much to have to announce the death of Babu Ramachandra Dutta, Assistant Chemical Examiner of the Calcutta Medical College, at 11 O'clock on the night of the 17th ultimo. He leaves behind him a very wide circle of friends to bemoan his loss. He was one of the foremost of those *grihis* who were fortunate enough to come early under the influence of Bhagavan Sri Ramakrishna. Ever since the ascension of his Master, Ram Babu, was leading a very pious life in his *Yogodyana*, a garden at Kankurgachi, East of Calcutta, consecrated to the worship of his beloved *Guru*. In this garden a portion of the relics of his Master was interred, and on the holy site he erected a small shrine where he used to conduct daily the worship of the Great Saint. His activities, physical and mental, were directed entirely to the service of his *Guru*. Till his last, he held the Assistant Chemical Examiner's post in the Medical College and every pice of his earnings he spent in the service of his Lord. He used to deliver weekly lectures in Bengali, in the Metropolis and was doing an invaluable service to the public at large by preaching those sacred truths which he had learnt at the feet of his Master. He was also the Editor of a Bengali journal by name *Tattva-manjari* devoted to the same purpose. He was the first to write a Bengali Life of Sri Ramakrishna, and compiled a bulky volume of more than five hundred sayings of the Saint. It may be truly said of him that he tried in his latter days to live, move, and have his being in his revered Master. He loved every one who loved his *Guru*, and was ready to be any the least service to him. His unselfish, and saintly nature attracted many young admirers who eventually became his disciples and helped him much in conducting the worship of his *Guru*. He who lives and labours for others will certainly live in the hearts of those for whom he lived and laboured even after his soul quits this mortal body. Such a man can never die. As long as his Guru's name is remembered Ram Babu's name is sure to be remembered. He was a *Bhakta* in every sense of the word; and if unassuming and unselfish work is a criterion of greatness Babu Ramachandra Dutta was certainly a great man

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THE
BRAHMAVÂDIN.

"एकं सत् विप्राबहुधावदन्ति."

"That which exists is one: sages call it variously

—*Rigveda*, I. 164. 46.

Vol. IV.] JANUARY, 15, 1899. [No. 8.

THE HEAVEN
OF
THE THEISTIC VEDANTA.

The ultimate goal or the final end of creation for every individual in humanity is, according to the Philosophy of Vedanta, the attainment of what is called *Moksha* or final liberation. Every man, irrespective of his caste and colour, is supposed to obtain this highest reward of life on condition of his successfully realising life's ideal. This life's ideal is no mysterious something which the individual is asked to secure for himself by methods more mysterious still. It is not the attainment of some super-normal or abnormal *Yogic* powers, a curious combination of the fanciful and the real, which are believed to be capable of being evolved in the soul. It is not even the attainment of *Samadhi* in which the soul is believed to rise to spiritual self-consciousness, or in which as some assert, it rises to a state wherein it loses itself in the infinite Brahmic consciousness of the universe —a condition in which, the knower, the known and knowledge become one and identical. On the contrary, the common and natural ideal of life is

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something less ambitious than all these. It is an ethical and exemplary life, the best life of which human nature is capable, a life which has been marked out in its many features as the paths of *Jnana*, *Karma* or *Bhakti*; and according to Vedanta, the best possible realisation of any of these modest ideals of life, naturally enough limited by the intellectual, social and other environments of the individual, makes him deserve *Moksha* or *Nirvana*, the highest reward which Vedanta offers to its votaries.

For a complete realisation of life's ideal so understood man alone is responsible. His essential feature consists in rational activity, and the responsibility of successfully shaping out his life in the best manner that is calculated to secure the final end is largely left in his own hands. He may make or mar his life at his will. His sphere of life and activity may be wider or narrower. But the end can be secured for each man within his own proper sphere of life. This work is his, and the responsibility of doing it with success pertains to him alone. The animated world of existence below man is apparently non-moral and is therefore irresponsible. Life is only of feeling, an instinctual life guided entirely by nature and her laws. Personality or self-conscious reason is probably unknown to them, and if it exists in them at all it exists only in an unmanifested condition. They seem as it were to prepare and to evolve the conditions for the manifestation of personality in the higher forms of life, towards which they progress in the onward march of the historic progression of life upon the earth. But man, the highest of the embodied beings known to us, is a self-conscious being. In him only is seen that unification and organisation of emotional, intellectual and volitional experiences into an order and coherence in relation to a self-conscious reason or personality. It seems that the spirit merely over shadows, as it were, the lower orders of animated being, while in man it struggles hard to reveal itself

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completely. He can look forward and backward, and can not, therefore, live from moment to moment. He lives for the future, and he surely can not do that without an ideal.

Various ideals present themselves for his acceptance. First he chooses happiness and tries to satisfy himself with a life which secures happiness for him during his life-time. Later on he thinks it too selfish and too far beneath his dignity as man to lead such a life. He wants a larger and nobler life. Life for his kith and kin, for his nation, nay for humanity, existing and to come, fires his soul with enthusiasm. He takes to it with all the fervour and earnestness that his nature is capable of. But even this, so sublime and all absorbing as it seems in moments of calm and quiet contemplation, partly loses its charm for him sooner or later and damps his enthusiasm. The thought occurs to him "Of what avail is all this self-sacrifice if, as the scientists say, both myself and the humanity for which I work are to come to naught someday or other, however distant that day may be?" This thought oppresses him, though, in moments of glowing enthusiasm for the glorious work of humanity, he forgets all about it. Here it is that religion comes to his rescue.

It teaches us that each one of us is an abiding psychical and spiritual entity with capabilities and powers far more extensive than we ordinarily know of. Man is not a being that exists to-day and disappears to-morrow. The real man, the spiritual part of that composite being whom we call man, is an eternal existence; and the humanity, for which he works and of which he is a part, is also spiritual and eternal. In working for humanity, therefore, he indirectly works for himself, for the common goal of eternal bliss in which he himself will participate. Thus he learns his real kinship with humanity at large, and his ideal becomes wider and nobler and unfailingly inspiring. It gains a new life and vigour, and tries to embrace all that exists

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in time and space ; nay, it becomes infinite in its range, swallowing up all limits of time and space. He knows he works for an ideal society, for the fulfilment of a perfect world of fraternity and unalloyed bliss. For him it is no ideal world in the sense that it is a world of mere possibility. It is an actual world, not materially concrete but spiritual, a world of angelic beings under the benign rule of the spiritual Father of all humanity, who is Himself the source and embodiment of absolute righteousness, of power and wisdom and of all excellences conceivable by man, and in and through whom the whole universe lives and breathes. With such an ideal, man feels himself a denizen of that divine world. The eternal kingdom of God, the society of men made perfect, the world of *Suddha-Satvas* or *Vaikuntha* or whatever name one many give to it—this is the ideal world of *moksha* according to the religion of Vedanta, and we believe it to be the highest ideal of all the higher religions of the world, nay, even of all forms of social philosophy worthy of the name. The kingdom of God is within us. It was, is and will be there in spite of our ignorance, and it is our noblest work to realise it in our consciousness and life; and surely none but the righteous and the pure in heart can find it.

The ultimate purpose of life is the recognition and realisation of the spiritual in man and in the universe. Whoever works for the furtherance of this divine purpose in himself or in others is the priest of God's devotees and deserves the glory of citizenship in the kingdom of God, Whatever his sphere of activity in this world may be, whether it be physical, intellectual or moral, if he works with this end in view, he is doing the noblest work of God; he is acceptable to God and fulfils life's noblest mission.

In order to attain the spiritual kingdom of God, in other words,to find life in the divine spirit, the nature of a man's life must be consistently ordered. It entirely depends

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on the kind of life a man leads whether he becomes worthy of such an attainment. The one ideal life is, according to the teachings of the *Gita*, characterised by three modes, any one of which may find expression in the concrete life of the individual. It may be an active life, or a life of philosophic contemplation and renunciation, or a life of absolute devotion and love, according to the natural aptitude of the person concerned. These three modes of life are only the three concrete aspects of one and the same ethical life, and they have been sketched in broad outlines by Sri Krishna in the *Gita* for the guidance of humanity. The contents of these may vary according to time, place, and circumstances relating to individuals and society. In one society the *Karmic* life of work may take one shape, and in another it may have a different shape. A *Bhakta's* life may assume one form in Vedantic India, and a different form in Christian Europe or in Mussulman Arabia. But in essence they are all one. So it is with all the other varieties of the ideal ethical life.

Again, it should be remembered that *moksha* or life in God is not altogether an effect of which the successful realisation of the ideal life is the cause. No one can claim it as a matter of right. Such a thought is not only erroneous but blasphemous. It is more a free gift or reward which God in his infinite wisdom bestows on those who have successfully gone through life's probation as He has ordained it; of course it is a reward which He in his infinite righteousness and love will never refuse.

There is one thing more which is all-important in connection with these modes of life, and which we have seriously to bear in mind. It is that these lives are or ought to be based on one ethical ideal. Neither physical activity, nor intellectual realisation, nor devotion to God will be of any avail unless each is pervaded through and through with the ethical spirit of utter selflessness. A successful realisation of

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the religious life involves the complete subjection of the lower nature of man to the higher. Anger, lust, envy, avarice, and all other passions and qualities which form part of our lower nature must be completely rooted out before the higher religious life can at all manifest itself. Sri Krishna says that self is the friend of self and that self is likewise its own enemy. This is, we believe, a truth which nobody who wishes to lead a religious life can even for a moment afford to forget. The lower man, unless he is subjugated by the higher, works against our spiritual progress; but when once conquered and made part of the higher, he becomes an aid to that same progress. The man who has conquered his lower self may be said to be a beginner in the science of realisaion, and he is only on the first rung of the ladder of religious and spiritual ascent.

Such a man obtains peace of mind and spiritual vision, and it is he who has been declared by Sri Krishna, to be the disciplined man of the stable mind. It is only of him that Sri Krishna says :—"That which is the night of all beings, for the disciplined man it is the time of waking; when other beings are awake, then is night for the silent seer who seeth." The eyes of the sage are open to truths which are completely shut out from the common vision of the vulgar, whereas that which is real and all in all for the masses is illusion for the sage. This is the state—the *Brahmic* state as it has been called by Sri Krishna—having attained which, our minds are not bewildered by illusions, but become fully alive to spiritual truths.

This conquest of the lower self by the higher is nothing but the crucifixion of the flesh and the resurrection of the spirit, as it has been symbolised in Christianity. The birth of the higher spiritual self in the lower man, fully transforming the lower into the higher is symbolised in the doctrine of the *second birth* of our *Dwijas* and also in that of the bap-

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tism by fire mentioned by Jesus Christ. This baptism by means of the fire of the spirit is absolutely necessary for every one who calls himself a truly religious man. Till then no man can call himself a *Dwija* or a Christian or any thing else that is religious. Till then no man can think of himself as the follower of any true universal religion.

The subjugation of the lower nature of man by the higher is, we believe, a common element in the discipline of all religions; and it is, in fact, the most important element that makes for the growth of real religion in place of the spurious religious forms which now tenant this unhappy planet of ours. A purely ethical life is the very first characteristic of real religion, and without it there can be no such thing as religion at all. We may even go so far as to say that unless and until a man is confirmed in virtue, that is, succeeds completely in subjugating his lower nature, he has no religion whatever, but only has the mere husk of a religion. He may have moments of religious enthusiasm, a few transcient intervals of emotion in the mind, but he has not a religion that can save him or save those whom he undertakes to teach. When this conquest of the lower nature is attained, then spiritual truths shine before our eyes with all their effulgence. What need is there of Hinduism or Christianity or Mahomedanism in such a state of the spirit? All religions are one then, all are but imperfect expressions of the same spiritual presence with which we are face to face. It is the ignorance of this important truth that has been the cause of all fanatical outbursts which have manifested themselves as religious persecutions in the early history of nations, and which have recently, in more civilised and tolerant times, put on the shape of missionary enterprise and aggression all over the world. Nothing is more deplorable than the spirit of aggression and conversion which has seized Christianity so as to make it lose all its harmony of love and sweet reasonableness.

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The essential spirit of all the external forms of religion, as we have seen, is one and the same ; and if it is so, what need is there of conversion from one form of religion to another, both being equally imperfect, unless we wish to sow the sinful seeds of discord and disintegration in communities which are quietly seeking salvation each in its own way and by methods more natural to itself?

Begging the indulgence of our readers for this slight unavoidable digression, we return to the real origin of the conception of what is called *Moksha.* We have seen that the highest ideal of religion is in a spiritual universe lasting through eternity, and this has been called the Kingdom of God. It is this conception which seems to have found outward expression in the concrete heaven of all the theistic systems of religious thought of the world. Modern science and even modern positivism are not without their dreamy idealism of a world of perfection characterised by universal peace and righteousness—towards the realisation of which we are all asked to contribute with all our might and enthusiasm without any ethical rhyme or reason whatever for our doing so. However, both the religious and the scientific conceptions arise from the same root—the aspiring nature of man for the higher and still higher ideals. The scientific conception is, according to the admission of scientists themselves, imperfect as it is based on an imperfect knowledge of the real nature of the essental verities of existence.

Science not only fails to give us the emotional stimulus necessary to work for the ideal, but is also, at the sametime, unable to explain our sense of justice and righteousness. Why should a man be asked to work for an ideal humanity belonging to an indefinite future, when he knows well enough that he and the humanity for which he works are to be blotted out of existence sooner or later? But what does religion say? It says that the personality in you is not

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a thing of the moment. You have been all along in the past, and you will continue for ever in the future. That for which you are asked to devote your energies will be yours and the whole world's one day. You will surely attain it—citizenship in the eternal Kingdom of God. This is what religion says, and in so saying it adds one more effective and unfailing stimulus for man to free himself and nerve his energy for that difficult and laborious struggle between spirit and matter.

There is one more difference in the conception of this ideal as arrived at by science and by religion, which we believe, adds to the credit and glory of the latter. For science the glorious ideal dreamt of is somewhere in this physical world. But the Kingdomof God is eternal. It is here, there and everywhere. For religion, spirit is a reality, distinct from and independent of matter. It sees a spiritual universe in and behind the physical one, a universe which is of God and which is the world of *Suddha-Satva* or pure existence. If we have understood the Theistic Vedanta correctly, this is far higher than the concrete physical world of Brahma, is beyond the river Viraja; that is to say, it is uncontaminated by *Rajas* and *Tamas*, passion and illusion; it is the *Vaikuntha* or *Kailasa* or Heaven or whatever name we may give to it.

The spiritual kingdom is offered to us as our birth-right and we claim it as our desert. Let every man see that he deserves it by his conduct in life. If that is done he will surely gain it and will be brought face to face with Him who is our maker to glorify Him for ever and ever. Science, philosophy and religion are all agreed with regard to the underlying conception of the ideal which the Hindu philosophy has designated *Moksha*. They are also agreed that the conception of such an ideal excludes from it all imperfections, and sins which unhappily beset this world of ours. But in forming a positive idea of it, in giving content to that

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abstract conception, they part company. Science and positivist philosophy place the ideal, as we have said, in the physical world looking for its fruition in the future. Buddhism has nothing positive to say of its *Nirvana*, but agrees with Hinduism in saying that it is a state of bliss and that a person who has attained such liberation is not subject to the miseries of life and death. But the theistic schools all over the world, in their attempt to give some positive idea about *Moksha*, so clothe their conception in material imagery that they are not only difficult to be understood, but even look absurd to modern minds cultured in the metaphysical and abstract conceptions of modern philosophy; even Sankara, the most uncompromising exponent of Eastern pantheism, accepts this theistic conception of *Moksha* and gives it a distinct place in his teachings. But he only regards it as lower than the *Nirguna Moksha* or *Kaivalya*, absorption into God. According to him *Kaivalya* is a state in which the self, whose essential nature is the same as *Brahman*, abides in itself, that is to say, in existence, knowledge and bliss which form its essence through eternity. It is a state in which the knower, the knowledge and the known become one and identical, a state in which diversity in any form, either intrinsic or extrinsic, is excluded for ever. This state is perhaps inconceivable; but a conception of it may be got, as the *Advaitins* themselves say, by comparing it to a state of profound and dreamless sleep continued through eternity. But the theistic school of Ramanuja grants the possibility of a state of *Kaivalya* to the ego, but not the eternal continuance of such a state. The followers of Ramanuja contend that even if such a state were conceivable and possible, nobody would wish it, in as much as sleep continued through eternity does not differ sensibly from annihilation for all practical purposes. Moreover a state like this is certainly inferior to the one in which the soul enjoys conscious immortality in

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spirit,its will in eternal harmony with the Will of God,and its activity co-operating with the divine in the glorious work of the Universal Father for the redemption of humanity.

Whatever may be the difference between these two schools of Vedanta, both are agreed as to the possibility of the two states of *moksha* and *kaivalya* for a liberated soul. But what the one regards as the higher the other regards as the lower. It is beside our point now to enter into a discussion of the difference between them.

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A VINDICATION OF VEDANTA.

BY A STUDENT OF VEDANTA.

"Half the perplexities of men are traceable to obscurity of thought, hiding and breeding under obscurity of language."—(*The Reign of Law.* Duke of Argyll.)—Obscurity of language is an accusation which may very justly be preferred against the Vedas and other Hindu scriptures; but obscurity of *thought* is left to those would-be expounders who, looking at ancient Eastern objects through modern Western spectacles, obtain only a destorted and partial view; and who, contenting themselves with a superficial glance, entirely fail to discover the treasures hidden deep below the surface. Even a limited apprehension of the doctrine taught in these scriptures is only to be obtained by years of patient and persistent study, and not then unless the study be carried on under the guidance of a Vedantin, himself well versed in the subject. That this has not been the case with the author of a work, the first volume of which has recently appeared, entitled *History of Intellectual Development* by John Beattie Crozier, is sadly apparent, so incorrect are both his premisses and his conclusions, so misleading his statements. To imagine that within the limit of less than forty pages could be produced an exhaustive and comprehensive survey of anything so deep and far-reaching as Hindu Philosophy and Religion—including the many subdivisions of Vedânta and Buddhism—would be ludicrous, were the result not so lamentable. Professor Max Muller (no mean authority) characterises the Vedânta as "The most sublime philosophy and most satisfying religion." Schopenhauer says: "In the whole world there is no study so benificial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death." Other high philosopical authorities speak of it in equally laudatory terms. It would therefore be hardly worth while attempting a refutation of the crude and distorted statements made by Dr. Crozier, were it not that the scope and pretension of his work

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invite the surmise that it aims at becoming more or less of an authority and text-book on the subject of which it treats, and that consequently the general reader might be seriously mislead. For *scholars* or for those persons who possess even a slight real knowledge of the subject, any contradiction is needless. The correctness or otherwise of his views on "The Evolution of Greek Thought," "Buddhism," "Modern Theosophy," "Judaism," and all the other "isms," etc., reviewed and commented on in the course of the volume, must be left to those who have made these subjects their special study. It is only proposed here to criticise the most glaringly misleading portions of the chapter on "The Evolution of Hindu Thought," which professes to set forth the doctrines of Vedânta Philosophy.

Dr. Crozier starts with the premiss that Intelligence is a higher principle than Soul, from which it is distinct. All the Religious Philosophies of Europe are, he says, founded and constructed on the principle of Intelligence—"a principle drawn from what is *highest* in the human mind"—as their First Cause, as distinct from that of Soul, which he denominates "a merely negative and featureless principle," drawn from "that mere vitality common to all the works of nature alike, the only distinction of which is that it is *without* either, emotion, self-conscious intelligence, or will. "It has," he continues, "neither the dignity, elevation, nor realisable efficiency of a self-conscious Intelligent will, on the one hand, nor the reality and demonstrable regularity and uniformity of the 'antecedents and consequents of Physical Laws, on the other." Soul therefore, being the supreme principle on which Hindu philosophy is constructed, and in which both that and Esoteric Buddhism have found their last expression, his conclusion is that "we may safely predict that they" (Hinduism and Buddhism) "will no more affect the evolution of philosophy in the future, than those present-day kangaroos and opossums of Australia, whose ancestors were cut off by cataclysmic upheavals from the main current of evolution in the Jurassic age, will affect the future evolution of the Mammalian kingdom."

Now let us see what view is taken by Hindu Philosophers of this "blank abstraction," this "mere blind Vital Principle," as

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Dr. Crozier terms the Soul, or, as *they* consider it, supreme cause. It will perhaps be simpler to use the word God as being more familiar to Western minds, though Hindu philosophers themselves can find no word for the the High Abstraction, the *That*, without form and without limit, which "is not to be seen with the eye nor heard with the ear, from which the mind falls back abashed," and which can only be described by negatives, "not this, not this." *Satchidánanda* is the nearest approach to a name for It. And even this is not a *name*. It means: *Sat*=Existence, *Chit*=Knowledge, *Ananda*=Bliss absolute. That is to say, these three qualities, existence, knowledge, Bliss form the first hypostasis of the abstraction *That*; the first limit which the *mind* (being limited) gives to the unlimited. Furthermore, these three qualities are not to be considered as qualities or attributes of *God*. He has neither. What is an attribute or quality in man is the *nature* of God, *i. e.*, He does not exist, He is Existence. He does not know, He is knowledge; He is not happy, He is Happiness; without Him no Existence Knowledge, or Happiness is possible. From this it follows that though all Thought originates in God, yet that He Himself does not think or reason. Why should He? Is anything unknown to Him that He should need to do either the one or the other? The very fact of thinking and reasoning shows the state to be imperfect and limited.

It would perhaps be more strictly correct to define this primal hypostasis as the first *apparent differentiation*, rather than *limit*, imposed upon the Absolute, the "One without a second," the One which is according to Vedánta, the *Soul* in all things and in all beings, and which is the only *Reality* in the universe. It is both the efficient or instrumental, and the material *cause* of the universe; and nothing could be without It. Dr. Crozier's self-conscious Intelligence drawn from what is highest in the *human mind* (!) must have had an origin somewhere. What and where is this origin? Nothing can come out of nothing. If he says it is evolution, from what germ did it evolve? The Hindu says, It is drawn from God, evolved from God the Supreme Soul which is Intelligence, and without Whom mind itself would be mere dead

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matter. But, as every positive implies a negative, and as every conception formed in the mind must, by the law of mind, inevitably have its opposite, there arises in the human mind (which is limited) the opposite to this Supreme Cause, this nameless, formless, "One without a second," in *Náma-Rúpa*, *i. e.*, name and form. It is these which set a limit, cause separation and distinction, and from which arises the whole conception of the world with its "I" and "thou," "mine" and "thine," and the consequent strife and discord abounding in it. To the consciousness of the ordinary man, limited as it is by this *náma-rúpa*, any apprehension of the Reality or Unlimited is impossible, and to his mind there is nothing higher than Reason. But, says the Vedânta, we have no right to limit consciousness to one state alone. There are three states. First the *sup-conscious*, that of a stone or a tree, below all questioning or reasoning; then the *conscious*, that of man who questions and reasons, and the higher his intelligence, the more he questions and reasons; and lastly the *super-conscious*, that of saints and "God-men," who go beyond all questioning and reasoning, and *know the Truth*, having reached the higher rung on the ladder which leads to final emancipation and identification with God. The two extremes, *i. e.*, the *sub-conscious* and the *super-conscious*, look very much alike; but they say. as with the vibrations of light, so is it with this consciousness. When the vibrations are very low, there is darkness; when they are quicker there is light, as we see it; when they are very high, there is darkness again to us. But the first and the last darkness are not the same—one is due to the absence, the other to the intensity of light. So, in like manner, the stone and the tree *cannot* reason or think; God or the God-man, *does not require* to do so, and herein lies the difference. The same argument applies to action. Action is synonymous with limitation. The Unlimited has no need for action.

Dr. Crozier says: "With us, Soul.....is a principle of self-conscious Intelligence and Will; with the Hindoos it is a mere vague diffused essence pervading nature, the distinctive quality of which is that it is *without* thought, emotion, will, self-consciousness or indeed any other quality whatever except that of extension

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and life." The Vedantin definition of the Spirit or Soul is, "Self-luminous Intelligence," and from this self-luminous intelligence all qualities, as such, are absent, because qualities and attributes denote limitation in time, space, or causation, beyond all of which exists the Unlimited, the Infinite. Limitation signifies the being impelled or hampered by some higher force or power. This is an impossibility with God, Who is beyond all time, all space, all causation, all name and form; but from Whom and by Whom nevertheless, all these exist. It is through name and form that all the diverse phenomena of the universe come into being, but they have no separate and independent existence, their existence depends upon God. Here is an illustration: This is a table, and that is a chair. Take away the name and form of table and chair, what remains? Molecules and atoms. Take these two away, and only the one undifferentiated energy is left. All apparently separate existences are but as bubbles and waves on that ocean of Self-luminous Intelligence which is expressed in the Vedânta by the word *Brahman* (or God). As bubbles and waves cannot even be imagined independent of the ocean, so no phenomena (called *Mâyâ* in the Vedânta) can exist independent of *Brahman*. So long as the name and form of waves exist they appear as waves, though in reality they are nothing but water; and so long as the name and form of the diverse phenomena in the universe exist, they appear as these phenomena, but in reality they are nothing but *Brahman*, or God. The whole universe, whether manifest or unmanifest, *is* God. There is no division, no separation, for He is Infinite; and it is this false idea of a division between God and man which, says the Vedanta, is the source of all unhappiness. "Realise that eternal, all-pervading truth, that He is in everything, and everything in Him. Then art thou blessed, immortal, one with the Infinite."

So much for Dr. Crozier's views on the Hindu conception of "Soul as explanation of the phenomena of the world and of human life;" but when he adds: "and that this Soul is a purely *negative* principle, whose only distinction is that its spiritual side is entirely without thought, emotion, or self-consciousness of any kind, except mere life, and its material side is divested of every quality except

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mere extension—all this might be known before hand, and from the most careless glance at the general configuration and structure of these philosophies;"—it is impossible to forbear remark upon the arrogance of an attempt to explain, much less to controvert, the views of those giants of thought and logic, the old-world philosophers, after a "glance," still more "a most careless glance" at the outline only of the extremely subtle reasoning which they employ in the building up of their various systems. It is probably this most careless glance" which is answerable for the misapprehension and distortion of facts so regrettably apparent in many of Dr. Crozier's statements. For example: though he is right in stating that Soul, according to Vedanta, is a purely "negative" principle, he entirely misses the point which, as has been already explained, lies in the fact: that It is *beyond* all distinction, all thought, all emotion, all quality, in fact any and all attributes that can be ascribed to, or grasped by, the ordinary human mind, or that in any way denote limitation,—though without It none of these could exist. "The sun shines not there nor the moon and the stars, these lightnings shine not there, much less this fire. When He shines everything shines after Him. His light illumines all this universe." And in another Upanishad it is most pertinently asked: "O beloved! by whom may the knower be known?" and again: "How should he know him by whom he knows all this?"

Space will not admit of following Dr. Crozier step by step through his forty pages, but the last three forming a sort of summary, contain certain passages which can not be passed over without comment. He says:—Hindooism "represents the extreme of Individualism. The one object of its votaries is to save their own souls, not by working for the welfare of others but by attending solely to their own salvation, not by following through love the foot-steps of a high personal exemplar wherever they may lead, but by practising a low and selfish asceticism, and by keeping a profit and loss account of merit and demerit."

Hinduism "represents the extreme of Individualism." Yes. It does; but not in the sense in which Dr. Crozier uses the word. An old Sanskrit philosopher says with regard to Individualism:

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"It is only the spirit that is the Individual, because It is infinite; no infinity can be divided; infinity cannot be broken into pieces." In fact *absolute unity* is the basic rock upon which Vedanta and Vedantic teaching stands. It says that there is *no* individuality except in the Infinite. "That is the only condition which does not change. Everything else is in a constant state of flux." Dr. Crozier's Individualism is only another word for selfishness; but for the Vedantin one of the first and most important steps on the path leading to *Yoga*, *i. e.*, re-union with the Infinite, which is the aim and object of all Vedantic teaching, is Renunciation—self-denial. And by this renunciation or self-denial is not meant the mere giving up of comforts, or pleasures, or good food, which is the meaning commonly attached to those words; but, the denial of the one little self as separate from, and independent of, all other little selves—the renunciation of the *apparent individual*, and the recognition of the "One without a second," in Whom all the apparent individuals, all the little selves are comprised. The favourite simile of the ocean and its waves is again applicable here. Every wave is distinct and separate from its fellow, and at the same time one with it in the boundless ocean whence both arise. Nor is it possible to think of a wave apart from the ocean, though the ocean can be pictured with every wave laid to rest and invisible. In the Vedanta this *Oneness* is the central idea. There are no two in anything; no "I," and "thou," no "mine," and "thine." There is but one, call that One by whatever name you please—The Absolute, *Brahman*, Jehovah, God, Soul, or any other. And the Vedanta ideal is to see this One in everything; to recognise Him in all beings; repudiate the notion that *anything* can be separate from Him; and thus to produce universal love towards all beings—to love one's neighbour as oneself. "He who sees the Lord in everything, the Imperishable amidst the perishing, he sees indeed. "Seeing thus everywhere the same Lord, he never injures Self by self and thence forth follows the highest path."

In the *Dammapada* it is said: "'These sons belong to me and this wealth belongs to me,' with such thoughts a fool is tormented. He himself does not belong to himself; how much less

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sons and wealth." And in one of the Upanishads a sage teaching the doctrine to his wife, says: "Verily, a husband is not dear, that you may love the husband; but that you may love the Self, therefore a husband is dear. Verily, a wife is not dear, that you may love the wife; but that you may love the Self, therefore a wife is dear. Verily, sons are not dear, that you may love the sons; but that you may love the Self, therefore sons are dear;" and so on through a long category ending with: "Verily, creatures are not dear, that you may love the creatures; but that you may love the Self, therefore are creatures dear. Verily, everything is not dear, that you may love everything; but that you may love the Self, therefore is everything dear." Now at first sight this might appear a cruel doctrine, calculated to produce callousness and hardness into both family life and friendship. But it is not so. The real meaning is, not that any love is to be lessened or contracted, but that it is to be expanded and increased until it embraces all things, first those which are nearest to us and those which are beautiful and pure; until, slowly widening, it reaches all those which we now think ugly and venomous; until it sees the Divinity underlying even the most repulsive and brutalized forms; until becoming thoroughly purified, and disembued of the idea of the little self as an individual, even the husband, the wife, the child, the beloved friend is not loved as being "mine," but as being a manifestation of the Self—the One Spirit in which all the little selves lose their individuality—the God, the Absolute by Whom all things exist, Who is in all, Who is all.

It may be well to observe here that the non-apprehension or mis-apprehension of the difference between the planes of the Absolute and the Relative is one of the many stumbling-blocks in the way of a right understanding of Vedanta philosophy. Most persons on hearing that according to Vedanta all are one, that there is no separation or distinction between man and man, man and woman, man and beast, I and thou, mine and thine, &c., jump to the conclusion that pure Socialism is being preached, and that a Vedantin looks upon a duke and a dustman, a cabinet minister

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and a cobbler as equal. This is by no means the case. The difference between class and class is far more marked among Hindus than among Europeans, and a Vedantin knows that on the plane of the Relative, these differences and distinctions which always have existed, always must and always will exist. But that they exist *only* on the plane of the Relative enables the wise man to bear with equanimity all "the whips and scorns of time, &c.," which would otherwise afflict him, for he knows that the Relative in itself has no reality, but is purely phenomenal or, as he terms it *Màyâ*.

So much for "individualism." Now for the next statement 'The one object of its" (Hinduism) "votaries is to save their own souls, not by working for the welfare of others, but by attending solely to their own salvation.....by practising a low and selfish asceticism, and by keeping a profit and loss account of merit and demerit."

In the *Bhagavad Gita*, which is to Hindus much what the New Testament is to Christians, and without study of which no criticism of Vedanta is worth the paper it is printed on, Work is persistently commanded. This *Gita*, as it is commonly called, is a poem which regards a conversation between Krishna, an incarnation of the Supreme Deity in the form of a charioteer, and Prince Arjuna, commanding one of the hosts drawn up in battle array on the plain of Kurukshetra. (It is a poem of extreme beauty and grandeur, and thanks to many excellent translations in English, French, and German, is within the reach of all. A perusal of the very satisfactory and highly poetical version by Sir Edwin Arnold, entitled "The Song Celestial," which gives the work in its briefest and to those unacquainted with Sanskrit, most readable form, would alone suffice to show the justice or otherwise of Dr. Crozier's remarks.) The war is between blood-relations, and Arjuna at first throws down his weapons, being unable to face the inevitable misery which he foresees as the consequence of the battle, whether that results in victory for him or for his opponents. Krishna begins by upbraiding him for desiring to shirk his duty, pointing out that as a soldier his duty

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is to fight when called upon to do so, and silencing his arguments against taking the lives of his kinsfolk by setting forth the doctrine of the immortality of the Soul, which "no sword can pierce, no fire burn, no water drown," and which being imperishable, "dies not with the death of the body." "Rise up therefore, O son of Kunti! and prepare yourself for battle. Be indifferent to pleasure or pain, gain or loss, victory or defeat; if you do not fulfil your duty by fighting you will be sinful." From this beginning ensues the discourse, which is in fact a synopsis of Vedanta philosophy and religion, including the doctrines of *Sankhya*, Kapila and Patanjali. Far from "keeping a profit and loss account of merit and demerit," the idea of working with a view to future recompense, or abstaining from work in fear of future punishment, is repeatedly reprobated. Work is enjoined: "He who in this world does not help to turn the revolving wheel is sinful, indulging his senses, and lives in vain." "Nobody ever remains even for an instant without performing some action; since the qualities of nature constrain every one, not having free-will in the matter, to some action." But it must be "work without attachment"—*i. e.*, work with no ulterior motive, no expectation of or desire for reward either here or hereafter. "To work you have the right, but not to the fruits thereof." (Working "without attachment" is also called Renunciation. "Devotion through Renunciation, means devotion by renouncing all the results of action, and offering the act or work as a sacrifice to God.) Krishna warns Arjuna to beware of the teaching of "those narrow minded ones who love disputations on the Vedas, who recommend an infinity of forms and ceremonies, and who promise recompense in a future life as a reward for good works done in this one." "Let not the fruit of action be your motive to action." "Having recourse to devotion, perform actions, casting off all attachments, and being equable in success or ill-success; such equability is called devotion." Dedicating all actions to Me with a mind knowing the relation of the supreme and individual Self, engaged in battle without desire, without any feeling that this or that is mine, and without any mental trouble"

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—*i. e.*, about the consequences of your actions. "He who casting off attachment, performs actions dedicating them to *Brahman* is not tainted by sin as the lotus leaf is not tainted by water." One of the greatest of sages and holiest of saints amongst the Hindus is Janaka, a mighty king of ancient India, who lived with all his court and retinue in extreme splendour, and attended diligently to all worldly affairs, but who, nevertheless, attained to complete freedom of soul through "non-attachment." He is quoted in the *Gita* as having acquired perfection through work, and to this day a Hindu, when sorely tried by pressure of business, may be heard invoking his name, "Ya Janaka! Janaka!" as a reminder that work and holiness go hand in hand.

As to "low and selfish asceticism," it may be enough to say that the man who tortures his body cannot be a *Yogi*. All those fanatics calling themselves *Yogis* (and there are many of them in India), who fast and otherwise torture themselves—"and My elements concealed within their bodies"—are strongly condemned, and are branded as "demoniacs" in the Hindu scriptures. "He who eats too much, he who fasts; he who sleeps too much, he who sleeps not at all; he who works too much, he who does no work;" all these are condemned and moderation in all things is enjoined. The sneers levelled (on a previous page) at the constant repetition of the mystic syllable "Ome," and at the fixing of the eyes on the tip of the nose to induce trance, are uncalled for, and due to ignorance. "Ome" is the most sacred word to a Hindu. It is a symbol of the Deity, the "closest designation" of the Supreme. "It is called the sacred syllable, because it is used in sacred writings and in the sacred Vedic and Sanskrit languages only, and never in the popular vernacular tongues, which are known as unsacred and impure." Endless are the dissertations and disquisitions written on the orthography, meaning, and use of the word. It is impossible to enter into these. Suffice it to say that the constant repetition of the word and at the same time *thinking of its meaning*, is looked upon as "keeping holy company in the mind;" the keeping of holy company being one of the chief aids to virtue enjoined upon devotees. The fixing of the

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eyes on the tip of the nose during meditation—when the concentration of every faculty upon the inward object of meditation is being aimed at—is recommended inorder to prevent the eyes from wandering and thus causing distraction of mind. Shutting the eyes altogether is deemed inadvisible, as being likely to induce sleep and thus frustrate the attempt at concentration—the means by which a *Yogi* hopes to arrive at super-consciousness.

Dr. Crozier continues: "It" (Hinduism) "has no regard, therefore, for the welfare of the family let alone for that of the State, or the world at large;—" There is probably no nation in the world where family ties, family affection and family duty holds so important a place as amongst the Hindus, nor any other scriptures where the rules of conduct to be observed towards all family relations are more carefully and minutely laid down. Nor is there any country, excepting perhaps China, where remains of magnificent public works, charitable establishments and institutions of all kinds for the benefit of the world at large are more frequently met with, testifying, either as present exemplifications or as silent memorials, to the universal charity, preached in the Vedanta, and nobly practised in those bygone ages.

The second clause in the sentence under review must be passed over in silence. In the first place it is so absolutely silly that no reader of average intelligence would be likely to be influenced by it; and in the second place it touches upon re-incarnation, which is too vast a subject to be entered upon at present, though it is intimately connected with *Karma* (Work or Action.) But the next sentence—which states that "neither Hindooism nor Buddhism .....can find support in their systems for any doctrine of love among men;"—must be flatly contradicted. Hinduism and Buddhism differ upon some important points, but upon that of universal love, both in theory and in practice, they are at one. The unpardonable falsity of such a statement, made by a writer pretending to possess any knowledge whatsoever of his subject, can be characterised as nothing less than a deliberate libel upon the great religions of the East. Any reader who has the slightest acquaintance with Indian literature must be able at once to quote

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scores of passages giving this statement the lie direct. Others however, to whom the subject is new, might be deterred from its pursuit by such falsehoods. A few quotations, therefore, taken haphazard from Mr. Bowden's *Imitation of Buddha*, may be given here, since Hinduism and Buddhism have been coupled in Dr. Crozier's stricture, though, as previously stated, this article is a vindication of Vedanta only, and does not otherwise deal with Buddhism.

"He lives only to be a help to others." "With pure thoughts and fulness of love, I will do towards others what I do for myself." "Hurt not others with that which pains yourself." "Is not all I possess, even to my very body, kept for the benefit of others?" "Dwelling together in mutual love." "The practice of religion involves as a first principle a loving compassionate heart for all creatures." "Where in does religion consist? In committing the least possible harm, in doing abundance of good, in the practice of pity, love, truth, and likewise purity of life." "To make an end of selfishness is happiness." "Overcome anger by love."

In concluding this brief refutation it must be remarked that Dr. Crozier's aim would appear to be the raising of Christianity at the expense of other religions. "The sun does not require a torch to reveal it," and Truth will in the end prevail whether it is to be found in Christianity, in Hinduism, or in any other religion. The object in writing this article has not been to institute comparisons, but to rectify mistakes, and to vindicate a very pure and noble doctrine. Universal toleration is a watch word of Vedanta; and whatever form a man's relegion may take or by whatever name it may be called, a Vedantin considers that man to be worshipping God if he honestly strives to live up to his ideal. The ideal may be a very low one, but the time must come when it will be raised. A child cannot understand the problem which is simplicity itself to a philosopher. It is a question of degree and not of kind. In the *Gita* it is said: "Even those, O son of Kunti! who being devoties of other divinities worship with faith, worship Me only, though irregularly" (ignorantly). Therefore, says the Vedantin

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condemn no one, and disturb no one's belief. Do not try to force your views upon other persons. Let each man profess the religion which most appeals to his heart and mind. "All men travelling by what road they may will eventually reach Me, as all rivers eventually reach the ocean;" or, as a Japanese proverb poetically puts it: "There are many paths from the foot of the mountain, but all those who reach the summit behold the same moon at last."

—*The Fortnightly Review*, Dec. 1898.

INDIAN HERMIT.

I

Yon Hermit's praise demands my rugged rhyme,
—Fairest bloom, that deck't the human stem,
That throws a grace upon my humble theme
And sends its fragrance into Piety's realm.

II

The profound sage to his obscure hamlet goes,
In lone retreats his days with Peace to spend;
In blest Retirement's bosom seeks repose
And leads his life with God, his only friend.

III

To him are strangers Fortune, Wealth and Sway,
And Folly, Fraud and Vice he never knew,
Nor in Temptation's path e'er led astray,
Remote from worldly strife all pious he grew.

IV

Unknown to him world's cultured baneful art;
And he the depths of science did ne'er explore,
Nor deep expound fair Nature's lovely heart,
—He knows but Wisdom, Virtue and knows no more.

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V

But fruits and herbs are all his simple meal,
He drinks of th' crystal stream that neighb'ring flows;
The rough grass serves him bed, which makes him feel
Pleasure in the midst of surrounding woes!

VI

His hours and days how calmly steal away!
His peaceful life no sudden sorrows gloom;
But slow and still he walks his godly way
By Piety led, to realms beyond the tomb.

VII

The wildest flower, that decks the scattered lawn,
The fragrant air, the morning-tinted skies,
The warbling birds, that rising thrill at dawn,
Around his hamlet spread a Paradise!

VIII

And worldly Pomp and Bliss with hatred spies
He wends his peaceful path to Heaven on high;
Unknown, unseen, uncared, unpitied dies,
And to his cell he bids a long good-bye.

IX

The sacred galaxy such filled; and true,
Their names echoed those golden days of Ind;
But now their race is fled;—some scattered few
Ling'ring pass their days, to woe consigned.

By a Friend.

REVIEWS.

Buddhism and its Christian Critics. By Dr. Paul Carus. A book of 314 Pages, Published by the Open Court Publishing Company, Chicago.

This neat little volume is conceived in a friendly spirit and is addressed to a Christian public who, in their ignorance, jeer at

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the science of religion and the comparative method of studying all religions. In his preface Dr. Paul Carus says—'The main advantage of Christianity over Buddhism consists in the activity it inspires.' We do not understand how this is so. The *Gita* and the *Dhammapada* are pre-eminently the scriptures of work. The older and the more philosophic an individual or a nation becomes, the less is its display of physical activity. In the face of Christian Greece, Christian Italy and Christian Spain in modern times, and of the existence in early Christianity of cloistered monks and nuns, how can such an assertion be borne out? Religion is renunciation and that, it in some cases does lead to inaction is in the experience of all religions. As a lady writer has remarked, Christian activity at present is mostly due to a misconception of the doctrines of Jesus. It is due to the triumph of secularism over religion—a triumph which has brought about the divorce between science and philosophy and religion, and is responsible for the consequent absence of altruistic morality from the chief avocations of European energy, trade and politics. If by Christian activity is meant missionary zeal, then, from the time of the Brahmin Nagarjuna, for a thousand years India showed an ideal of the spirit of propagandism to the whole world. Unbacked by any strong centralized power, sincere, noble, and loving, the Indian monk marched over the world, like a true son of man quenching everywhere the thirst of hungry souls. He abused none, he quarrelled with the religion of none, he forced his religion on none, and yet he converted a large part the whole world. If to-day Indians are inactive the cause must be sought elsewhere, in the vandalism of later Indian history which threatened with destruction the very temple of God and destroyed all internal peace and beneficent external activity.

We are not prepared to agree with many of the writer's conclusions regarding the interpretation of the words of Buddha All the Hindu schools of philosophic speculation have for their basis the psychology of Kapila, the father of all psychological self-analysis and of the idea of the cosmic process of evolution. In the field of ethics a tremendous force and practicality was added by the gigantic personality of Buddha to the already existing and accepted

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doctrines. Dr. Paul Carus says--" Enlightenment according to Buddha teaches morality, and he rejected asceticism as injurious, showing his disciples as he called it the 'middle way' which abstains from both extremes of self-mortification and self-indulgence." This is the conclusion not only of Buddha but of all the Indian seers who struggled to attain light and became enlightened. To hold to the contrary is to display a frightful ignorance of Hindu thought and life. Asceticism is the result of the first rush of the enthusiastic efforts of aspirants after truth. A calm mind alone can reflect truly and grasp the highest truth. This need of the golden mean is advocated everywhere in the *Vedas*. It is the corner stone of the *Yoga* of Patanjali. In the *Gita* Sri Krishna says:— "Do not eat too much, do not fast too much, do not work too much, do not be indolent too much, do not enjoy too much, do not suffer too much, all these are enemies to *yoga*. It is the middle path that leads to the enlightenment which cures us of the misery of *Samsara*." Without diminishing the inimitable lustre of his glory, we may say that Amitabha was a Hindu reformer, born to spread and to preserve the purity of Hindu life and thought. He is an incarnation of God who came to save India from being smothered by the natural encrustations of an antiquated faith, and to adjust society to its changed environments.

One other point we wish to draw attention to is regarding the *Atman* theory. The belief in the existence of the *Atman* is common to almost all the Hindus, the Buddhists and the Jains being included among them. This is an old traditional belief in India. Why then should two passages from the *Dhammapada* be given a new interpretation? "Self is the Lord of the self. Who else could be the lord? "A man who controls himself enters the untrodden land through his own self-controlled self." Such passages are found abundantly in the *Gita* and the *Upanishads*. The truth is that, like Sankara, Buddha also denied the existence of the individual ego as separate being but not the *Brahman*. The Brahman when viewed from the plane of reason and sense-consciousness is described often in the *Upanishads* by negations— *Neti, neti*, not this, not this. In the *Samyuttaka Nikaya* we

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read the wandering monk Vacchagotta speak to the exalted one thus—How does the matter stand, venerable Goutama, is there the *atta* (Atman)? When he said this the exalted one was silent 'How, then, venerable Goutama, is there not the atman.' And still the exalted one maintained silence. Then the wandering monk rose from his seat and went away.

In the Upanishads a similar request to describe the *Brahman* is also met with the reply of silence. "He who says he knows it, knows it not; he who says he knows it not, knows it." It is beyond all speech, beyond all thought, beyond the bounds of causation. Again in the Buddhist *Udana*. "There is, O disciples something not-born not-originated, not-made, not-formed; if, O disciples, there were not this not-born, not-originated, not-made, not-formed, there would be no escape for the born, the originated, the made, the formed. This something is surely the *Brahman* of the *Upanishads* similarly described in them.

Regarding the question of personality, we read in the *Milinda-prasna* thus.

"The King said: 'Is their such a person as Buddha, Nagasena?

"'Yes.'

"'Can he then, Nagasena, be pointed as being here and there?'

"The blessed one, O king, has passed away by that kind of passing away in which nothing remains which could tend to the formation of another individual. It is not possible to point out the blessed one as being here or there!"

This does not deny the *Atman* or the *Brahman*. The individual soul, when freed from the illusion of *maya*, becomes identical with the universal Soul. The personality of the ego gets dissolved into that of the *Brahman*. Call it *Brahman* or nothing something; change of names does not alter facts. An eternal, all powerful, uncreated something must be posited; else nihilism becomes the logical meaning of *Nirvana* as held by Oldenberg. Even the soul-forms like the ideas of Plato must exist eternally, and something must really be after the attainment of *Nirvana*.

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In the last chapters of the book the coincidences and differences between Buddhism and Christainity are pointed out. Buddha is a great *Karma-Yogin* who purposely brushed aside every other phase of religious life. His broad heart and infinite love saw at once that no man can be even for a minute without work. And to work badly is to be long caught in the whirl of *Samsara*. His whole mission in life was to teach the secret of work, to emphasise on that phase of life. Where a man wills rightly, efficiently and effectively, where he works without being tainted by the evils of *Samsara*, his scheme of life may even be without God, and without the virtue of vicarious punishment. Self-exertion is all that is needed. Man makes and unmakes his own destiny. Christ is a great *Bhakti-Yogin*, who preached salvation by love and faith. Devotion to a higher power than ourselves is essential to Christianity. If in spite of the opposing schemes of life taught by Buddha and Christ their conclusions are similar, as Dr. Carus points out, it proves, what the *Gita* teaches and what the *Brahmavadin* has so often expressed, that there is a harmony between religions and that all of them, though by different paths, lead to the same great goal.

KRISHNA AND KRISHNAISM.

BY BULLORAM MULLICK B. A.,

Hare Press: Calcutta.

In this age of scientific enquiry and historical criticism when every ancient system of religious belief and practice is subjected to the most searching examination at the bar of reason and conscience, it is the duty of the votaries of several religions to institute a rigorous and impartial enquiry into the foundations of their respective faiths, the principles that underlie them, the practices that govern them and the personalities that originated or inspired them. The task is a very delicate one and must be undertaken in a spirit of devotion and reverence. In the hands of irreverent and skeptical critics, it will inevitably lead to most un-

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desirable consequences. In the West we find Christianity coming out almost triumphant from the fire of criticism with its accumulated dross of centuries which has no vital relation to its central doctrines burnt out of existence; and this is due to the fact that the enquiry into its origin and growth was not left solely in the hands of dry and unbelieving rationalists but was largely conducted by eminent thinkers who believed in Christ. We long wished that a similar good fortune might smile upon Hinduism and rescue it from the grip of the prejudiced Christian Missionary and the blind critic who believes not. During the last few years we have had the pleasure to see Hindus of culture animated by the spirit of enquiry turning their attention to the religion of the Vedas and trying to find out the rationale of the grand principles which sustain and govern two hundred millions of their fellow-beings from the Himalayas to the Cape Comorin. This awakening of religious thought has already given birth to a vast literature calculated to present the central features of Hinduism in their true light and significance. The work before us is a worthy contribution to the critical study of an important aspect of Hindu religion and will contribute, we trust, to a correct appreciation and estimate of the life and teaching of one of the grandest and most mysterious characters in history. The Lord of the universe has manifested himself in diverse forms in diverse times for the establishment of truth and love and justice on earth; and never has this manifestation been so complete and perfect as in Sri Krishna. "The other incarnations are but parts of the Lord. He, Krishna, was the Lord Himself." He preached the *Gita* to the world—the divine song that contains the essence of the Veda and the Vedanta. His life is the most eloquent commentary on and the most perfect embodiment of the ideal He preached. To unholy minds vitiated by sensuality and perverted by ignorance, His life and teaching may not appear to be quite in harmony. The Krishna of Brindavan is their stumbling block and they fail to see how God incarnate, the preacher of the *Gita*, the adored of the sages and saints, can stoop to play the questionable part he played at Brindavan with the *Gopis*. It is no doubt true that it

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is rather difficult to understand the marvellous significance of the most marvellous of all episodes—the love of the *Gopis*. The difficulty may be overcome to some extent when we bear in mind that he who tells the story of the love of the *Gopis* is none else but Suka Deva the wisest, meekest and holiest of the *Rishis*, the eternally pure son of Vyasa; and the man to whom it was told was the great king Parikshit whose days were numbered and who sought the sage for instruction which will assure his liberation from the bonds of *Samsara*. A sage pure from birth on one side and on the other a king whose death was a question of hours and who was fired by a desire to know the truth leading to eternal life and blessedness—can we associate anything unholy and sensual with a situation so solemn, so tragic and fraught with such eternal issues? In fact the Krishna of Brindavan represents Infinite Love and the episode in question symbolises the unification of the finite spirit with the Infinite through the medium of *prema* or love. As Swami Vivekananda remarked, "Forget first the love for gold, and name and fame, and for this little world of ours. Then, and only then, will you understand the love of the *Gopis*, too holy to be attempted without giving up everything, too sacred to be understood until the soul has become perfectly pure." The ideal of love for love's sake—the very essence of the Krishna incarnation is beautifully typified in the simple and pastoral lines of the blessed *Gopis* whose cry for ever was:—"Oh for one kiss of those lips; one who has been kissed by Thee, his thirst for Thee increases for ever, all sorrows vanish, and we forget love for everything else but for Thee, and Thee alone." This and other problems connected with the life of Sri Krishna have been discussed in this book with great ability, deep insight and broad sympathy and Babu Bulloram Mullick is entitled to the most cordial thanks of the lovers and devotees of Sri Krishna for his pious and patriotic labours. The get-up of the book is very neat and reflects great credit on the publishers.

The Upanishads with Sri Sankara's commentary translated by Mr. S. Sitarama Sastri B. A. and published by Mr. V. C. Sesha-

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charriar B. *A. B. L. M. R.A.S.* and printed by *G. A. Natesan & Co., Madras.*

We have much pleasure in acknowledging the receipt of the first two Volumes of this important work containing translations of the text together with Sankara's commentaries of the *Isa*, *Kena Mundaka*, *Katha* and *Prasna* Upanishads. The philosophy of the Upanishads as understood by Sankara is daily growing in importance in the world of thought, in the West as well as in the East and the translation before us is calculated to make the standpoint of the foremost Vedantic teacher of India better understood and appreciated. Mr. Sitarama Sastriar has spared no pains to make the meaning of Sankara as clear as possible, and the volumes before us bear ample testimony to his scholarship and to his skill and faculty as a translator. They are indeed capable of improvement in various ways and a few shortcomings are to be met with here and there which with a little more careful revision could have been avoided; but taking all in all we have no hesitation in saying that they are a solid performance creditable alike to the translator and the publisher. We dare say they will be welcomed as a great boon by all students of the Vedanta. We are glad to add that the printers have displayed their usual taste and neatness in the execution of the work.

Amritabindu and Kaivalya Upanishads with Commentaries translated into English, by A. Mahadeva Sastriar B. A., Thompson & Co., Madras.

Mr. A. Mahadeva Sastriar has already established his reputation as a scholar and translator by his well-known translation of the *Gita* with the commentary of Sri Sankaracharya, and it is needless to say that he has more than sustained his reputation in this little work. The introduction extending over 25 pages is a very interesting and instructive study and sets forth in some detail the scope and the leading ideas of the Upanishads translated in the body. These minor Upanishads throw much light on the practical aspect of the Vedantic system of theosophy and show the methods by which the union between the universal and

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individual souls may be realized. The one thing needful insisted upon in all these is the perfect purity and steadiness of *manas*, which being attained, *Brahman* will shine forth in its true nature in *manas*. The *Amritábindu Upanishad* contains a remarkable passage which the apostles of Bibliolatory will do well to mark.—"Having studied books, the wise man, solely devoted to knowledge and wisdom, should give up the books entirely, like the man, who seeking for rice, gives up the husk." It also inculcates the unity of divine wisdom in a beautiful simile:—"Of the cows of different colours, the milk is of one colour only. The wise man regards wisdom like unto milk, but its forms like unto the cows." We find equally grand sentiments in the *Kaivalya Upanishad*. Both the Upanishads deserve careful study and Mr. Mahadeva Sastriar has done valuable service in having made them accessible to the public.

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"एकं सत् विप्राबहुधावदन्ति."

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

—*Rigveda*, I, 164, 46.

VOL. IV.] **FEBRUARY 1 and 16, 1899.** [Nos. 9 & 10.

	Page.
Open Column :—A Conversation. by Motilal Mukerji, B. A.	281
The Introduction to the "Udbodhana" Translated by Swami Râmakrishnananda ...	309
Is a belief in Transmigration consistent with Reasoning? by Swami Râmakrishnananda	330
Extract :—	
A Prime Minister and a Child Wife; by F. Max Muiler—*Fortnightly Review* ...	288
Sayings of Sri Ramakrishna Paramahamsa ...	317
Editorial :—Kaivalya	319
Vedanta Work :—New York Letter	345
(ii) Chicago Letter	347
(iii) Murshidabad	350

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—*Rigveda*, I. 164. 46.

Vol. IV.] FEBRUARY, 1, 1899. [No. 9.

A CONVERSASION.

BY MOTILAL MUKERJI B. A.

(*Continued from Page 234.*)

B. Yes, this repeating tendency of this self-hypnotism or self imposition, as you like to call it, is so over-powering that it requires a very strong and able will to conquer it. The religious aspirant in his struggle towards the realization of this highest goal of *Nirvâna* has to fight with various forms that present themselves before him and hinder him from achieving his end. Some form as this human form, comes before him and makes him cling to it. After some time, he succeeds in giving that up. Another comes again, then a third and so on. In his struggle, he has to adhere to each of these forms for some time,before he succeeds in giving that up. This is reincarnation,—taking one form, adhering to it for some time and then giving it up. Now you have got the human form. You will leave it after some time and then take another human form, it may be human or some other shape, and so on you will be going, till all forms are given up and the final goal is reached. Every one is doing this. Where there is an individual there is this struggle. The individual is an apparent existence. The reality behind it is always asserting itself. The individual

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cannot remain as an individual *ad infinitum*, The individuality must disappear some day or other, and the reality will shine in its glory. Before that, there will be the struggle. Every one is in this struggle. The universe may be said to be the outcome of such a struggle. Forms are weighing on us and we are trying to throw them off. As such, every one of us is trying every instant to move towards *Nirvana*. Our every movement is for this ultimate goal. We cannot help it. It is our nature. It may be that the goal is attained through millions of eons, but what is time? An increase of speed, an increase of struggle is able to bridge the distance of time. Every one's life is throughout an attempt at religion. He is not always conscious of it. When he becomes conscious of this, and becomes earnest and applies his whole heart and brain to speed what he has been doing all this time, we call him "religious." Then he attracts our attention. Nevertheless, "we are born here on account of that voice, every one of our movements is for that. We are all rushing towards freedom, we are all following that voice, whether we know it or not, like the flute player who attracted the children of the village; we are all following the music of the flute without knowing it."

So you are convinced that your wife still exists in some form though you cannot know what that form is. Can you do something for her now? That will be our last finding.

You know that in the physical world every particle, every mass of matter however small or however big, acts and is acted upon by every other particle or mass of matter. This law of action and reaction is true not only in the physical world but in the mental world as well. Physical and mental worlds are both impositions on the one reality—Brahman. Behind them all, this one reality is always affirming oneness. However different they may appear they can never forget their real one-nature. This oneness manifests itself in the physical world as the law of gravitation and other physical actions and reactions between all the particles of matter. In the mental world, this oneness comes out in what they call thought-transference, suggestion-cure, faith-cure and other subtle actions and reactions of one mind upon another

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Every mind acts and is acted upon by every other mind. Every individual soul acts and is acted upon by every other individual soul. Every differentiation acts and is acted upon by every other differentiation. Their mutual action and recation may vary according to distance and other causes, but they are always there. So our self-imposition is also acted upon and influenced by all other self-imposing centres. *This is the second cause which stands in the way of our immediate realization,—the combined effect of all self-imposing centres.* When you try to realize, you try to do away with self-imposition. You try to think that "You are not the perceiver, you are not the individual, there is no perceived for you. You are Brahman absolute, pure, and eternal." You take to this line of thought. But all other individual souls, who do think themselves to be perceivers, to be individuals, who do not think themselves to be Brahman, who do not try to recall their real nature, will exercise a sort of counteracting action upon you. You will try to de-hypnotise yourself; at the same time, there will be millions, who have lost themselves in self-hypnotism. The action of their minds will try to pull you down. This is another reason why you cannot attain to *Samádhi*, whenever you wish to attain to *Samàdhi*, you must have a will strong, indeed intensely strong, to crush down all the counteracting influences of other hypnotising and go beyond their reach. In your wife's life time, she was open to the counteracting actions of all other hypnotising centres. She never tried to go beyond their reach. It therefore does not stand to reason that immediately with her death, she has been out of their reach. The actions are still on her and are still trying to pull her away from realization. This argument adds another weight to the side of our *probability* that, though she has passed out of our sight, she still exists in some form or other. Amongst other centres that are acting on her, you are also one and your thoughts are acting upon her. As one particle of matter attracts another particle, however distant it may be and as the intervention of no meterial mass can stop this attraction, as for instance, the smallest atom in earth's centre attracts the polar star, though the attraction may not be very great, in like manner the mind of

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one individual never fails to act upon another, however distant or wherever the second individual may be. Scientists have found that the action in the physical world varies according to distance and the quantities of attracting masses. In the mental world, the action of mind is also lessened by distance, but concentration enhances it. Your mind is now acting upon her it is true. But if you try to concentrate all the powers of your mind on her, its effect will be thousandfold increased. You can employ your thoughts to run upon her and do for her what you regard the most conducive to her welfare. Let her be where she likes. If the tension of your thoughts be strong enough, they will penetrate through mountains and cross oceans and travel through any distance, will go on pulsating through eternity, until they meet her and work upon her.

In her lifetime, you held your life a service to her. If you wish, you can still hold your life a service to her. When she was living, you did only some physical good for her. But, every moment that you thought her to be an individual, a differentiated being, every moment that the idea that she was your wife crossed your mind, every moment that you tried to regard her as "something yours," every moment that you gave the coating of "mine" to her, every moment that you tried to have any relation of dual nature with her, you were all along perpetrating the most heinous acts of active enmity. There were enough of self-imposition on her. There were not wanting centres to augment the effectiveness of those self-impositions. And you, the husband, who profess yourself to be her first well-wisher, were her worst enemy. Freedom from all differentiations, freedom from all individualities is the highest realization. Real happiness follows this freedom. Anything that takes away this freedom is not love. Any one that takes away this freedom is not a lover, She was very near and dear to you. Every wife is near and dear to her husband. The more the power of mind upon mind is, the closer is the relation between them. Your mind therefore influenced hers in a more powerful manner than that of any body else; and therefore you as a self-hypnotising centre, did more to hypnotise her

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into the bondage of her little individuality and thus did more harm to her than any body else. Aye, you were her worst enemy! Every husband is, I repeat, so to his wife and every wife to her husband. These are harsh words, I know. Nevertheless you can now be her best friend, if you only give a new turn to your thoughts. Nay you can take her to the highest of all realization, *Nirvana* if you only want to do so. Then you will be really loving her. Then you will be really doing good to her. Then you will be really helping her. Any help, other than that of leading to one's freedom, defeats the end.

Here is the practice: Bring her figure before you and concentrate all the powers of your mind on that figure. Better close your eyes when you do so. That will help you in fixing your attention. Leave the old line of thought. Never think her to be your wife. Never say that she is yours. Never think that you are hers. Give up all selfish motives. Have only the one thought of her welfare. Then tell that figure, "You are the pure and the Absolute One. You have never birth nor death. You have no father, no mother, no husband, no friend, no foe, for you are Existence, Knowledge and Bliss Absolute. You are the Blissful one, You are the Blissful One, You have no body, neither mind nor the superstitions that come to the body or the mind, for you are existence, knowledge and Bliss Absolute. You are the Blissful One. Your real nature is Freedom, Absolute One without a second unconditioned, beyond all form and name. The whole universe is only form and name imposed upon you, the only Reality. Do thou manifest the reality in thee." Repeat it day and night to that figure before you. Leave all other thoughts. Be mad upon this ideal:—"To manifest the reality in her;" I must manifest the reality in her or die; let my whole life be a struggle for this manifestation; if I succeed soon, so much the better; if I do not succeed, as long as my form and name will be, so long as shall I be an individual, in this life or others let my only work be this struggle to manifest the reality in thee." At the same time, try to concentrate your mind on the reality behind, of which she is only an appearance. Try to medi-

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tate on that. Forget that she has any body. Forget that she has any form. Know only that she is the Absolute One, the Blissful One. Try to have a very strong will. The secret of having a strong will, as I told you before, is to be reminded of your own real nature. Think that you have got the power Absolute behind you, of which all the relative powers are but apparent manifestations. Think that there is the infinite storehouse of energy behind you, that time, place or causation can have no power over you, that you can know anything and everything, that at your will mountains will fly. Start with the conviction that wherever she may be, in whatever condition, your thoughts will reach her and work upon her and raise her to the highest summit of religious realization,—*Samadhi*, that there will be no power to stop them; that let there be millions and millions of self-imposing centres, dragging her down to the world of differentiation, your thoughts will be victorious over them all and take her beyond their action. Certainly they will do. Why should they not? Infinite powers infinite energy is behind you. Your real nature is power itself. Be conscious of it and you will see what a tremendous will you will have. Then employ this will, intensely strong will, to elevate her. Her figure before you will be the suggestion. It will, as it were, give your thoughts the proper direction of transmission, that they may meet the fit object. So long as the figure of your wife will be before you and so long as you will know that your thoughts are meant for her and her alone, for whom the figure stands as the symbol, your thoughts will act on no other mind, but will go on travelling and travelling, searching thoroughly every place and part of the universe, till they will find her out and begin to work upon her. Be convinced of this and try to manifest the reality in her. Have the figure before you and tell it day and night weeks and months and years, " Do thou manifest the reality in thee, Do thou manifest the reality in thee, Do thou manifest the reality in thee.' As you will be telling this, repeating this with earnestness, you will forget your own little self, your own little consciousness will be lost in this madness; and your Real Self will begin to shine in its glory. While, be sure,

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on the other side, your thoughts will go like so many blows to pound and brush away the mortal parts, the form and name, which have combined together to give rise to that little individuality, "your wife." By means of the constant effort to do good to your wife, you will begin to forget yourself; and ultimately, there will be an eternal and entire self-abnegation, the total disappearence of your little self. Your little individuality will lose itself in this forgetfulness. It was your little individuality which gave you your apparently separate existence from Brahman; and, therefore, when this will be no more, Brahman will remain in its stead as it has remained all along. While with your wife, as your thoughts will reach her and begin to work upon her, they will remind her of her real nature, they will take possession of her heart and ideas, they will clear away all the mist and delusion with her. Your eagerness to manifest the reality in her will find expression in driving away all the delusion that clouded the reality behind her; more and more the delusion will vanish and the sunlight of reality will become more and more effulgent, till at last all the mist of delusion will disappear; and Brahman, the sun, alone will shine in its glory, as it has been shining all along. This is the real union of Love. This is the being and becoming one of the lover and the beloved. This the "I in you and you in me." So long as you, lovers, are in the world of differentiation, you can *never* be one. To be one, you must both go beyond that.

A. ————————————

B. Your silence speaks volumes, dear soul.

"The goal so shadowy seems and dim, yet plod on through the dark, brave heart, with all thy might and main. Not a work will be lost, no struggle vain, though hopes be blighted, powers gone; hold on yet a while, brave soul, no good is e'r undone."

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A PRIME MINISTER AND A CHILD-WIFE.

I have often had to give expression to a certain disappointment at not being able, when speaking of my Indian friends, to reveal more of their inner life. That life, we may be certain, is not absent, but it is kept hidden, just as Indian women are kept behind their purdahs or curtains and hidden under veils, more or less transparent. Some of our own distinguished men and women are perhaps too much given to perform their confessions and moral ablutions in public, while in India such books as Rousseau's *Confessions*, or the *Confessions of St. Augustine* nay, of Amiel or Marie Bashkirtseff, to mention the best known instances only, can hardly be imagined. Introspection or self-examination exists no doubt among the men and women of India as well as anywhere else. But unless such inward searchings take a definite form in words, nay, in written and published words, they can hardly be said to exist. A man may enter into a dark cave and see visions, but unless he can find his way back into the bright light of day, unless he can find words for what was vaguely passing through the twilight of his memory, all vanishes again and leaves nothing behind but a nameless sentiment, like the feeling that is left by a dream, when we know indeed that we have been dreaming, but cannot recall what we saw in our dreams.

Even in the prayers which we possess of the people in India we find no very deep delvings into the soul of man. They consist chiefly of praises of the greatness of the gods or of God, of general confessions of human weakness or sin, but we hardly ever come across the agonised sufferings of self-reproachful saints, and we see little of that moral vivisection which painful as it is to witness often reveals to us some of the most secret springs of human nature which nothing else will bring to our view.

I cannot, therefore, even in the two cases of Indian friends which I have selected for my purpose here, promise anything like that minute moral and spiritual analysis which we find in the

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works of St. Augustine, of Rousseau, or Marie Bashkirtseff. One of my friends belonged to the highest, the other to the lowest ranks of Indian life; the one was the Prime Minister, the other what we should call a poor peasant-girl. I was brought into contact with them, not indeed face to face, but by correspondence only. The Prime Minister was the well-known Gaurishankar Udayshankar Oza, Minister of Bhavnagar. * * * * * * * Like most of the protected Rajput states, Bhavnagar enjoys as much freedom as is compatible with the welfare of its neighbours and the imperial interests of India. Under such conditions conflicts are, no doubt, inevitable, and it required no little statesmanship in the Rajah, and in his Dewan, or Prime Minister, to reconcile the interests of their subjects with those of their neighbours and with those of the British Empire. Quite a new class of native statesmen seems to have sprung up of late in these various dependent states, who are enabled through the moral support which they receive from the Central Government, to reform the abuses of a personal and autocratic *regime*, to revive education, and to improve the sanitary condition of the towns and villages, to open commercial communications, and altogether to raise the political and moral status and character of the people committed to their charge. In many cases they had at the same time to keep on good terms with the English residents, who are not always the most amiable, and to protect the Rájahs themselves against the corrupting influences of their little courts and harems. Taking all this together, it is not difficult to see that their position was by no means an easy one, and that it required high qualities indeed in these native statesmen to enable them to hold their own, to satisfy the claims of all the parties with whom they had to deal, and at the same time not to stifle the voice of their own conscience.

But when an opening had once been made for native talent in this direction, native talent was not wanting. The names of such men as Sir Salar Jung in Hyderabad, Sir T. Madao Rao in Travancore, Indore and Baroda, Sir Dinkar Rao in Gwalior are well known, not in India only, but in England also, and not

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the least successful among them was our friend Gaurisankara.

With all the narrow prejudices of Oriental society, particularly in India, there was always *a carriere ouverte aux talents.* Gaurisankara was the son of a poor man, though he belonged to a good Brahminic family. His education would not, perhaps, have enabled him to pass the Indian Civil Service Examination, and yet what an excellent Civil servant would he have made. Examinations prevent many evils, but they cannot create or even discover the qualities necessary for a ruler of men.

Like Mr. Gladstone, Gaurisankara became known in India as the Grand Old Man, or, better still, as the Good Old Man, and, like Mr. Glandstone he represents in himself a striking combination of the thinker and the doer, of the meditative and the active man. His deepest interest lay with the great problems of human life on earth, but this did not prevent him from taking a most active part in the great and small concerns of the daily life and the daily cares of a small state. He acted as Minister to four generations of the rulers of Bhavnagar, and he was a constant referee on intricate political questions to successive Political agents of Kathiawar. He could remember the first establishment of British authority in the Bombay Presidency, and he had been the contemporary and fellow-worker of Mountstuart Elphinstone at the time when the settlement of Guzarat and Kathiawar had to be worked out between the Gaikwar on one side and the English Government, as successor of the Peshwa, on the other. He came in contact not only with Mountstuart Elphinstone, who visited Kathiwar in 1821, but with Sir John Malcolm also, with Lord Elphinstone and Sir Bartle Frere—nay, as late as 1886, with Lord Reay, then Governor of the Bombay Presidency. After a conference with the old man—he was then eighty-one years of age, having been born in 1805—Lord Reay declared that he was struck as much by the clearness of his intellect as by the simplicity and fairness and openness of his mind; "and if we admire administrators," he added, "we also admire straightforward advisers—those who tell their chiefs the real truth about the condi-

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tion of their country and their subjects. In seeing the man who freed this State from all encumbrances, who restored civil and criminal jurisdiction to their villages, who settled grave disputes with Junaghad, who got rid of refractory Jemadars, I could not help thinking what could be done by such men of purpose and strength of character."

These words contain a rapid survey of the work of a whole life, and if we were to enter here into the details of what was actually achieved by this native statesman we should find that few Prime Ministers even of the greatest states in Europe had so many tasks on their hands, and performed them so boldly and so well. The clock on the tower of the Houses of Parliament strikes louder than the repeater in our waistcoat pocket, but the machinery, the wheels within wheels, anh particularly the spring, have all the same tasks to perform as in Big Ben himself. Even men like Disraeli or Gladstone, if placed in the position of these native statesmen, could hardly have been more successful in grappling with the difficulties of a new state, with rebellious subjects, envious neighbours, a weak sovereign, and an all-powerful suzerain, to say nothing of court intrigues, religious squabbles, and corrupt officials. We are too much given to measure the capacity of ministers and statesmen by the magnitude of the results which they achieve with the immense forces placed at their disposal. But most of them are very ordinary mortals, and it is not too much to say that for making a successful marriage-settlement an ordinary solicitor stands often in need of the same vigilance, the same knowledge of men and women, the same tact, and the same determination or bluff which Bismarck displayed in making the treaty of Prague or of Frankfurt Nay, there are mistakes made by the greatest statesmen in history which, if made by our solicitor, would lead to instant dismissal. If Bismarck made Germany, Gaurisankara made Bhavnagar. The two achievements are so different that, even to compare them seems absurd, but the methods to be followed in either case are, after all, the same; nay, it is well known that the making or regulating of a small watch may require more nimble and careful fingers than the large clock of a cathedral. We are

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so apt to imagine that the man who performs a great work is a great man, though from revelations lately made we ought to have learnt how small—nay, how mean—some of these so-called great men have really been.

Gaurisankara found nothing to begin with—or rather, less than nothing, for he found not only an unorganised but a disorganised state. General Keatinge, who was Political Agent of Kathiawar during the years 1863 to 1867, found the transformation that had been wrought by Gaurisankara so complete that he could hardly believe that Bhavnagar was the same town which he had known in former days. Splendid buildings had arisen, devoted either to education or to the relief of the sick, the poor, and the needy. The harbour had been improved, and roads for trade and communications of every kind had been newly laid out or made serviceable. There was a large reservoir to supply the town with water; there were paddocks, a new jail, two medical dispensaries, and an immense hospital; there were telegraph and post offices, a High School, and a High Court of Justice. A railway had been built from Bhavnagar to Gondal, and so well was it administered, without syndicates or any other kind of jobbery, that it yielded annually a fair revenue to the state. The responsibility for all these undertakings rested on the shoulders of one man, and the credit for them should rest there also. All this, however, is not what interested me in the man, nor will it, I fear, interest many of my readers. He is after all but one of the many unknown ants that build up hills which, for all we know, one stroke of a stick may destroy again. Nor was it his moral character, noble and pure as it doubtless must have been, that riveted my attention chiefly. A man could hardly have achieved what he did unless he stood high above the reach of the vulgar vices and failings of mankind. In that direction, I may quote a few more judgments from the mouths of those who had known him during his long active life. "His chief strength," as one of his friends writes, "was to be found in his exemplary private character—

"His words were bonds, his oaths were oracles,
His love sincere, his thoughts immaculate;

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His tears pure messengers sent from his heart;
His heart as far from fraud as heaven from earth."

This is beautifully expressed; but does it give us an image of the man himself? Even the strongest words seem so colourless when they are meant to give us the picture of a living man. It may be quite true that he enjoyed in private and domestic life a veneration that was due to his noble and partriarchal character, and that his influence was, as we are told, invariably and unerringly exerted in putting an extinguisher on private feuds and disagreements among a wide and ever-widening circle of relations, friends and members of his caste. We read that in order to promote harmony among them he often made personal sacrifices, and that he proved himself a friend of the needy and the helpless, of genius and talent struggling to rise. If it was not to be a blessing to others, life seemed to him not worth living."

All this is very strong testimony; and yet of how many people has the same been said, particularly by mourners at the grave of one whom they loved, and who had loved them! Funeral eloquence has its bright, but it also has its very dark side. It is delightful to see how much can be forgotten and forgiven at the grave, how gently all faults can be passed over or accounted for, how none but the noblest motives can now be imputed. But all is spoiled at once if rhetorical exaggeration comes in, so that even the truth contained in the panegyrics is hidden and choked by a rank growth of untruthfulness.

But though I was quite prepared to believe all that we were told about the private as well as public character of Gaurisankara, what attracted me most in him was that the same man should, through life have been a true philosopher, nay, what men of the world would call a dreamer of dreams; and should yet have proved so excellent a man of business. Plato's dictum, which has so often been rediculed, that philosophers are the true rulers of men, has indeed been signally vindicated in Gaurisankara's case. And his philosophy was not what may be called useful philosophy—a knowledge of nature and its laws. This might be tolerated in a Prime Minister, even in Europe. No; it consisted in the most

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abstruse metaphysics which would turn even the hardened brains of some of our best philosophers perfectly giddy. And yet that very philosophy, so far from unfitting Gaurisankara for his arduous work, gave him the proper strength for doing and doing well whatever from day to day his hands found to do. He felt the importance of his official work to the fullest extent, but he always felt that there was something more important still. Though devoting all his powers to this life and its duties, he felt convinced that this life would soon pass away, that there was no true reality in it, and that there was behind, beneath, and above, another and higher life which alone was worth living. It was his faith in, or his knowledge of, that higher life which best fitted him to perform his work in the turmoil of the world. Thus it was that when any of his schemes ended in failure, disappointment never upset him, and that though he was often deceived in the friends he had trusted, he never became a pessimist.

It is very difficult to describe what was the faith or the philosophy which supported him throughout his busy life. From his early youth he was impressed with certain views of the Vedanta philosophy, which form the common spiritual property so to say, of all the inhabitants of India. That philosophy seems to have entered into the very life-blood of the nation, but it assumed, of course, very different forms as believed in by men of talent and education, and by the drudging tillers of the soil throughout the land. The number of those who study the Vedanta in the works of such minute philosophers as Badarayana and Sankara is naturally small, but the number of those who have drunk in the spirit of the Vedanta, it may be in a few sayings only, is legion. It seems almost impossible to give a short account of that ancient philosophy, though, when once known, it can be, and has been, described and epitomised in a few very short lines. The approaches to it are very various, but anybody accustomed to Greek or European forms of thought is sorely perplexed how to find an entrance into it from exactly the same point as the Hindus themselves. The Vedanta philosophy is meant to be an interpretation of the world, different from all other interpretations

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whether philosophical or religious. It was to lead to a new birth, and therefore remained unintelligible and unmeaning to souls that will not be regenerated. It is partly an advantage, partly a disadvantage, that for several of their most important tenets the Vedantists simply appeal to the Vedas, their Bible, as containing the absolute truth, as being the highest seat of authority, or the Court of Appeal on many questions, which with us would require very different arguments to prove that, given our reasoning powers, such as they are, and the world, such as it is, certain doctrines are inevitable, or that at all events their opposites are unthinkable. To make the results at which the Vedantists arrive intelligible, it is best for us to start with a few maxims which seem to underlie their philosophy, and which, whether true in themselves or not, do not at all events offend against our own rules of reasoning.

If, then, we start with the idea of the Godhead, which is never quite absent in any system of philosodhy or religion, we may, excluding all polytheistic forms of faith, allow our friends, the Vedantists, to lay it down that before all things the Godhead must be one, so that it may not be limited or conditioned by anything else. This is the Vedanta tenet which they express by the ever recurring formula that the *Sat*, the true Being or Brahman, must be *ekam*, one, and *advitiyam*, without any second whatsoever, If, then, it is once admitted that in the beginning, in the present and in the future, the Godhead must be one, all, and everything, it follows that nothing but that Godhead can be conceived as the true, though distant cause of everything material as well as spiritual, of our body as well as of our soul. Another maxim of the Vedantist, which likewise could hardly be gainsaid by any thinker, is that the Godhead, if it exists at all in its postulated character, must be unchangeable, because it cannot possibly be interfered with by anybody or anything else, there being nothing beside itself. On this point also all the advanced religions seem agreed. But then arises at once the next question, If the God-head is one without a second, and if it is unchangeable whence comes change or development into the world; nay, whence

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comes the world itself, or what we call creation—whence comes nature with its ever-changing life and growth and decay?

Here the Vedantist's answer sounds at first very strange to us, and yet it is not so very different from other philosophies. The Vedantist evidently holds, though this view is implied rather than enunciated, that, as far as we are concerned, the objective world is, and can only be, *our knowledge* of the objective world, and that everything that is objective is *ipso facto* phenomenal. Objective, if properly analysed, is to the Vedantist the same as phenomenal, the result of what we see, hear, and touch. Nothing objective could exist objectively, except as perceived by us, nor can we ever go beyond this, and come nearer in any other way to the subjective part of the objective world, to the *Ding an sich* supposed to be without us. If, then, we perceive that the objective world—that is, whatever we know by our senses, call it nature or anything else—is always changing, whilst on the other hand, the one Being that exists, the *Sat*, can be one only, without a second, and without change, the only way to escape from this dilemma is to take the world when known to us as purely phenomenal, that is, as created by our knowledge, only that what we call knowledge is called from a higher point of view not knowlege, but *Avidyà*, *i. e.*, Nescience. Thus the Godhead, though being that which alone supplies the reality underlying the objective world, is never itself objective, still less can it be changing. This is illustrated by a simile, such as are frequently used by the Vedantists, not to prove a thing, but to make things clear and intelligible. When the sun is reflected in the running water it seems to move and to change, but in reality it remains unaffected and unchanged. What our senses see is phenomenal, but it evidences a reality sustaining it. It is, therefore, not false or illusory, but it is phenomenal. It is fully recognised that there could not be even a phenomenal world without that postulated real *Sat*, that power which we call the Godhead, as distinguished from God or the gods, which are its phenomenal appearances, known to us under different names.

The *Sat*, or the cause remains itself, always one and the same,

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unknowable and nameless. And what applies, to external nature applies likewise to whatever name we may give to our internal, eternal, or subjective nature. Our true being—call it soul, or mind, or anything else—is the *Sat*, the Godhead, and nothing else, and that is what the Vedàntists call the Self or the *Atman*. That *Atman*, however, as soon as it looks upon itself, becomes *ipso facto* phenomenal, at least for a time; it becomes the I, and the I may change. This I is not one but many. It is the *Atman* in a state of Nescience, but when that Nescience is removed by *Vidya*, or philosophy, the phenomenal I vanishes in death, or even before death, and becomes what it always has been, *Atman*, which *Atmam* is nothing but the *Sat*, the Brahman, or, in our language, the Godhead.

These ideas, though not exactly in this form or in this succession, seem to me to underlie all Vedantic philosophy, and they will, at all events, form the best and easiest introduction to its sanctuary. And strange as some of these ideas may sound to us, they are really not so very far removed from the earlier doctrines of Christianity. The belief in a Godhead beyond the Divine Persons is clearly enunciated in the much-abused Athanasian Creed, of which in my heart of hearts I often feel inclined to say: "Except a man believe it faithfully, he cannot be saved." There is but one step which the Vedantists would seem inclined to take beyond us. The Second Person, or what the earliest Christians called the Word—that is, the divine idea of the universe, culminating in the highest concept, the Logos of Man—would be with them the *Thou*, *i. e.*, the created world. And while the early Christians saw that divine ideal of manhood realized and incarnate in one historical person, the Vedantist would probably not go beyond recognising that highest Logos, the Son of God and the Son of man, as Man, as every man, whose manhood, springing from the Godhead, must be taken back into the Godhead. And here is the point where the Vedantist differs from all other so-called mystic religions which have as their highest object the approach of the soul to God, the union of the two, or the absorption of the one into the other. The Vedantist dose not admit any such

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approach or union between God and man, but only a recovery of man's true nature, a remembrance or restoration of his divine nature or of his godhead, which has always been there, though covered for a time by Nescience. After this point has once been reached, there would be no great difficulty in bringing on an agreement between Christianity, such as it was in its original form and Vedantism, the religious philosophy of India. What seems to us almost blasphemy—a kind of *apotheosis* of man, is with the Vedantist an act of the highest reverence. It is taken as man's *anatheosis*, or return to his true Father, a recovery of his true godlike nature. And can anything be godlike that is not originally divine, though hidden for a time by Nescience? After all, though Nescience may represent Manhood as the very opposite of Godhead, what beings are there, or can be imagined to be, that could fill the artificial interval that has so often been established between God and man, unless we allow our poets to people that interval with angels and devils? The real difficulty is how that interval, that abyss between God and man, was ever created, and if the Vedantist says by Nescience, is that so different from what we say "By human ignorance."

It was necessary to give these somewhat abstruse explanations—though in reality they are not abstruse, but intelligible to every unsophisticated and childlike mind. These, then, were the ideas that supported our friend Gaurisankara, and which support, under different disguises, millions of human beings in India—men, women, and children. On such simple but solid foundations it is easy to erect ever so many religions, to build ever so many temples, and to find room for the most elevated and the most superstitious minds, all yearning for the same Peace and for the same Giver of Peace and Rest. Names may differ and truth may adopt different disguises. But, after all, the peace which Gaurisankara enjoyed amid the daily cares of his official life, and which arose from his forgetting and finding himself in God, or, as he would say, forgetting his phenomenal in his real *Atman*, could it have been so very different from what we call the peace of God that passes all understanding? Such a view of the world as

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his was, is generally supposed to unfit a man for all practical work, but this, as we see, is by no means a necessary consequence. One thought of *Brahman* was sufficient to refresh and strengthen him for the battle of life, like a header taken into the waves of an unfathomable ocean. He knew where he was and what he was, and that was enough to keep him afloat. And here we come across another curious feature of Hindu life, which shows how thoroughly their philosophy had leavened and shaped their social institutions in ancient times. As soon as we know anything of these institutions we read that the passage through life of a twice-born man was divided into four periods—one of the pupil *Brahmacharin*, the next of the married man or the householder, *Grihastha*. Then followed the third stage, after a man had fulfilled all his duties, had performed all necessary sacrifices, and had seen the children of his children. Then and then only came the time when he might retire from his house, give up all that belonged to him, and settle somewhere in the forest near, with or without his wife, but still accessible to his relations, and chiefly occupied in overcoming all passions by means of ascetic exercises, and withdrawing his affections more and more from all the things of this life. During that third station, that of the *Vanaprastha* or the *úlóbios*, the mind of the hermit became more and more concentrated on that higher philosophy which we call religion, and more particularly on the Vedanta, as contained in the Upanishads, and similar but later works. Instead of merely dipping into the water, the philosophical baptism became then a complete submergence, an entrance into life with Brahman where alone perfect peace and a perfect satisfaction of man's spiritual desires could be found. This third station was followed by a fourth—the last chapter of life, when the old and decrepit man dragged himself away into the deep solitude of the forest, forgetting all that had once troubled or delighted his heart, and falling at last into the arms of his last friend, Death.

Such a conception and division of life seems quite natural from a Hindu point of view, and there was no necessity therefore for explaining it, as some anthropologists have done, by a circuit-

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ous appeal to savage customs, as is now the fashion. It is well known, no doubt, that both savage and civilised races get rid of their old people by either killing them or by causing them to be killed by wild animals. This inhuman cruelty may, no doubt, have been an act of necessity, particularly during a nomadic state of life. But in India the third station of life is quite different. It is based on a voluntary act, and it is followed by a fourth and final station, equally chosen by a man's own free will. Besides, all this was meant for the higher classes only without a hint of its ever having been considered as inhuman or cruel. These anthropological explanations are very amusing, no doubt; their only drawback is that most of them can neither be proved nor disproved.

At present the four stations of life in India seem to possess an archæological interest only, they are no longer of any practical importance. In the case of Gaurisankara it was no doubt his love of the ancient customs of his country, combined with a true desire for rest at the end of a most laborious and most successful career, that made him think of reviving in his own case the old custom, though even then in a milder form only. He gave up his post as Prime Minister, and entered into private life in January, 1879. His mind, we are told, when he was bordering upon eighty, was as bright and active as ever, but he then directed all his mental energies to one subject only, to a constant contemplation of the great problems of life. His presence had attracted many itinerant anchorites, many eminent teachers and students of the Vedanta to Bhavnagar, which became for a time the home of Indian philosophical speculation. He himself devoted his time now to a serious study of Sanskrit, for which his incessatly busy career had left him little time in youth. He published in 1884 *The Svarupanusandhana* in Sanskrit, being considerations on the nature of the *Atma* (Self), and on the unity of the *Atma* with the *Paramatma* (the Highest Self). He still saw some friends, and, living in what we should call a garden house, he remained in touch with the outer world, though no longer affected by any of the conflicting interests which had occupied him for so many years. When, in

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1886, Lord and Lady Reay wished to see him once more, he consented to receive them, but in the dress, or rather uniform, of his Order, with his dhoti, his frock, and his cap all coverd with ochre. Their interview lasted for an hour, and Lord Reay declared, "that of all the happy moments he spent in India, those spent in the presence of that remarkable man remain engraved on his memory."

A few letters which I received from the old man after his retirement from the world may be interesting. He had sent me a copy of his book which contained, as he said, a collection of Vedantic sentences, forming, as it were, a chain of precious jewels or pearls. I thanked him in the same spirit, and as my letter was published in his Life, I may repeat it here:

"*Oxford, 3rd December, 1884.*

"I have to thank you for your kind letter and for your valuable Present, the Svarupanusandhana. If you had sent me a real necklace of precious stones it might have been called a magnificent present, but it would not have benefited myself, my true Atman. The necklace of precious sentences which you have sent me has, however, benefited myself, my true Atman, and I, therefore, consider it a far more precious present than mere stones or pearls. Besides, in accepting it, I need not be ashamed, for they become only my own, if I deserve them, that is, if I truly understand them. While we are still in our first and second Asrama (station of life) we cannot help differing from one another according to the country in which we are born, according to the language we speak, and according to the Dharma (religion) in which we have been educated. But when we enter into the third and fourth Asrama, into which you have entered and I am entering, we differ no longer, *Gnâtvâ Devam sarvapâsâpahânih*: 'When God has become really known, all fetters fall.'

"Though in this life we shall never meet, I am glad to have met you in spirit."

I received another letter from him when he was just on the point of retiring from the world altogether and becoming a *Sannyasin*, as far as that is possible in modern India. By taking this step he showed that he was indeed a Vedantist in good earnest.

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What with us is but one of the many theories of life, was to him the only saving faith; and while with us an old Prime Minister clings to the end to his political interests, and loves to be surrounded and amused by those who belong to him, we see here a real hero of thought who, freed from desires turns his eyes away from the whole world to dwell only on what is eternal and unchangeable, the *Paramatman*—the Highest Self. To most of us this intellectual atmosphere, which he breathed to the very last, would prove too exhausting. We can never drop all fetters—nay, we glory in them to the very end. But whatever we may think of his philosophy, there can be no doubt that his life was consistent throughout. He tried to live up to the standard which had been handed down to him from remote antiquity, and which he fully believed to be the best and the truest. This last letter is dated 11th July, 1886. In it he says:—

"I had sent you a book which is the result of my long study of the Vedanta Philosophy. You can easily imagine that I, being a Hindu Brahman, can be said to have fully realised the truth of the doctrine therein discussed, when I can give you patent proofs of the effect which that study has had on me. There are, as you will know, four *Asramas* prescribed by our *Sastras*, and the Brahmans are required to successively pass through them all, if they can do so. But in this, *Kaliyuga* people are not very particular about it. The second *Asrama*, namely that of *Grihastha* (householder), is more or less enjoyed by all, and there are some who enter into the third or fouth order. Fortunately for myself I have attained an old age by which I was enabled to fulfil the requirements of of the *Sastras*, and thus lead a life of the third order after I left public life.

"Now my health is failing fast, and to finish the whole I have made up my mind to enter the fourth order or *Asrama*—namely, that of *Sannayasin*. Thereby I shall attain that stage in life when I shall be free from all the cares and anxieties of this world, and shall have nothing to do with my present circumstances in life.

"After leading a public life for more than sixty years, I

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think there is nothing left for me to desire except the life of a *Sannayasin*, which will enable my *Atman* (self) to be one with *Paramatman* (highest Self), as shown to us by the enlightened of old. When this is accomplished a man is free from births and rebirths; and give me means to attain *Moksha* (freedom)?

"My learned friend, in a few days I shall be a *Sannayasin*, and there will be a total change of life. I shall no more be able to address you in this style, so I send you this letter to convey my best wishes for your success in life, and my regards, which you so well deserve.

"After this, as you have so well said in your note, you and I will be no two persons, and as the *Atman* which, being all-pervading, is one, there is total absence of duality. I shall end this note with the same words which you have mentioned, *Gnátva Devam sarvapásápahánih*: When God has been known, all fetters fall."

I heard no more of him except indirectly, when his son sent me a copy of the *Bhagavad-gita* as a present from his father, who was no longer Gaurisankara then, but Sachchidananda, that is, the Supreme Spirit, *i. e.*, he "who is, who perceives, and is blessed."

It would be a mistake to imagine that a life such as was lived by Gaurisankara is usual in modern India. On the contrary, it is now quite exceptional, and Gaurisankara was in every respect an exceptional character. Still we must guard against a mistake made by many biographers, who represent their hero as standing alone on a high pedestal without any other people around him with whom he could be compared. We have of late had a number of biographies that would make us believe that in England great men differed by their whole stature from their contemporaries. It is but seldom, however, that we find one man ahead taller in physical stature than the majority; and so it is in intellectual and moral height also. It is true that it is the head that makes the whole difference, and sometimes a very great difference still we must never forget that, as a mountain peak seldom stands up by itself, even our greatest men are surrounded in history by their equals, and should be measured accordingly.

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Thus in our case, though in Gaurisankara we see a rare union of the man of the world and the man out of the world, of the Prime Minister and the philosopher, it so happens that there were several other statesmen living at the same time who, if they had not actually become hermits, were, all their life, devoted students and followers of the Vedanta. The Minister of a neighbouring state of Junagadh, Gokulaji Zala, who had likewise made his way from poverty to the highest place in his little kingdom, was all his life devoted to the study of the Vedanta. He was the personal friend of Gaurisankara, and in the reports of the Political Agent he is spoken of as the equal of Gaurisankara.* Lord Lytton conferred on him the title of Rao Bahadur, in recognition of his loyal conduct and services. When he died, in 1878, too young to have become a *Sannyasin*, it was said that "having done his task he became, through the true self-knowledge, free from the three forces—causal, subtile, and gross—that disguise the Self: and that his Self, absorbed in the highest Self, became all happiness, just as space, enclosed in a vessel, becomes one with infinite space and force, as soon as the vessel is broken." Everywhere we come across the same Vedantic thoughts in India, though, no doubt, under various forms according to the comprehension of different classes, but in their essence they all mean the same.

Gokulaji himself, if we may judge by his biographer, was a great student of the Vedanta all his life, perhaps more even than Gaurisankara had been; and, while the latter rejoiced more in the ancient abrupt Vedantic utterances of the Upanishads, Gokulaji had evidently taken an interest in the modern Vedanta also, which enters more minutely into many of the problems which have been started or hinted at in the ancient Upanishad.

In the case of the two Prime Ministers of Bhavnagar and Juganadh there can be little doubt that the Vedantic spirit which filled their minds and guided their steps in life was drawn from a study of the classical works in which that ancient philosophy has been preserved to us. They were Vedantists, as even with us

*See *A Sketch of the Life of Gokulaji Zalá and of the Vedánta.* By Manassukharáma Súryaráma Tripáthi. 1881.

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Prime Ministers may be Platonists or Darwinians. But the same philosophical spirit has entered into the language of the people also, into their proverbs and popular maxims, into their laws and poetry. If people, instead of saying know thyself, can only say know *Atman* by *Atman* (know Self by self) they are reminded at once of the identity of the ordinary and higher Self. If they meet with people who called themselves Atmarama, i. e, self-pleased, they are easily led on to see that the name was really meant for delighting in the Self, i.e., God; if they are taught that he who sees himself in all creatures, and all creatures in himself is a self-sacrificer and obtains the heavenly kingdom, they learn at least that this Self is meant for something more than the material body, though it can no doubt be used in that sense also.

This Vedanta spirit pervades the whole of India. It is not restricted to the higher classes, or to men so exceptional as the Prime Minister of Bhavnagar. It lives in the very language of the people, and is preached in the streets and in the forests by mendicant Saints. Even behind the coarse idol-worship of the people some Vedantic truth may often be discovered. The "Sayings of Ramakrishna," which I lately published (*Ramakrishna, His Life and Sayings*, 1898), are steeped in Vedantic thought, and the life-spring of the reforms inaugurated by such men as Rammohun Roy, Debendranath Tagore,and Keshub Chunder Sen,must be sought for in the Vedantic Upanishads, though quickened, no doubt, by the spirit of the New Testament. How omnipresent the influence of the old Vedanta is, even in the lower strata of Indian society, I can, perhaps, show best if I repeat here a story which I have told once before, the story of a poor little girl and her boyish husband. I came to hear that story through her friends who were the friends of Keshub Chunder Sen. We must try to understand, first of all, that it is possible in India for a girl of nine and a boy of twelve to fall in love and to be married, or, rather, to be betrothed. To us such a state of things seems most unnatural; but as long as the custom prevails and is looked upon with favour rather than with disapproval, we can hardly blame a young peasant boy and a still younger peasant girl for following

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the example set them by their father, mother, and all their friends. That hearts so young are capable of mutual affection and devotion we know from the biographies of some of our own most distinguished men. Nay, we are told by the people of India that the years of their boyish love form the happiest years of their life. As a rule, these young couples remain for some time with their relations—they are like brother and sister; and as they grow up they have the feeling that, like their father and mother, brothers and sisters, husband and wife also are given, not chosen and the idea that the bonds of their betrothal could ever be severed never enters their minds. The custom itself is no doubt both objectionable and mischievous, and those who have laboured to get it abolished by law deserve our strongest sympathy. All I wish to say here is that we must not make an innocent ignorant couple, living in an Indian village, responsible for the perversity of a whole nation.

These two, Srimati and her husband Kedar Nath, were as happy as children all day long; but what is even more surprising than their premature marriage is the premature earnestness with which they looked on life. Their thoughts were engaged on qestions which with us would seem but rarely to form the subject of conversation, even of far more mature couples. They felt dissatisfied with their religion which, much as we hear about it in Indian newspapers, occupies after all a very small portion only of the daily life of a poor Hindu family. Their priest may come to say a few prayers before their uncouth idol provided they possess one, their may be some popular rather than religious festivals to attend, and charitable contributions may be extorted by the preests even from those who have barely enough to eat themselves. They wear their sectarian mark on the forehead, and they may repeat a few simple prayers learnt from their mothers. But of religion, in our sense of the word, they know little indeed. Even when there is a sacred book for their own form of faith, Vedas, Puranas or Tantras, they probably have never seen or handled it. They are surrounded, however, by temples and idols, and repulsive idolatrous practices are apt to sicken the heart and to excite doubts

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even in the least inquisitive minds. Thus when Srimati's young husband arrived at the conclusion that stones could not be gods (nay, in their hideousness, not even symbols of the Godhead), he took refuge in the Vedanta as preached by Keshub Chunder Sen. This was a bold step. But when he told his young wife what had happened to him, and explained to her his reasons, serious as the consequences of such a step were in India, she, as a faithful and devoted wife, at once followed his example. Even then their creed was indeed very simple. It was not pure Vedanta, it was rather devotional *Vedanta-Bhakti*, a belief in a phenomenal and personal God, not yet in the Godhead that lends substance and reality to all individual beings, whether gods or men. They held that God was one, without a second, that He existed in the beginning and created the universe. They believed Him to be intelligent, infinite, benevolent, eternal, governor of the universe, all-knowing, all-powerful, the refuge of all, devoid of parts, immutable, self-existent, and beyond all comparison. They also believed that in worshipping Him, and Him alone, they could obtain the highest good in this life and in the next, and that true worship consisted in loving Him and doing His will. There is not much heresy, it would seem, in such a simple creed, but to adopt it meant for the young husband and his wife degradation and complete social isolation. They might easily have kept up an appearance of orthodoxy, while holding in their hearts those simple, pure and enlightened convictions. The temptation was great, but they resisted. The families to which she and her husband belonged occupied a highly respected position in Hindu society, which in India is fortunately quite compatible with extreme poverty. Much as both she and her husband had been loved and respected before, they were now despised, avoided, excommunicated. Even the allowance which they had received from their family was ordered to be reduced to a minimum, and in order to fit himself to earn an independent livelihood, the husband had to enter as a student in one of the Government colleges, while his little wife had to look after their small household. Soon there came a new trial. Her husband's father, who

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had renounced his son when he joined Keshub Chunder Sen's church, died broken-hearted, and the duty of performing the funeral rites (*Sraddha*) fel on his son. To neglect to perform these rites is considered something awful, because it is supposed to deprive the departed of all hope of eternal life. The son was quite ready to perform all that was essential in such rites, but he declared that he would never take part in any of the usual idolatous ceremonies. In spite of the prayers of his relatives and the protestations of the whole village, he would not yield. He fled the very night that the funeral ceremony was to take place, accompanied again by no one expect his brave little wife. There upon his father's brothers stopped all allowances due to him, and he was left with eight rupees per month to support his wife and mother. Srimrti however managed, with this small pittance, to maintain not only herself and her husband but her husband's mother also, who had become insane, his little sister, and a nurse. Under these changed circumstances her husband found it impossible to continue his career at the Presidence College, and had to migrate to Dacca to prosecute his studies there. Here they all lived together again, and though they were sometimes almost starving, Srimati considered these years the happiest of her life. She herself tried to perfect her education by attending an Adult Female School, and so rapid was her progress, that on one occasion she was chosen to read an address to Lord Northbrook when he visited the school at Dacca.

The rest of their lives was not very eventful. The husband, after a time, secured a small income; bnt their life was always a struggle. Srimati, blessed with healthy children, thought that she had all that her heart desired, though she deeply felt the unkindness of their relatives. Her servants loved her and would never leave her, and when her husband complained of certain irregularities in the household and thought she was too lenient to her maids, she would but sigh and say; "Why should I loose patience, and thereby my peace of mind? Is it not better that I should suffer a little by there conduct than that they should be unhappy?" Her love of her children was most ardent. Yet her husband's desire was

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always the happiness of her husband. She twined round him, as her friends used to say, like a creeper, but it was often the creeper that had to give strength to him and uphold him in his many trials and unfulfilled aspirations. Religion was the never-failing support for both of them, and their conversation constantly turned on the unseen life here and hereafter. The life which they lived together may seem to us uneventful, uninteresting, unsatisfying; but it was not so to them. This quiet couple, breathing the keen wholesome air of poverty, and drinking from the well of homely life, performing their daily round of duty in the village which had been the home of their ancestors were happy and perfectly satisfied with their lot on earth. When at last the wife's health began to fail, young and happy as she was, she was quite willing to go. She complained but tittle on her sick-bed, and her only fear was lest she might disturb her husband's slumber and deprive him of the rest which was so necessary for him. She watched and prayed, and when the end came she looked at him whom she had loved from her early childhood, and quietly murmured: "O, all-merciful" (*Dayamaya*), and passed away.

Thus she lived and died: a true child wife; pure as a child, devoted as a wife, and always yearning for that Spirit whom she had sought for, if, happy, she might feel after Him and find Him, And surely He was not far from her, nor she from Him!

F. MAX MULLER.

"The Udbodhana" is a Bengali fortnightly journal started by Swami Trigunatitananda, a co-worker of Swami Vivekananda, on the first of Magha or the 14th of January 1899. The first article is entitled "Prastavana," or Introduction written by Swami Vivekananda. Through the kindness of Swami Ramakrishnananda we give a free translation of the article and we are sure that our readers will find the article full of interest.

THE INTRODUCTION TO THE "UDBODHANA."

The ancient history of India is full of the descriptions of the gigantic energies and their various working, the broad Spirit, the indomitable union of the various forces, and above all the profound

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thoughts of a godly race. By the word history we generally understand the narratives of kings and emperors, and the pictures of societies sometimes tyrannised over by haughtiness and avarice, and sometimes ruled over by good propensities. Perhaps, such a history India has none at all. But every line of the heaps of Indian logical works, her ocean of poetry, her philosophies, and various scientific works have been more clearly revealing to us the exact position and every movement of that vast body of men who, even from before the dawn of civilization impelled by hunger and thirst, lust and greed, attracted by the charm of beauty, supplied with a vast and indomitable mental power, and moved by various sentiments, rather arrived at that eminence than the narratives of the life incidents of particular kings and emperors. Although the heaps of those triumphal flags which they gathered in their innumerable victories over Natutre with which they had been waging war for ages have, of late, been torn and tattered by the winds of adverse circumstances, and become worn out through age, still they do not fail to proclaim the glory of ancient India.

Whether this race gradually proceeded from Central Asia, Northern Europe, or the Arctic regions, to sanctify India by settling there at last or whether the holy land of India was their native place, we have no proper means of knowing.

With the exception of the kinship of Sanskrit a few European Languages there can be no sufficient ground to prove that a vast race living in or outside India, in course of time, came to settle over Europe and other places; nor can it be proved, that this people were white or black, blue-eyed, golden-haired or black-haired. Similarly we cannot arrive at a final conclusion as to the modern Indians, whether they are the pure descendants of that race or how much of the blood of that race is flowing in their veins and of what races amongst them.

We learn nothing in fact by this uncertainty.

But in that ancient Indian race, upon which the rays of civilization first dawned, where deep thoughtfulness first opened in full glory, there are still hundreds of thousands of its mind-born

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children, profound thoughts and sentiments which many are ready to inherit, crossing over the mountains, rivers, and oceans, setting at naught the distance of space and time, directly or indirectly. The blood of Indian thoughts is and has been flowing into the veins of other nations of the globe.) Perhaps to us belongs the major portion of that ancient inheritance. In a small country beautified and adorned by nature and surrounded by beautiful-looking and well formed Islands, lived a race of men who were few but very charming, well-formed and strong in museles and sinews, light of body, yet steady and perserving; who were a model of all earthly beauties as well as of extraordinarily industry. The other nations used to call them Yavanas, but their own name was Greeks. This handful of men is a unique example in the aunals of men. Wherever and in whatever nation, there has been or is any sign of earthly improvement in the present day such as,social, martial, political, and sculptural &c. there the shadow of accient Greece has fallen. Let us leave apart the consideration of ancient times, for even in this modern age we people of Bengal think ourselves enlightened simply by following the foot marks of these Yavana teachers for these last fifty years, illumining our household affairs with what light we have derived from our study of European literature.

The whole of Europe nowadays is the desciple ot ancient Greece and her proper inheritor; so much so that a wise man of England has said, "The Greek mind has done what nature has not created."

There two gigantic, distant rivers (Aryans and Yavanas) issuing from different mountains, (India and Greece) occassionally come in contact with one another, and whenever that take place, a great intellectual tide, rising in the human societies increases the boundary of civilization and confirms the idea of universal brotherhood among men.

Once in far remote antiquity, the Indian philosophy coming in contact with Greek energy, laid the foundation of Persian, and Roman prosperity. After the invasion of Alexander the great, these two great waterfalls colliding with one another, deluged

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half of the globe with spiritual tides, such as, Christianity &c. A similar contact resulting in the improvement and prosperity of Arabia, laid the foundation of modern European civilization; and perhaps, nowadays, again that contact of the two gigantic powers has come. This time their uniting point is India.

The climate of India engenders quiet, but the nature of the Yavana is incessant activity. The son of India loves perfound meditation, the Yavana is an indefatigable worker: one's motto is 'Renunciation,' the other's 'enjoyment.' One's whole energy is directed inwards, he other's outwards; one's learning consists in the knowledge of the self or the subject, the other's in the knowledge of the not-self or the object; one loves salvation, the other loves political independence; one does not care to be prosperous here, the other is trying his head and heart to make a heaven of this world; one aims at eternal bliss, the other is indifferent to all worldly pleasures, and doubting the existence of eternal bliss, or knowing it to be far away, directs his whole energy to the attainment of earthly pleasures.

Nowadays, both these races of mankind are extinct, only their physical and mental children, their works and thoughts, are existing.

Europe and America are the two glorious children of the Yavanas, but the modern Indians are not the glory of the Aryans.

But as fire remains latent under ashes, so the ancestral fire still remains latent in these modern Indians. Through the grace of the Almighty it is sure to manifest itself in time.

How is it to manifest itself?

Would the sky again appear to be obscured by a layer of thin clouds springing from the Vedic sacrificial fire? or is the glory of Kantideva again going to revive, in the blood of the sacrificed animals? Are the old customs going to come back in the shape of sacrifices, in which cows and horses are to be offered or is the deluge of a Buddhistic propaganda again going to reduce the whole of India into a big monastery? Are the laws of Manu going to be re-enforced as of yore in full or as in modern times, is food-discrimination alone going to rule over the

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length and breadth of the country? Is the caste-system going to remain and is it going to depend eternally upon the birth right of a man or his qualification? And in that caste system, is the food-discrimination to take place, and the purity or the impurity of the man who touches it to be observed as in Bengal, or will it be more strict as in Madras? or as in Punjab, is no restriction of any kind to remain? Are the marriages of the young men to take place from upwards to downwards, as in Manu's days as it is still in Nepal? or as in Bengal and other places, are they going to be restricted to a very limited number of individuals constituting one of the several communities of a certain class? To give a conclusive answer to these questions, is extremely difficult. They become the more difficult of solution, considering the difference of countries, nay, the differences of castes and families in the same country.

Then what is to be done?

We should try to have what we have not, perhaps what our forefathers even had not. We should have that thing from the Yavanas, from whose European dynamo the rapid flow of electric currents is now vivifying the whole world. We want that energy, that love of independence, that spirit of self-help, immoveable fortitude, that dexterity in action, that unity of purpose, that desire for improvement. Checking the constant inward-flow of our vision, we want to make it run outward over the infinite universe, and we want an intense spirit of activity to flow through all our veins.

What can contribute more to one's peace than "renunciation"? Certainly a little worldly good is nothing in comparison with eternal good. What can give a man more strength than absolute purity of mind? Other kinds of knowledge are indeed no knowledge at all in comparison with self-knowledge, but I ask how many of us are fortunate enough to realize that absolute purity? How many in this India? How many can have that noble heroism? Who can renounce all, having nothing to call his own? How many are blessed with that foresight which makes the earthly pleasures appear to be of no consequence. Where is that broad hearted man who is apt to forget himself in meditating over the

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beauty of divine glory ? In the whole of India, a handful of such men now exist; and in order that these men may realize their salvation, should we allow millions and millions of men and women to be crushed under the social and religious wheel of the present day India ?

What good can come out of such a crushing ?

Do you not see, the country has been drowned in the ocean of *Tamas* or dark ignorance mistaken for *Sattwa* or absolute purity ? Where the most dull want to hide their dullness by showing a false desire for the highest knowledge beyond all activities, either physical or mental, where a man wants to cover his natural laziness with the garb of renunciation, where a cruel man tries to make his cruelty appear as a part of religion, hiding it under the cloak of austerity, where no one has a mind for culture, self-denial but everyone is ready to find fault with others, where knowledge consists in cramming some books, genius consists in repeating another's thoughts,and glory consists in taking the name of ancestors, do we require any other proof to show that that country is being daily drowned in utter *Tamas* ? *Sattwa* or absolute purity is far away from us. Amongst us for those who are not fit,nor expect to be fit for that absolutely pure *Paramahamsa* State, *rajas* or intense activity is what is absolutely necessary. Unless a man passes through *rajas* or mental and physical activities, can he ever attain to that pure and perfect *Sattwica* state ? How can he expect union with God, unless he has previously enjoyed to his satiety ? How can he renounce when still he finds some charm in enjoyments ? On the other hand physical and mental activities die as soon as they grow. Purity is more akin and nearer to the eternal thing ; *Sattwa* is always long standing; whereas, the ration which is given to too much activity is not so permanent ; a man who is pure in body and spirit is, as it were, immortal. History is a witness to it.

India is almost without any *rajas* or activity. Similarly the West wants *Sattwa* or transcendental illumination. It is certain therefore, that the real life of the West depends upon the influx of Indian transcedentalism, and that we are never to prosper

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here, and are destined to lose many of those noble aspirations connected with our after life, unless we submerge our *tamas* or darkness under the tides of an incessant activity or *rajas*.

The end and aim of the "Udbodhana" is to connect and unite these two forces as far as it is possible.

In so doing there is a great chance, that this influx of Western spirit may wash away our long-earned, and precious jewels, and falling in its whirlpool even the whole of India may be way-laid in the struggle after earthly pleasures; and we may rightly fear, that,going to imitate the impracticable and radically revolutionising foreign customs,we may be undone both in this life, and the other.

To remedy this, we should always keep our own wealth exposed before us. We should see that everyone of us may always know and see his own ancestral property, and side by side we should keep all our doors open to receive new lights from outside. Let rays come in from the four quarters of the earth, let the intense glow flow in from the West. What is weak and currupt is liable to die,—what are we to do with that? What is strong and enlivening, is immortal: who can destroy that?

Many and ever-flowing streamlets issuing from the peaks of many mountains, many gushing springs, many cataracts combine together to form the gigantic divine river, the Ganges, and rush impetuously towards the ocean. So, many ideas, many energies, issuing from many saintly hearts, many illumining brains of various lands have already enveloped India, the arena for the display of human activities. Various sentiments, manners, and customs have spread all over the land under the rule of the British who always supplement their energy with those of electricity, and steam. Good is coming, as well as, bad; the angry fight, and the consequent blood-shed have all been done; no Hindu can stem this tide. Pipe-water, sugar purified with bone-ash are now freely taken by almost every one, in spite of much verbal protest. Slowly, through the dint of law, many of our most cherished customs are dropping down; no power can withstand that. And is there no power? Is truth really powerless? "Truth alone conquers and not falsehood."

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Is this divine saying false? or it may be that those customs which have been swept away by the torrent of Western education were really bad customs. This also is a thing to be considered.

"For the good as well as the joy of many, in an unselfish manner, with a heart filled with love and reverence, the "Udbodhana" invites all sympathising, loving and wise men of the land to discuss these points, and giving up hate, as well as, all individual, social, or sectarian ill-feelings, offers its whole self for the service of all classes.

To work we have the right, the result is in the hand of the Lord. We only pray "O Thou eternal spirit make us spiritual, O Thou eternal strength, make us strong, O Thou mighty one, make us mighty."

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THE

BRAHMAVÂDIN.

"एकं सत् विप्राबहुधावदन्ति."

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

—*Rigveda*, I. 164. 46.

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SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. A barber was once passing under a haunted tree, when he heard a voice say—"Wilt thou accept seven jars full of gold?" The barber looked all around but could see no one. But the offer of seven vessels full of gold roused the cupidity of the barber, and he spoke aloud—"Yes. I will take the seven jars." At once the reply came—"Go home, I have carried the seven jars to thy house." The barber ran in hot haste to his house to verify the truth of this strange statement. And strange to say, when he entered his house, he saw the jars before him. He opened them and found them all full of gold coins, except the last one which was only half full. Now arose the strange desire in the heart of the barber that he must completely fill the seventh jar also, or his happiness would not be complete. He sold all his gold and silver ornaments and converted them into gold coins and threw them into the jar, but the mysterious vessel still remained as unfilled as before. This exasperated the barber. He now began to starve himself and his family and throw all the savings into the jar, but the jar remained the same as ever. Then the barber one day humbly requested the king to increase his

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pay,saying that his income was not sufficient to maintain himself. The barber was a favourite of the king, and as soon as he heard the request he doubled the pay. The barber began to save all his pay and throw it into the jar. But the greedy jar showed no signs of fulness. At last the barber began begging from door to door, and his professional earnings and the earnings from begging all went into the never-filling cavity of the mysterious jar. Months passed by and the condition of the miserable and miserly barber grew worse everyday. The king seeing his sad plight asked him one day. "Hallo! when thy pay was half of what thou now gettest, thou wast happy, cheerful and contented; but with double that pay I see thee morose, care-worn and dejected. What is the matter with thee? Hast thou got the seven jars?" The barber was taken aback by this question and replied: "Sire, who has informed your majesty?" The king said, "Knowest Thou not that yours are the signs of the person to whom the Yaksha consigns the seven jars? He offered me also the same jars, but I asked him whether it was income or expenditure money that they contained, whether the money was to be spent or only to be hoarded. No sooner had I asked this question than the Yaksha ran away without any reply. Knowest thou not that no one can spend that money. It only brings with it a a desire for hoarding. Go at once and return the money." The barber was brought to his senses by this advice, and went to the haunted tree and said, "Take back thy gold." The Yaksha replied, "All right." When the barber returned home he found that the seven vessels had vanished as mysteriously as they were brought in and with it also had vanished the life-long savings of the poor barber. Such is the state of some men in the kingdom of heaven. Those who do not understand the difference between what is real expenditure and what is real income lose all that they have ever had.

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KAIVALYA.

Students of oriental thought are probably aware that the term *Kaivalya* plays a very important part in the orthodox systems of Kapila and Patanjali. The *Advaita* School of Vedanta also teaches that *Kaivalya* is the highest possible condition of a liberated soul, and regards it as the *Summum Bonum* of life and of all philosophy. Even Ramanuja recognises the possibility of this psychological condition of highest bliss for the soul of man, but he only regards it as inferior to, and comprised in, what he calls the highest *Moksha*. Thus we see that all the orthodox schools of Indian philosophy are agreed as to the reality of this blissful state of *Kaivalya* for the human soul, whatever may be their opinion with regard to the existence or non-existence of any other condition higher than *Kaivalya*. In this brief account of it we shall try to explain, as far as we can, what conceptions our ancient philosophers had of the state in question, and how they considered it as possible for the soul of man to attain.

The word *Kaivalya* means self-abidance. It is the name given to that condition of the soul, in which it is supposed to abide in itself; that is to say, a condition in which the soul is itself the subject and object, so to speak.

The permanent attainment of this state is supposed by many Hindu philosophers to constitute the highest *Moksha*. It is also said that a temperory glimpse into this state of bliss is possible even when the soul is in the body for persons trained in the practice of *Yoga*. Whatever this may be, no ancient Hindu philosopher denies the possibility of the state which the term *Kaivalya* is intended to denote.

According to Hindu philosophy, the soul of man is

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considered to be an eternally self-subsisting and self-acting dynamical principle, so to speak. It is supposed to be ever active, and activity may be supposed to constitute its very essence—of course activity not in the sense of motion or physical action, but in the sense that it is ever active in being ever self-conscious and capable of cognising other existences. In fact there is no moment in which it can be supposed to be absolutely unconscious. Locke's view that the soul does not think always is, according to our ancient philosophers, not only philosophically untenable, but also inconsistent with their very conception of the soul as a self-luminous something which is at the same time illuminating other things. Even sleep, according to them, is not a state of absolute unconsciousness. It is true, that in sleep, the soul is unconscious of all its external environments. It is true that it is oblivious of all the internal phenomena of the mind in the state of dream. But still it is not then absolutely unconscious. It is conscious of itself, of its bare existence at least. This fact is proved by the continuity of thought after waking. If not, is sleep a break in the continuity of self-consciousness? The very fact that it impresses itself on the memory, and acts as a link, not as a break, in the long chain of continued self-conscious life shows that it is not a mere blank—an absolute cessation of consciousness. That is why Patanjali in his *Yoga* aphorisms regards sleep also as a modification and functioning of the thinking principle (*Chitta*) which must be avoided by a *Yogin*, as much as the other modifications in the shape of perception, illusion and so forth. Many modern philosophers also, such as Hamilton for example, have questioned the correctness of the opinion of Locke, and have adduced evidence to prove the ever thoughtful nature of the human soul.

Assuming, therefore, that the soul is always conscious, Hindu philosophers say that there are four different planes

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in which this thinking activity of the soul or what is called consciousness manifests itself.

The first is called the *Jagrat*, the plane of waking or sensory consciousness. It is the state in which the soul is physically conscious, and in which thinker, thought and objects of thought are felt to be disparate and distinct. In this condition the senses are all in all; and the contact of the physical man with the sensory world of which he is a part, is a necessary condition for the manifestation of this conscious activity of the soul. The soul is supposed to be in contact with the senses through the internal mental organ (*Antahkarana*) while in the plane of waking consciousness; and it then gathers what experience it can, through the organs which are directly or indirectly in contact with the objects of sensory perception. In this plane, the soul's activity is more or less purely objective, the objective experiences being most vivid and distinct; but it knows nothing of its own essential nature except as an unknown something which is the cause of conscious sensory and perceptive experiences. Of itself it is not directly conscious except through the objective experiences to which it is related, on reflection as the subject. In ordinary moments of the waking condition, if the consciousness is directed to see what constitutes self, it falls into illusory conceptions of it. The self is not conceived in its essential nature as an abiding spiritual principle, but as a something which is associated with an organism, a name and a peculiar configuration of peculiar matter and with all the paraphernalia of family, titles and other adventitious belongings which circumstances have brought about. To the physical consciousness the self is a Mr. John or a Mr. James, with a peculiar form and bodily configuration, together with all his past experiences and future expectations. Even to a philosopher, trained in the methods of psychological reflection, it is nothing but a mysterious something, a bare principle of unity among its diversity of manifestations as

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feelings, volitions and thoughts. This plane is called pre-eminently the plane of illusions, not because the objects therein are illusory, but because the identification of self, with its physical environment is complete. The same is the case with the next plane of consciousness, which is no less objective, though not physical, in the sense in which we ordinarily understand that term.

The next is the *Swapna* or the plane of subjective consciousness. Here the will subsides, the senses become dormant. The soul acts through what is called *Antahkarana* or the internal sense. Memory and imagination, which are only the functions of the internal sense, play a great part; objective experiences wholely supplied by memory and imagination are not now as vivid and clear as in the waking condition of consciousness. This plane is a more or less distorted counterpart of the material plane of waking consciousness.

The third is what is called *Sushupti* or the plane of sound sleep. Here the sensory organs and the internal sense both become inactive. Both the sensory universe and the universe of dreams are entirely obliterated from the experiences of the soul. Though here the objective activity of consciousness ceases, the purely subjective activity, that by which the soul makes itself aware of its own existence, that which Hindu philosophers have called *Pratyaktwa* or self-luminosity, does not cease; nor can it ever do so, as it is the essential nature of the *Atman* in contradistinction to what is called the *Anatman* or non-soul. In this plane of experience the bare concept of "I" remains without any content. There are not ideas of past experiences, of any peculiar bodily configuration and other things which are associated with the concept of self in the waking and the dream planes, nor are there the spiritual experiences of the higher planes of conscious activity to be described hereafter.

Properly speaking sleep is no plane of experience at

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all. It is but the boundary line between the planes of dreaming and of internal spiritual consciousness. It is but the gate that leads to the wide realm of spiritual perceptions—to the world of *Kaivalya*. Every day the human soul passes from the waking to the dreaming state, and thence to this portal of the spiritual domain, and back again it comes by a sort of inherent necessity over which volition has no control to the world of waking experiences. In the very structure of the ordinary human organism are impressed, in unmistakable characters, the words—"Thus far canst thou go and no farther." None but those daring souls who have had the fortune to train themselves in the science and art of *Yoga*, under the guidance of experienced *Gurus*, can get beyond the gateway of sleep to obtain a glimpse at least of the spiritual treasures that lie hidden there.

But what, according to Hindu philosophers, is there beyond sleep? When from the apparently unconscious condition of sleep we manage to rise to the super-conscious condition of *Kaivalya*, then we see the infinite spiritual self of man shining in all its effulgent glory, and with all its infinite potentialities. There we have the real, not the apparent, self of man whose essential nature is infinite intelligence and bliss (*Jnana* and *Ananda*). When once we pierce through the wall of sleep and enter into this spiritual realm, we become directly conscious of our infinite spiritual nature, or, as the German philosophers have put it, we lose ourselves in the infinite depths of self-consciousness. This is the plane of *Kaivalya*—the realam of pure self-consciousness, in which the self is realised face to face, and where, as the *Advaitins* say, thinker, thought and objects of thought, all become one in the One infinite spiritual Self.

We have already stated that, in the plane of waking consciousness, the thinker identifies his real nature with his physical frame and with other appertenances of

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his external being. In the condition of dream also he does not shake himself off from these illusions. And in sleep, though no such illusion exists, there is but the mysterious "I" the bare concept of self, without any content. It is only in what is called the *Turiya* or the fourth state of consciousness, that the self reveals itself in its true nature. Then the man realises himself as a purely spiritual being possessed of a wonderful nature and infinite potentialities.

Of course, this state is beyond our ordinary empirical consciousness. European psychology does not at present even go to the length of merely recognising it as a possible condition of the principle of consciousness. It is purely a transcendental state in which the visible universe of names and forms has no part to play. In fact, to that state of consciousness, this universe of physical perception is altogether a blank. A permanent attainment of this condition, it seems to us, is what has been called *Kaivalya* in the Hindu *Sastras*. The possibility of this state,though orthodox science has not as yet recognised it, is placed beyond doubt by recent researches in hpynotism and other curious phenomena of the human mind. Experiments with hypnotic subjects have conclusively proved the existence of higher planes of consciousness than those of our ordinary experience, and it requires but little mental stretch to recognise and reach the possibility of the state which has long been known in India as *Kaivalya*. The attainment of *Kaivalya* is considered to be the highest goal for man by many schools of Indian philosophy. The *Sankhya*,the *Yoga*,and the *Advaita* schools are agreed that there is for man nothing higher than *Kaivalya* to attain. But Ramanuja contends that *Kaivalya*, the realisation of the spiritual nature of the self of man, is not the highest *Moksha*, but that *Kaivalya* is a state inferior to *Moksha*, the attainment of God, and of the consciousness of bliss consequent upon it. According to him, consciousness in *Kaivalya* is limited to

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the self and its infinite nature, and is not all-embracing, because the other verities of existence, viz. the universe and God are therein left out of the field of view. Moreover, in *Kaivalya* the self is realised in its own nature, apart from its relations to God and the universe; that is to say, it is realised as it is in itself. This is only a partial realisation as nothing can be said to be wholly realised unless it is realised in its own nature, and also in all its relations to all the other realities of existence. That is done, says Ramanuja, only when we attain God-consciousness, in other words, only when we realise God, Who is inseparable from our self, and in Whom the whole world of existence is woven like warp and woof. Of course *Moksha* involves *Kaivalya* or self realisation, because that is the realisation of the all. The fact is that the nature of the highest goal, or of what has been termed *Moksha* by Hindu sages, is in conformity to, and is the logical outcome of, the first principles and the fundamental verities of each of the different schools of thought among them. Ramanuja's idea of *Moksha* can find no place either in the *Sankhya* schools or in the *Advaita* school of Vedanta. The *Sankhya* of Kapila denies the possibility of proving the existence of God. The *Seswara Sankhya* of Patanjali postulates a God who is very much like the human soul, and who has nothing to do with the evolutionary processes of the universe. According to both these schools of *Sankhya*, the universe is the product of the *Mula-prakriti* acting under its own eternal laws; and the final end of *Prakriti's* evolution is the liberation of the souls of which there are many. The God system is eternally free, quite untouched by that of the *Yoga* world processes, but acting as our first instructor or *Guru* from eternity. To the *Advaitin*, the universe is an illusion, and the human soul is identical with the universal soul. There is, accordingly, but one soul which realises itself in various forms through a variety of natures. According to the *Sankhyas*, the universe disappears from consciousness, when the state of *Kai-*

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valya is reached, while to the *Advaitin*, the illusion of the universe should, perforce, become destroyed in the state of *Kaivalya*. Thus in all these systems of Indian philosophy there is no real and living God in the sense in which Ramanuja understands Him. The *Sankhya* says that there may be no God, and that the highest thing which exists is a liberated soul. The God of the *Yoga* philosophy is only another form of the human soul, with the difference that He is eternally free and is our first teacher of the science of salvation. The *Advaita Vedanta* too identifies the individual soul, divested of all its imperfections, with *Brahman* or God. Thus in all these systems of philosophy, to realise one's self is to know the all and to reach the highest condition. But with regard to the school of *Visishtadvaita*, the case is difierent. According to that school, God is real, human souls are real, and the material universe is also real. To know one's self compeletly, nay, to know even the meanest thing on earth is to realise not only its inmost essential nature, but also to know all its infinite relations with the infinite other entities around. The highest condition is, therefore, to realise the All—God, soul and the universe—in their intrinsic and essential nature, and in all the complexity of their relations to one another. Thus we see the necessity for a higher condition of consciousness than *Kaivalya*; and this the philosophy of Ramanuja is naturally led to postulate. Here consciousness becomes all-embracing and infinite, cognising not only the inmost essence of things, but also all their infinite relations to one another. This is the plane of God-consciousness or universal consciousness—the highest condition *Moksha* as understood by the *Visishtadvaita* school of philosophy—comprehending in itself both the external and the purely subjective states of consciousness. It is in this condition that the human soul realises its inseparability from *Brahman*, its oneness with God so to speak, a condition in which the whole universe with its infinite variety of beings

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and complexity of structure and relations, seems to have its abode in the self of the liberated soul, and to derive its energy and activity through it. This is illustrated by the Rishi Vamadeva of the Upanisdads, who,after his liberation, is said to have felt that the whole universe was in him and acted through him. The same experience is set forth in the *Vishnu-purana*, wherein Prahlada, on the attainment of God-consciousness leading to oneness with Him, is said to have felt that he himself was the abode of the universe and that everything proceeded from him. Such is the psychological condition of a liberated soul, as described in the *Sri Bhashya* of Ramanuja.

It may also be mentioned that there are some *Advaitins* whose idea of the final goal approaches more closely to that of the school of Ramanuja than of Sankara. Some *Advaitic* philosophers believe that the universe is not an absolute illusion, but that it has a sort of existence depending on the *Atman* or the one Self. They say that the idea of its existence separate from and independent of the *Atam* is illusion. It follows,therefore, that even in *Moksha* this universe of differences does not disappear from consciousness,but is felt to be made up of the modes of Self. As this Self is the universal Soul,or God,the liberated soul has its consciousness so expanded that it feels the whole universe to be in it and to act through its energy. The only difference between them and Ramanuja is that,whereas according to this sect of *Advaita* the liberated soul is identical with the Universal Soul, according Ramanuja it is not identical with God but is only inseparable from Him. We have now described at length the difference between *Kavialya* and *Moksha* according to Ramanuja, that is, between *Nirguna Moksha* and *Saguna Moksha* according to the technicalities of *Advaita* philosophy. We shall now see what the authoritative scriptures of the *Vedanta* say with regard to these two states. In the *Upanishads* the two kinds of *Moksha* are referred to in different places,and are even described at length. But

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they have not been contrasted with each other so as to set forth their differences clearly. The *Gita* compares them both under the designations of *Avyakta Upasana* and *Iswara Upasana*. *Avyakta* or *Akshara* is always used in the Gita in the sense of the self (the spiritual self of man). With regard to these two classes of worshippers—those whose worship is directed to the indestructible self, and those whose worship is directed to *Iswara*—Sri Krishna says that the *Yogin* who worships Him i. e., *Iswara*, is the better of the two ; but even they who follow the *Avyakta* path reach Him only. Here a word of explanation is needed. It is said that both the paths lead to the attainment of *Iswara* and that one of them is better than the other. How can this be ? The *Avyakta* is difficult of attainment, whereas the path of devotion is much easier. This is one of the reasons. The students of Vedanta are probably aware that according to what is called "*Tatkratu nyaya*" a worshipper can attain only that which he ardently worships and aspires after. It necessarily follows that the worshipper of the *Avyakta* can attain only that to which his devotion is directed, and not *Iswara* who does not form the object of that devotion. If this is the case, how does Sri Krishna say that even those whose devotion is directed to the *Avyakta* attain Him (*Iswara*) only. This also needs explanation. According to *Advaita*, a *Nirguna Upasaka* must attain the *Nirguna Brahman* and not *Iswara*, as Sri Krishna distinctly says. Moreover, in accordance with that philosophy the worshippers of the *Avyakta* must be pronounced to be superior to the other class of *Yogins*. But Sri Krishna distinctly says the contrary. Such explanations are indeed far from satisfactory. The fact is that according to the *Gita* there is no principle higher than *Isvara*, and there is nothing to be attained higher than God. Hence it is that Sri Krishna says that those who worship *Iswara* with devotion attain Him and that they are the best class of *Yogins*. But those who follow the *Avyakta*

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path, the path of self realisation, are certainly inferior to the devotees of God. But even they attain God, because, the realisation of self is not complete unless it also includes the Universal Spirit with which the self is inseparably connected. Whatever the explanation may be, the two goals have found an explicit mention in the *Gita Sastra*.

Turning now to the aphorisms of Vyasa, the state of *Kaivalya* is not mentioned in any of the Sutras. This highest goal of Advaita is, according to the Sankara Bashya is only the subject of a passing allusion or reference somewhere in the fourth chapter of the aphorisms. It does not even find a prominent place in the aphorisms, and is certainly, not given the importance and prominence it ought to have. The aphorisms, which Sankara refers to the highest *Moksha*, are interpreted otherwise by Ramanuja, whose interpretation seems to be more in keeping with the context. Whatever that may be, the whole of the third and fourth *Padas* of Chapter IV. is devoted to the description of the path of the devotees of *Isvara*, and of the nature of the highest condition of *Moksha*. In the third *Pada* of Chapter IV. Vyasa describes the *Archiradi Marga* the path of devotees after their death on their way to liberation; and the next *Pada* gives a full description of the nature of the librated soul, its relations to God and to the Universe. The very first aphorism of the fourth *Pada* says that the liberted soul fully realises its own essential nature, which shows that God-realisation includes and even presupposes self-realisation or *Kaivalya*. In the same *Pada* we are taught that the soul which has attained salvation is perfect and free, and is also endowed with all the attributes of the *Brahman*. Its activities and enjoyments are directed by its own wlll, and not by Karmic Law as in the state of *Samsara*. It enjoys God as inseparable from itself. It is here curious to note that the word used to represent the relation between the liberated soul and the *Brahman* is

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Ambhaga (indivisibility or inseparableness), but not *Aikya* (identity). Thus it appears to be clear from the *Sutras* that in *Moksha* the *Brahman* is cognised as being one with the self and inseparable from it, and not as being identical with it. Whichever may be the correct view, *Kaivalya* is obviously regarded by the *Sutras* as an inferior state to *Moksha*; and as it is implied in the higher *Moksha* or the attainment of God, it has not been given any separate or prominent place in the *Sutras* of Badarayana.

IS A BELIEF IN TRANSMIGRATION CONSISTENT WITH REASONING?

BY SWAMI RAMAKRISHNANDA.

"Every effect must have a cause," is the universal belief based upon observation and experiment. Something can never come out of nothing. People there are who hold that in the beginning there was nothing but one God—one without a second, and that by Him all this universe has been created; that although He is one without a second, still He is the father of all varieties; that although there is no variety in Him, who is one only, yet through His all-powerful will, variety, which did not exist, came into existence, and hence that something has come out of nothing. These people labor under a great mistake when they hold such an abnormal view, for they contradict themselves. They have unfortunately no power to comprehend the real meaning of what they say. For when they say, that God has created all this through His all-powerful will, they supply that God with a will which can do all. Can we imagine a man teaching Shakespeare who has not learned the English language at all? The very fact that he is able to teach Shakespeare shows that he is not only the master of the English language, but has deeply studied the great dramatist beforehand. No work can be done by any being here unless he has already fully qualified himself for it. Human mind can never reasonably believe that an idiot has invented a new machine

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which requires the skill and energy of a great man of genius for its construction. So when we say, that God has created this universe, through His almighty nature, thereby we have already assumed that in that nature of God the necessary qualifications for creating, preserving, and destroying are already there. The atoms which are necessary for bringing into manifestation all the innumerable natural phenomena, which people infinite space, through eternity, are merely distinct, invisible, and subtle, entities before their state of manifestation into phenomena. So in their primal state they remain latent and unmanifested, and the will of God breaks open the shell of their latency and manifests them into innumerable kinds of form, touch, taste, smell, and sound which constitute the entire cosmos. These unmanifested atoms are what we call the nature of God, and as the nature of man is in no way separate from him, since all his activities either physical or mental constitute the living and manifested man having name and form, similarly the Creator, the Preserver and the Destroyer of the Universe is in no way separate from the power of creation, preservation, and destruction which constitute his nature. If you hold that God is even separate from His almighty nature, I will only tell you that it is not the idea of God which is in vogue amongst all classes of people. That is only the monopoly of the Upanishadic sages of India; for the ordinary human mind, nay, for human mind in general it is simply incomprehensible, being beyond all thought and language. "These eight are my eight different natures," says Bhagavan Sri Krishna, "the earth, water, fire, air, ether, mind, egoism, and intellect." Such a concrete God is what every human mind can comprehend, and what is beyond this idea, is also beyond all idea of creation, preservation, and destruction, beyond all idea of space, time, and causation. We are not dealing with that supreme entity, the changeless One, whom the sages call *Brahman*. We are now dealing with the popular idea of God. The Hebrew and Christian scripture runs thus. "In the beginning God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep. And the spirit of God moved upon

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the face of the waters. And God said, let there be light: and there was light." (Genesis, I 1, 2, 3.) "In the beginning was the Word, and the Word was with God. The same was in the beginning with God, and all things were made by him; and without him was not anything made that was made. In him was life and the life was the life of man." (St. John 1. 1, 2, 3, 4.) These two passages in the Hebrew and Christian scripture gives us no clue to conclude that something has come out of nothing, since we can get the most rational explanation by making all the laws subservient to God's infinite and all-powerful will, as we have just now seen. For what are atoms? They are the invisible and most subtle particles of matter. Have they any form or magnitude? They must have, otherwise, how is it possible for them to bring forth a form by their union. Forms only can bring forth forms. As we have seen no form here which is not liable to change, so it is but logical to conclude that an atomic form, however subtle and invisible that may be, must be liable to change. So it is a mere unwarranted hypothesis on our part, to hold that atoms are changeless. Pure reasoning denies that property to it and says that no atom can be changeless. But the idea of change always depends upon a corresponding idea of changelessness. So the idea of matter must depend upon something that does not change. But it is not necessary that a changeless entity should depend upon changing phenomena; as the phenomena may come and go, but the changeless space is eternally there. So whatever is changeless is independent, and whatever is changing is dependent upon an independent entity. God is independent, and therefore unchangeable, but the desire or will in Him is always changing. Hence, desire or will must be regarded as dependent upon the independent God. Atoms have just now been shown to be dependent and constantly changing but being dull and dead they cannot be the same as desire, which is a mental action. It is also a fact that desire cannot exist independent of perceptions, and perception cannot exist independent of matter. So desire is indissolubly connected with matter or atoms. We have seen that desire and atoms are analogous in their charac-

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ter and now we see that they are indissolubly connected. So desire has two sides; the atoms constitute its material side and the mind-in-itself constitutes its mental or spiritual side. As when the sun shines all transparent, and smooth surfaces reflect the sun and appear to be as so many little suns emitting heat and rays, similarly when the spirit of God shines upon the myriads of sleeping and dull atoms they take the form of will, thought and feeling, become active and alive, and appear as good as God himself—not an independent and changeless God, but a God with infinite will, activity and power. This is the idea of God which a human mind can well grasp, and which alone goes by the name of God. So an orthodox Christian has no right to say that God has created this universe out of nothing, mindful of the true demands of his rational nature which alone enable him to believe in a God. It is always a fact that there can never be any blind faith, that is, a faith which has no previous reasoning behind to back it up. The reasoning must be there, however perverse that may be, for no man, however dull, can ever escape the hands of the two questions "how" and "why", and he can never rest satisfied, until they are answered, however wrongly it may be. Reasoning is the especial characteristic of man, and those who overlook the rightful demand of such a divine nature that distinguishes them from the lower order of animals, really bring themselves down to that abject level, either wilfully or unconsciously. So we should not do or say anything irrational.

Now let us try to find out by means of reasoning the proper scope and limit of reasoning itself. Reasoning is always limited by relativity; and beyond the idea of dual existance relativity cannot go; that is, there must be at least two things or ideas upon which reasoning must be based. The seer and the seen must be there to see or know or reason, otherwise, it cannot exist. Form, touch, taste, smell, and sound are its materials, and through its discriminative faculty based upon its relative nature, it always tries to classify them into the duals, right or wrong, good or bad, pleasurable or painful, hot or cold &c. Hence it can never go beyond the five senses and when it does so, it ceases to

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exist. For the senses are the gateways of all knowledge, and all knowledge is merely the outcome of reasoning, which only comes into existence by reaction, when the mind has been acted upon by something external by finding its way through one of the senses. Hence it is clear that reasoning can never live independent of the organism; it is essentially corporeal; and never a simple thing but always a compound. Therefore whatever is cognised by the reasoning mind can never be that absolute unit existence, which is, beyond the pale of reasoning. So we have now found out the proper scope and limit of our reasoning faculty or mind. It is always a relative entity and has nothing to do with absolute existence. It is always bound by space, time, and causation. When an external object enters through the gateway of one of the senses, passes through a system of waves and thus reaches the brain centre, and acts upon the mind behind, a reaction takes place in the mind itself, and this reaction is known, as knowledge. We then become conscious of that thing and then come discrimination and classification which are brought about by the reasoning faculty. When reasoning has done its function, full knowledge of the thing comes, and we are said to know the thing.

All these considerations show that true knowledge of a thing altogether depends upon correct mode of reasoning, which, in its turn, depends upon the perfect tone and order of our organism, as well as the unimpeded and clear contact of the organs with their objects. So direct perception or experience is the only source of our knowledge. Such a knowledge, once got remains garnered within a certain receptacle in us, we call memory. This memory again enables us to perceive things, through another process of reasoning which we call, inference. Experience has shown us, that wherever there is fire, there is smoke; we retain this fact in our memory; and thus whenever we see smoke afterwards, it is natural for us to conclude that there is fire behind. This memory is helped to infer by an innate belief in the uniformity of the law of nature in ourselves. There is another source of knowledge, which is virtually as good as

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direct perception itself, what is not of an ordinary human being with five senses, but of some superhuman beings who are fortunate to posses more senses than five. We have no right to disbelieve them, until we practically prove their falsity by trying to develop that sense in ourselves through the very processes which enabled them to develop that sense. The blind man who cannot see that there is a great pit before him on his way, will be the more blind if he does not believe in the man who sees the pit and warns him about it, for, by not believing, the poor fellow is sure to fall down into the pit and break his limbs.

There is a great talk amongst some of our modern educated people, against this kind of getting knowledge which they have named trancendental, that is, going beyond the cognition of their five senses, and made it as good as unfit to be relied upon. These people will never care to see for themselves by practically taking trouble to go through those processes which will enable them to do so, and invest them with the power of transcendental sight. Their obstinacy in holding light all such superhuman experiences will serve them nothing better than the obstinacy of the blind man in not believing about the existence of a pit on his way, simply because he himself cannot see it. But fortunately there is no such obstinate blind man in this world, for every blind-man recognises his own weakness and therefore is humble enough to ask the help of others. Whereas, the so-called experientialists are blinded by so much vanity that they have no power to detect their own weakness, and deeming themselves to be perfectly right and almost all-knowing, never care to avail themselves of the experiences of higher men, and prefer to die like a common beast which also believes in nothing but what it directly perceives through one or other of its five senses. It is a patent fact that a learned man sees more in a thing than a common uneducated person and sometimes the experience of the former leads him to harbour exactly an opposite idea about a certain thing to what the uneducated posseses regarding it. No scientific man will ever be able to convince a country clown about the truthfulness of the heliocentric theory. To the latter the sun always goes round the earth

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instead of the earth going round the sun. But fortunately there is no such perverse and obstinate clown on this earth as does not admit his own littleness, and is not ready to accept the conclusions of those learned people whom he always holds to be much more learned than himself. So an ignorant man has decidedly this great advantage over his blind brother, the pedant, who, poor man, has not been vouchafed with the divine quality of humility which alone enables a man to gather more and more knowledge and become wiser. "Rain water" says Bhagavan Sri Ramakrishna, "always glides down from high grounds, and gathers in lower levels, similarly the holy instructions of the sages enter and gather into the hearts of the meek and lowly, and have no place in hearts puffed up with vanity." When Dharma in the form of a Yaksha asked Yudhisthira how to grow wise, the latter replied, a man can only become wise by sitting at the feet of his elders, and learning from them by pleasing them with constant service. Unfortunately most of our so called learned men of the present day, want in that humble attitude of mind, and that is the reason why they are far less useful to our society than the sturdy country clown whose, honest labor supplies the country with food, who, although rough and rude to look at, is still soft, docile, and humble within.

There was a time when the noblehearted, and aspiring young children of India had that noble kind of humility in them which led them to believe in the words of her sages, so much so that they believed more in the latter than in themselves And in course of time, those very young men lived to be sages themselves, leading and exhorting in their turn, another band of young men to reach that eminence. India was in her flush time then. Those glorious days may again return, if instead of neglecting and looking down upon their ancient sages the modern young Indians learn to revere them, and sit at their feet to learn. The reasoning based upon the knowledge, gathered by believing in the experiences of these superhuman beings, these Gods on earth, these old sages of ours, is called *agama* or the scriptural Testimony. These divine experiences are

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surely much more ennobling than the lower experiences through the organism. If we are meek, wise, and fortunate enough to put our entire faith in the experiences of our sages, we will not at all find it difficult in believing in the transmigration of soul which they all unanimously hold; and we will find this present life of ours only a tiny Chapter in a big Volume whose beginning as well as end is the one eternal God. W no is the permanent back-ground of all this immense and eternal universe which rises exists, and dissolves in Him, to rise, stay and vanish again and again. Then if I be wretched and down-trodden, kicked and tyrannized, I will never fail to find consolation in the thought, that better days are yet in reserve for me in a future state of existence. Then death will lose its sting, and instead of fearing poverty, I will gladly court its embrace hoping for better days. Then men and women will struggle hard to lead moral and pious lives which alone can give them all peace and bliss. So the best proof for the reincarnation of the soul, sanctioned by higher reasoning is the testimony of the sages.

We can have no direct perception of any state previous to our birth or subsequent to our death, as the organisms with which we are to perceive, have no existence before or after our present life. So this kind of lower experience has no power to unravel the mystery connected with our conditions beyond this life, and the higher experiences of the sages alone can furnish us the most conclusive proofs regarding palingenesis.

Now let us turn to the other proof left to us, I mean, the proof by Inference. Much of our knowledge we always gather from this inferential process, although it may not be certain in many cases. The life of inference lies in the belief in uniformity of Natural Laws, as we have already seen. Experience helps this belief which, in its turn, helps the belief that they are indissolubly connected with one another in human nature, and enable us to get all our earthly knowledge. Beyond this earth, they cannot safely lead us. So it is impossible to get through inference, a full, and satisfactory proof about a thing which trancends this earth; and does not the question which we are going to discuss, go beyond this organism

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and the universe reflected in it? But, however, let us see how far inference will help us in understanding the transcendental experience of the sages.

In the first place, we have seen, that something can never come out of nothing. The living and conscious human organism is something, therefore it must have come from something. Where was it previous to its birth? It was in the womb of the mother, in a subtle state. Where was it previous to its coming into the womb? It was in the father in germ or seed state. As in the mustard-like seed of a banyan tree, the future gigantic tree lies concealed, so in the seed of the father, the future man or woman with all his or her activities physical and mental, lies concealed. Whence has the seed come? It has come from the father, and it was in the father, nay, it was the father himself previous to its birth. So the present living and conscious organism was at one time moving and living as its father, the author of its being. Similarly the organism of that father was in his father, and so on. So if a living man traces his origin, he will find it to be carried behind to an infinite series of existences. Hence it is clear, that a living man is really existent without beginning; he does not begin to exist from his birth, but he has been living from time without beginning. If we hold that all things proceed from God, then the man that is living and moving before you was at one time in God, nay was God Himself, as by hypothesis there was only one existence, one without a second; and if God is without beginning and end, the man before you is also without beginning and end. What though he may not have any issue? He, as God, is living through eternity. As the tree remains latent in the seed, and still no tree is visible in it, similarly, the man in the seed—state is altogether unmanifested, and unconscious. Previous to this state the seed was the same as the father, and therefore, at that time, it was manifested and conscious. So manifestation and consciousness are preceeded and followed by their opposites which, in their turn, are preceded and followed by *their* opposites. As the day follows the night and the night follows the day, in that eternal being, man, consciousness and unconsciousness eternal-

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ly follow each other. The intense love of parents for their children clearly proves that they are in no way separate from their children. If the child is sick, the parents suffer much more than the child sometimes, and when it is impossible for a suffering baby to take medicine, the Doctor prescribes it to the mother, who takes it herself and suckles the child with the milk of her breast, thus medicined. If we consider all this we cannot help concluding, that the children are the other selves of their parents. Thus we have seen, how from God, the man springs, and to God at last, he is destined to go. This is one answer to the question whether the soul transmigrates or not.

The evolution theory of Darwin is a mere guess, for no experiment has as yet been done to show that a flying fish can be converted into a bird. And even if it be taken for granted, we will have to admit that something must have been involved before hand to bring about a later evolution. The amaeba with numerous changes of form into which it can throw itself, presupposes the involved power in a previous state, otherwise we will have to admit something coming out of nothing, which is absurd. Nothing is lost here in this uniserse: this is a scientific truth. When we admit the existence of a certain thing, it must have existed without a beginning and is going to exist for ever. So if the amaeba has developed itself, through a series of onward transformations, into a man, the man must have been involved in it, and if the man is destined to become an angel, and if the angel is destined to lose himself in God and thus be God, God must have been involved in the amoeba to be evolved again. This may be another hypothetical explanation to palingenesis.

Children are born with a natural fear of death. This fear cannot be in them unless they have previously experienced the pangs of death. That proves the existence of their previous lives. But as we have seen that their previous lives were the same as those of their parents, it is natural for them to fear death, because they have been experiencing the pangs of death from without beginning. It is a fact that the child inherits most of

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the characteristics of its parents. But in some cases, this does not hold true. We have seen that sometimes the children of pariahs become so great that they claim worship even from the best of Brahmanas, as is the case with many of the *Alvars* and *Nayanars* of Southern India, and devotees of Northern India, such as Haridasa, the Yavana, and others. The child in this case has not inherited the characteristic of his ancestors. We all know the Pauranica narrative of Prahlada, the infant devotee. He was the descendent of a line of kings who had been holding Vishnu in utter abhorrence. But exactly opposite was the character of Prahlada who is regarded as one of the best of Vaishnavas. The theory of heredity, which we have considered previously, does not hold here, in as much as, according to that theory a horse can never produce a man, nor man can ever produce a horse; a Brahmana can never produce a Pariah, nor a pariah can ever produce a Brahmana. When a theory is not sufficient to account for facts it must be regarded as insufficient and imperfect, however sufficient and perfect it may appear, and we must prefer another which can explain those facts.

One can never deny that one's body has been inherited from one's ancestors, whose origin is from time without beginning. But the dweller in the body may not necessarily come from the Author or the Authors of the body, as has just now been shown. Hence we cannot but admit two parallel lines of existence, material and spiritual. Man is a mixture of matter and Spirit. Spirit is the subject or the seer, matter is the object or the seen. Hence they are diametrically opposite in their character. Whatever is material in us we inherit from our fathers and whatever is spiritual in us is our own; we do not inherit that from any one, that being our very essence. We are merely dwellers in our bodies, which are as so many tools in our hands with which we shape our destinies. It is a fact that every man is reaping the fruits of his own actions, and according to the merits and demirits of his action, he will have a good or bad body, or dwelling-house to live in. If a pariah lives an exceptionally good life, he cannot be born as a pariah again. It is natural for us to

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conclude that he must be promoted to the holy body of a true Brahmana. One who draws five rupees a month, will have to live in a dingy den, but when the same man, by means of a certain meritorious act, is suddenly promoted to the post of one hundred rupees a month, it is natural for him to change his den for an airy and neat dwelling house surrounded by a nice-looking garden. Similarly, if a Brahman leads an exceptionally immoral life, he will have to come down and take his birth in the house of a filthy pariah, nay, sometimes he may go down lower still, and find his place only amongst the lower animals. People committing heinous offence are sent to jail to be punished there, and those doing works of great merit are rewarded sumptuously, in the shape of titles and preferments. Similarly when a man does all sorts of evil actions and with impunity tyrannises over his fellow-brethren, it is most right that he should, be sent to God's house of correction, popularly known as hell, to expiate the evil effects of his past misdeads, and when the unrewarded merit of a good man passes away unnoticed from the earth, a divine reward is what we all wish him to have from the hand of the Most High, which we know is Heaven.

The living organism is the fit receptable for a soul to live in. This we inherit from our parents as a reward or punishment for our moderately good or bad past actions in as much as the body is healthy and pure, or filthy and diseased. Heaven or hell we may get here, in as much as we are wealthy, happy and good, or impoverished, wretched, and wicked. But there are actions of so great a merit that we cannot imagine anything here as can prove a proper reward for them, and so the existence of another locality called heaven, is therefore natural for us to admit. Similarly there are offences, so very heinous and horrible, that there can be no proper punishment for them here, and therefore it is also natural for us to admit the existence of a separate locality, known as hell. If a man lives the life of a beast, the body of a beast should be his proper inheritance. This is also the opinion of our sages, and I can quote several mantrams from the Upanishads, and several verses from the Gita the puranas, and the Itihasas to

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uphold this view, which is perfectly rational. But I desist from doing so, referring my indulgent audience to those passages which are to be found everywhere all throughout our scriptures.

Some objections are raised against this view which it is our duty to meet and refute. The first objection is that if you hold our souls to be immortal and having living bodies to dwell in previous to this life, why do we not remember them? In reply we ask the objector if he can narrate all the incidents connected with his babyhood in this life. If he tries he will not be able to remember all the incidents of even yesterday through which he has passed. When he cannot do so, it is not possible for him to remember the incidents connected with his past life. We have heard about and even may have, people,who have altogether forgotten most of the things of their early life, after their recovery from the shock of a virulent disease. To remember a thing we should always compose and concentrate our mind. But are we allowed to do so? As soon as the child comes out of the womb our atmosphere proves very much inclement to it, and it cries out in pain feeling a kind of pinching sensation all over its mollusc-like, soft, and tiny organism. Hunger and thirst attack him, and necessarily the mind becomes so much distracted and disturbed that it is but natural for it to forget all about its past life. The son of man, ever since his birth, is engaged in fighting against his environments and he has no leisure left for him,to consider about matters other than what is strictly connected with the incessant craving of this life. Is it not natural for him therefore to forget all about his past? The terrible shock which the embryo experiences when it is pushed out of the womb to be thrown into the outer world is alone sufficient to make it forget everything connected with its past existences. We have heard of people who could remember all the incidents of their past lives, such as Lord Buddha. They are called Jatismaras or knowers of their past lives. This is only possible when a Yogi having still some desires left in him, takes his birth here. As his mind has full mastery over his organism,neither the shock at the time of his birth, neither hunger, thirst, nor cold can have any influence over

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him, and he can easily remember all about his past lives. Bhagavan Patanjali says. "Apratigraha pratisthayam janmakathanta sambodhah," that is, when a man is fully and perfectly independent wanting no help from any being here in this universe, he may know all about his past lives. This is only possible for a man who is a perfect master of his environments, as well as, his organism and mind. Nature cannot frighten him at the time, he is beyond her reach altogether,and thus left to himself he has and can easily bring all the incidents of his past lives before his mind.

The next objection is that it is impossible for a human being to be born as a horse in his next incarnation. It is a patent fact, that man can only bring forth men, and not horses. We have already answered that objection, by affirming that the human soul gets its body according to its actions and tendencies. But to this, if the objector says, why then does the man, born as a horse, lose all his human nature and get all the nature of a horse instead. In reply, we say that a being inherits its nature from its parents, and moreover the shock at the time of its birth, makes it forget that it has been a human being before, as has already been explained. Now the objector may say, if it is a fact that the human soul is ever progressing, as a boy is wiser than a baby, a young man is wiser than a boy, a full grown man is wiser than a young man &c., then how can it be possible for a soul, after its reasoning power has been matured in manhood, to be born as a baby again, in its next incarnation? Our reply is that it is not a fact that a man ever continues to be wiser with the increase of his age. Extreme old age is as good as childhood, many may have seen that.

Men are born with certain tendencies. No two men have the same tendency. And if tendencies are the results of repeatedly doing a certain series of actions, we can only account for the tendencies in babies by admitting a past state of existence wherein they have acquired these tendencies.

If you ask an old man when he is healthy and jolly, if he really thinks himself old at the time, he is sure to answer you in the negative, and why? Because a really healthy man is he who

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never thinks that he has a body. Consciousness of body does not come unless a man feels some pain somewhere in it, such as a head-ache, an ulcer with stinking matter in it &c. And the healthy and jolly old man having thus no consciousness of his old body, can never think himself to be old at the time. This proves that the dweller in the body, has no connection with the body.

We have already seen that a man is a mixture of subject and object, the knower and the known. If we try to study the real character of the subject, we at once come to know its immortal nature. Subject or soul being the knower all knowledge gathered in it. It is the receptacle of all knowledge. The soul has the power of choosing either to entertain or drive away all ideas, and still live. That proves that it is independent of the mind which deals only in ideas. Mind is constantly changing with the change of the ideas, but the soul being beyond the mind, is not changing when the later is changing. The soul is the one changeless back ground upon which all the innumerable and ever shifting mental phenomena rest, as space is the one changeless, background of all the innumerable physical phenomena. Now whatever is changeless must be permanent, or immortal for, death means a sudden change in a certain course of existence. Hence the soul must be immortal and independent. Now we can clearly understand that the human being existed even before his birth, and is going to exist even after his death. The fear of death and many other tendencies in a baby prove that it had a previous incarnation wherein it had to do those actions which have resulted in those tendencies and had to experience the pangs of death, the faint impression of which gives it that instinctive fear of death. Even the young ones of lower animals, such as monkeys, rhinoceros &c. evince wonderful instinctive knowledge which can only be accounted for, by admitting a previous state of existence. For instance, the baby-monkey, before it fully comes out of the womb, puts forth its hands first, and firmly catches hold of the bough of a tree, while the mother jumps to a branch in the opposite direction leaving the new born baby dangling down

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the bough. The baby-rhinocerous runs away from its mother as soon as it is born, to protect itself from being torn away by the sharp tongue of its mother who also, at that time, becomes blind providentially and cannot run after her baby. After five or seven days the mother and the baby meet when the latter has got its skin tough enough to bear the caressess of its dam. The explanation of these instincts lies only in the admittance of the existence of similar previous lives.

All these considerations corroborate the instruction of our sages, and the more we shall be able to use our reasoning faculty rightly, the more we shall be able to understand those Gods on Earth. Science and philosophy, instead of being antagonistic to Theology, are great helps to many to understand the latter. Fortunate are they indeed who have an innate love, regard. and veneration for those glorious beings of past, prehistoric times, whose abodes were in the solitary forests and mountain caves of ancient India, that afforded them ample shelter and help for all those higher thoughts that carried them beyond the boundary line of space, time, and causation. May we all have our highest regards for them, if we at all try to improve ourselves in any way here. *Om Tat Sat.*

THE VEDANTA WORK.

The Editor, "Brahmavadin."

Dear Sir.

The Vedanta work in New York is maintaining the even tenor of its way, and we trust is making itself felt as a power for good. There were but six public lectures in December, as the Christmas Holidays shortened the time for work. In addition to these Swami Abhedananda held meditation and question classes twice a weak, for the benefit of those students who wish to really practice the teachings of Vedanta, espicially in the matter of meditation. This is practically a new idea to the average American mind, accustomed to the rush and hurry of life at high pressure. It is true that meditation has been known and practised in Europe from the earliest times, but a habit of regular, daily medi-

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tation was almost unknown in this country, outside of a few religious orders, until brought to the attention of the students of Vedanta by the Swamis who insisted upon the fact that meditation and concentration were the only means to reach realization. In India where these are taught from earliest childhood and have been practised for countless generations, it can scarcely be understood how very difficult it is for us of the West to thoroughly grasp the principle involved, and above all, how hard it is to carry it into practice. Try to imagine an active, restless, nervous people, who have never accustomed themselves to even sit still and whose whole life has been directed towards external things, suddenly trying to reverse the process, to be calm, quiet, self-controlled, and endeavouring to turn all their faculties inward; then perhaps you can faintly understand the termendous effort it is to an American to really meditate. The maddened monkey of the Indian fable is but a feeble simile for such an utterly undisciplined mind!

Since the beginning of January Swami Abhedananda has given four lectures on Raja Yoga, presenting the main outlines of that philosophy. On Sunday afternoons topics have been of a more general character. The lecture given on Sunday 8th. January on "The motherhood of God" was a particularly good one, but the idea is so strange to Western thought, that it was very imperfectly comprehended by many of the audience. God has so long been "He" to Jewish and Christian thought, that it is almost impossible to admit the conception of the Divine Mother, and when told that *before* creation, she existed as the source and producer of all, the mind staggers before such a stupendous revolution in accepted modes of thought. Yet, strange as it may appear, this very idea of the Divine Mother as preceding creation is to be found very clearly expressed in the most ancient semitic tradition. Prof. Syce, the well known Professor of Assyriology at Oxford University (Eng.) has just issued a book called "Issrael and the surrounding Nations." In it he has given a translation of the Babylonian story which antedates the one found in Genesis by some centuries. It is in the form of a poem, opening with an

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account of the time before the creation. I quote four lines.

"When the heaven above was not yet named,
"Or the earth beneath had recorded a name,
"The primeval deep was their generator;
"Mummu-Tiamat was the mother of them all."

(Mummu-Tiamat means "the chaos of the sea.)

Prof. Syce's book also includes a translation of the Sumerian account of the creation, which is yet far more ancient than the Babylonian, and in that too the same idea prevails. Before the creation all is sea, in which "arose a movement," and from the sea creation proceeded. The Jewish account also gives a sea, but "the Spirit of God moved upon the face of the waters" and so brought forth creation, thus differing from the old accounts in which the chief god and all the lesser ones were the spontaneous products of the Great Sea, the "Mother of them all."

God as "Mother" as well as "Father" is certainly a very beautiful idea, adapted to inspire love and banish fear. Jesus strongly emphasized the tender and loving side of his "Father in Heaven," and his gentle teaching slowly banished the then existing conception of the stern and terrible Jehovah, who was by his own declaration in the "Ten Commandments," both jealous and vindictive. The more we look upon the Father in Heaven as love, the more we are likely to help the divine within ourselves to respond to the call of that love. Yours truly,

New York, 26th, Jan., 1899. A NEW YORK FRIEND.

The Editor "Brahmavadin."

Our Dear Brother.

In our last letter to the "Brahmavadin," we foretold the Swami Abhayananda's intended departure from Chicago, the scene of her ceaseless labor in the cause of Adwaita for the past two years. Our beloved teacher has passed from among us, from the land of the Occident, to the Orient—to India, carrying with her an exhaustless wealth of "sacred fire," ready for use as occasion offers. The closing moments previous to the Swami's departure for India, were utilized with characteristic fervor by her in teach-

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ing and preaching, the glorious, Adwaita message of "all in one and one in all." Saturday Evening Jan, 14th., at the residence of Ajananda, 6054 Monroe Ave., the Swami added eight new members to her spiritual family. On this occasion, one of the earliest and most devoted of Swami's followers, who was among the first to enter the Vanaprastha order, thence, later rising into the Parama degree, ascended to the topmost rung of the ladder, receiving the crown of Sannyasa. The new Swami's name is Naryamananda—Bliss in being the Univarsal Mother. The name given by her Spiritual Father and mother, the Swami Abhayananda upon her entering the Parama degree, a name that fits the wearer to completeness. Another initiation of unusual interest was that of the graduate Vanaprastha Ajananda, into the degree of Parama. Ajananda likewise, was one of the Swami's first disciples, entering the Vanaprastha order upon the occasion of the Swami's 2nd., Sanyasin anniversary, July, 7th, 1897. A beautiful incident of the occasion was the entering the Grihastha order, of Mr. and Mrs. Chas, H. Evarts, young married people, of whom the lines, "Two souls with but a single thought, two hearts that beat as one," are most truly applicable. Both husband and wife, reverently repeated after the Swami, the Grihasta vows of purity in married life, devotion to each other and to God. A significaut event of the evening was the initiation by the Swami of six disciples into the order of service—each one taking the vow of "Service to humanity in general and to each and every human being in particular." Then the Swami tied a sash round each candidate's waist, bidding them imitate the example of Jesus of Nazareth, when he girded himself with a towel, and after pouring water in a basin, washed the disciples' feet; wiping them with the towel wherewith he was girded, saying, "If I then your Lord and Master, have washed your feet; ye also ought to wash one anothers feet," thus typifying that he who serves is master. The Swami concluded the ceremony by affectionately embracing all saying "Go now into the world helping and loving." The following are the spiritual names of the Initiates. Premananda, (Mr, Sampson) Highest love and devotion of equal to equal—Santa-

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nanda, Mis Dunn) Peaceful, gentle love—Dananda (Mis Latham) Bliss in charity, love—Sarananda, (Mis. Boehm) Bliss in the essence, not in the gross. Ajananda and Ananda also entered the order of service. The Swami closed the evening ceremonies by impressively placing Adwaitam Congregation in charge of her two eldest daughters, Ajananda and Ananda. Sunday Jan. 15th, a large and enthusiastic audience assembled at Adwaitam Congregation room 913 Masonic Temple, to hear the Swami's last Sunday afternoon discourse, upon the "Need of the Hour." Special arrangements were made for the accommodation of the Swami's numerous admirers, who turned out *en masse*, evidencing in this way, their love and appreciation. Sunday evening, at the home of Ajananda, 6054 Monroe Ave, the Swami intiated two more candidates in the order of service. One being the Brahmachari, Miss Maude Oliver, a model of youthful patience, who was lovingly named Prasadananda, Bliss in Divine Grace. The other candidate was Mr. Thomas Prime. The Swami named her new spiritual Son Priyananda, Pleasure in God, Rectitude. Monday evening Jan., 16th., the Swami was tendered a farewell reception by her loving disciples, and the members and friends of Adwaitam Congregation, at the home of Ajananda 6054 Monroe Ave. On this memorable parting occasion, the spacious parlour was filled with loving hearts, all of whom paid grateful tribute to the Swami assuring her of their love and devotion. The Swami was a luminous centre of radiant love, bestowing universal blessing in return. Then came the last warm embrace, sealed with loving kiss and—*Au Revoir*. All sense of personal loss disappeared before the inspiring thought, that in going to India, the Swami Abhayananda but responded to the voice of the spirit. Blessed was her coming, blessed be her going. *Om Tat Sat Om.*

Thus ends the first chapter, in "Holy Halo" of the Swami Abhayananda's Chicago Adwaita Work. From inception to close, the work has been carried on along impersonal lines, never deviating from a uniformly dignified standard. It has merited and received, liberal commendation by both press and public.——"Adwaita"——"To thine own self be true, and it follows as the night the day, thou canst be false to no man."

Corresponding Secretary, Adwaitam Congregation. ANANDA.

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The Orphanage.
Bhabha P. O. Dt. Murshidabad.
The 17th. Feb. 1899.

To

The Editor "Brahmavadin."

Sir

We should feel much obliged if you would kindly allow a little space in your much respected journal for the following.

A brief account of the receipts and disbursements of the Murshidabad Orphanage from May 1898 to December of the same year.

Receipts.

	Rs.	A.	P.
Donation	383	0	3
Subscription (From October)	46	0	0
Advance repayable	3	6	6
Part receipt from an advance of Re. 1 ..	0	10	6
Fute sold	1	2	0
Total.	434	3	3

Disbursements.

Rice, Dal, Oil, Ghee, &c.,..	138	1	9
Milk	10	15	0
Medicines, barley &c., ...	6	4	6
Furniture, quilts, blankets, cooking pots &c ..	55	15	3
Native cloth, cotton, shoes &c	13	8	9
Conveyance charges	26	7	6
Postage and telegraphic charge	8	11	6
Labourers' charges and pay of a maid servant..	25	12	4½
Private charity	8	0	0
Advance repayable	1	0	0
Demurage charge for a parcel	2	6	0
Through Swami Trigunatitanandajee ..	5	12	0
Bazar, tiffin, cooly hire &c. &c. &c.. ..	64	10	8
Total.	362	8	10½
Balance.	71	10	4½
	434	3	3

Truly Yours.
Heiralal Datta,
for
Swami Akhandananda.

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"एकं सत् विप्राबहुधावदन्ति."

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

—*Rigveda*, I, 164, 46.

VOL. IV.] **MARCH. 1 and 16, 1899.** [Nos. 11 & 12.

	Page.
Extract:—1. Has Life a meaning, by H. W. Dresser	351
2. Obituary notice of Khakee Bawa ...	374
Translation:—To a Friend, A Bengalee Poem by Swami Vivekananda	377
Open Column:—1. The Sighs of Sita or My heart hath woe	381
2. Analysis of Kant's Transcendental Logic	383
Editorial:—Atma Yoga or Self-Realisation ...	399
Correspondence:—Vegetarianism	410
Vedanta Work:—	
(i) New York Letter	414
(ii) The Birth day Celebration of Sri Ramakrishna in Madras ...	417

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—*Rigveda*, I. 164. 46.

Vol. IV.] MARCH, 1, 1899. [No. 11.

HAS LIFE A MEANING?

BY HORATIO W. DRESSER.

An ideal perfection is the only ultimate reason for existence. —*W. M. Salter.*

In the preceding issues of the Arena, I have spoken of a number of psychological and philosophical questions usually neglected in discussions of the problem of freedom and the study of the therapeutic doctrine known as the "New Thought." Namely, the problem of the soul's existence as a center of spiritual activity, the relation of the New Thought to ethics and to the doctrine of fate, and the meaning of individuality in reference to different theories of ultimate being. These are vital questions in any philosophy, problems which, to believers in the New Thought and students of Orientalism, are of special significance. I now propose to consider them under the heading of the meaning of life, and return to these problems in the following numbers of The Arena in connection with an analysis of the statement "All is good." The point of view is that of the independent truth-seeker, by no means the disciple of any particular system of thought.

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If we ask, "In what sense may life be said to have a meaning?" all philosophers would probably agree in expecting the universe to be rational. In the terms of the Hegelian philosophy, "whatever is real, is rational." If our consciousness, our life, even our spiritual vision, is real, it is also rational; it is capable of being rationalized. There may be much in our spiritual life that is, as yet, real only for feeling. But when it becomes the subject of thought, it must conform to the standards of thought, and take its place in a rational system. The philosopher asks, "Why does this phase of life exist?" He undertakes to *explain* life, to account for the universe as a principle. He asks to know enough about the mysteries of being, even the dark problem of evil, to enable him to justify or understand the existence of evil. He seeks to develop a system so complete that no sensible question could be propounded which he would be unable to answer. If he did not believe it possible thus to assign reasons for things, to systematize or unify all knowledge in accordance with a universally valid principle, the philosophic task would obviously be absurd. And the one test which the rationalist persistently applies to alleged explanations of life is, "Do they really explain?" Or, if not, what part of science is still excluded, what aspect of our nature remains unsatisfied?

Usually the unsatisfied portion of our nature is the higher self. As surely as the intellect insists that life is rational, that our account of it must appeal to reason, so surely does the moral sense and the longing for the spiritual life demand that they shall have place. Clearly, then, life can have no meaning for those who recognize the demands of the higher self, unless that self is to triumph. Or to put it more broadly, I think all would agree that human life could have no satisfactory meaning unless man were an active agent, with probabilities of success in the realization of ideals.

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If we analyze our relationship with the outer world, we find that the fundamental physical fact is the existence of force. We live amid a surging, struggling sea of forces, conservative, evolutionary, consuming, and constructive. So far as we know, there is no evidence that force was once created, or that its sum total changes. All the evidence, examined by reason, points to its eternal existence or conservation. We do not, then, need to ask *why* it exists, but *what* is force, and how does it act? All that is needed to account for the stupendous variety of the universe is:

(1) Ultimate force, capable of differentiation into all these forms we perceive, holding all elements in solution; and (2) Life, or mind to direct its differentiation, the progress of evolution to higher and higher organisms, the mineral, vegetable, animal, and mental worlds. For it is not enough to posit the existence of mere blind force; the evidences of design are too strong for that. There is both motion and the power that directs it. Force is not blind. It works toward definite ends. It accomplishes, it causes to evolve, it sustains, it lives, it loves; for, ultimately, it is guided by the wisdom, the love, the spirit of God.

Yet, even when regarded as the manifestation of God, the universe would have no meaning for man if he were merely played upon by this sea of forces. All our activities imply that we hope to accomplish something, and believe we shall succeed. Yea, more, observation has taught us that the world is an exact system, that action and reaction are equal. We know from positive experience that we can not only act, but see the results of our action coming swiftly toward us. It is futile, too, to suggest that all this may be illusion, that we only *seem* to act; for we can disprove that hypothesis at any moment. And this appeal to actual fact and our power over it is coming to mean more and more among philosophers. Formerly, the universe was assumed

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to exist for thought. It was futile to appeal to sense or will. But now the analysis is not for thought's sake only. The search is for a conception of reality which shall also satisfy or include feeling and volition, the factors of activity or accomplishment. Moreover, life would be the most tantalizing form of imprisonment imaginable, were we doomed to be mere helpless spectators among such a wealth of possibilities, were we compelled to witness our own destruction, unable to lift a finger to save or to protect. It is also clear that a God would be hard and cruel in the extreme, who should create us without power of action. For why should he send us here only to torment us? Why should he create us at all, unless we are capable, each and every one, of adding something new to his universe?

The possibility of individual action I take, therefore, to be the reason for creating sentient beings; and, among them, man, as a matter of fact, is found to have the fullest active power. For not only has he powers of locomotion and sensibility in common with the lower animals, but he is also gifted with keener mental powers, which enable him to outwit their greater physical strength.

In other words, force acts in two ways, (1) action and reaction are equal; (2) action yields to the action of some other force. A large part of our activity is reflex, conforming to the general reflex-action type. Yet we also possess the power of inhibition, the origination of a reaction differing from that which the nerve stimulus would tend to provoke. The mind redirects for ends of its own, ends which sensation does not supply.

That which in general directs and redirects force, gives a new turn, originates tendencies, refashions, recreates, causes to evolve, is the principle of spiritual activity. Considered thus at large, it is God; in ourselves, it is the soul. That the nature and place of spiritual activity is really the central prob-

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lem of life, is evident from a glance at the following schedule:

The central problem of psychology is the nature and function of activity.

The central ground of ethics is the power of choice, the moral deed, activity in the moral world.

The central fact of the universe is the presence of directive intelligence, or active design.

The central need of conduct is the development of wisely conscious control of spiritual activity.

The central remedy of all practical thought is the wiser use of our powers of activity.

The central problem of philosophy is the meaning of the principle of activity in general.

The fact that man acts, is, therefore, the starting-point of all sound attempts to wrest from the universe its meaning. It is true, thinkers in the past have believed that the fact of knowledge was the starting-point. Modern philosophy begins with an attempt of this kind, in Descartes' famous *cogito, ergo sum:* I think, therefore, I am. But existence of some sort is clearly prior to knowledge. It is not through knowledge, as such, that I am made aware of the existence of a real world, but through feeling, life, action. Feeling is in fact, ultimate, immediate, universal. We cannot leap beyond it to see what lies outside. We cannot for one moment escape from it. Thought, however, is secondary. It tries to comprehend feeling, to account for and picture it. Yet thought can never overtake and fully grasp feeling, for the reason that feeling ever surges on to deeper, fuller experience.

The existence of feeling implies that I act. We become aware of pain, for example, as something pressing in upon us, as force making itself felt. It meets other force, or resistance, hence the painful sensation. "Force solicits force, and force only *is*, in so far as it is solicited." I must act, I must

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be active in order to be acted upon. I become aware of the active world of nature only so far as I, too, am a lively centre of force.* But the fact that I act, implies that I am. I must *be*, before I can *do*. The proper form of the statement, therefore, is as Prof. Andrew Seth puts it,† "*Ago, ergo sum*": I act, therefore I am. We may accordingly accept activity as the basic fact of life, implied alike in feeling, in thought, and in volition; the bone and marrow of existence.

But it happens that the problem of activity is just now the vital issue among psychologists. It is necessary therefore to look yet further into the evidence for its existence, before we can proceed to a consideration of the place of man's activity in the universe as a whole.

Current psychology has been aptly termed the "psychology without a soul," because it treats human consciousness as a succession of mental states dependent on the brain, not demanding the existence of a permanent ego. According to this view, "ideas go off or explode, as it were, in movements of their own accord. There is first the idea of the movement as in contemplation, and, second, the perception of the movement, as executed."‡ But a little reflection shows that our ideas have only the form we give them. There is a difference between mere thought, and thought accompanied by action. Ideas may direct, but there is an efficient energy that performs. As Fichte pointed out, the efficient force is not in the ideas, but rests with the will of the self that choos-

* I am using the term activity as applicable to all our states of consciousness, including those usualy termed "passive"; since a state of complete inaction is impossible. See Stout, "Analytic Psychology," Vol. 1 page 168.

† "Man's Place in the Cosmos."

‡ Andrew Seth. "Man's Place in the Cosmos." See his able refutation of Munsterberg's theory. Chapter III.

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es them. Any number of ideas may pass through the mind without leaving their traces behind, so long as the will does not choose them as ends of action, or subjects of continuous thought. Ideas become dynamic, they become real springs of action *when I cast the die of activity in their favor.* A thousand ideas pass ineffectively through the mind, to one that we seize upon and make the motor image of action. "Ideas in themselves are pale and ineffective as the shades of Homeric mythology." It is absurd to think that they marshal themselves, and that one out of a thousand "goes off"; for they stand in need of an efficient governor, or chooser. To doubt that there is such a chooser or agent within, is really to doubt the existence of the human mind, since its essence consists in this active difference from the states it contemplates.

"Among all the errors of the human mind," says Lotze,† "it has always seemed to me the strangest that it could doubt its own existence, of which it alone has direct experience, or to take it at second-hand as the product of an external Nature, which we know only indirectly, only by means of the knowledge of the very mind to which we would fain deny existence."

It is customary among physiological psychologists to describe the mind as conditioned by its physical states. But how came it that there is a mind to be so conditioned? The question still remains, "What is the mind?" To leave the question here, would be like describing the structure of a prison cell as such that it permanently confined a noted prisoner, without telling who that prisoner is.

It is equally true to affirm that matter is found only in association with mind, that our knowledge of it is conditioned by mind. In any case, then, mind is nearest us, the given conscious fact is most fundamental; it is that alone through

† "Microcosmus," 1. Bk. 2, ch. 5,

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which we know of the existence of either mind or matter. The acceptance of the mind, therefore, as ultimate, fundamental, primary, volitional, dynamic, seems to be imperative if we are to believe in our existence at all.

When we fairly look into the matter, we find a wealth of evidence pointing to the existence of an active spiritual principle within. We find there, a self capable of grasping the thought-stream, so to speak, and extracting new ideas from it, a self that does not contemplate, in bare, passive resistlessness, but is capable of originating new feelings, of giving rise to new efforts. Moreover, it is capable of inhibition, of self-control, of self-denial, of a flood of emotions and states unlike anything found in nature. It possesses self-consciousness, the marvelous power of unifying a vast number of objects under the head of a single idea; it can introspect, and possesses the same identity throughout its marvelously varied and complicated moods. It is the continuous principle of consciousness which makes possible our knowledge of the discontinuous. For the *process* of change, the disconnected, is quite different from the *consciousness* of change,* the spiritual principle that makes us continuously aware of it. The contrast may be stated in terms of that which is "determined from within," and that which is "determined from without," the self-caused change or activity of the soul; and the externally-caused change of which the soul is an observer.†

How the soul can preserve the same identity, cannot be fully answered, because the self is never wholly given as object. But that does not disprove identity, as some have thought. Like ultimate Being, we cannot grasp it all, yet we have evidence of both its identity and its unity. We are

* See Green's able analysis, "The prolegomena to Ethics," Bk, I, ch. I.

† Stout, "Analytic Psychology." Vol. 1, P. 147.

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equally unable to account for the existence of variety amid unity, in the universe as a whole.

We have to accept the existence of contrasted and varied forces in one universe as a datum or gift of experience. We cannot look back of that experience to explain it. Yet such knowledge is conceivably possible to the Being whose experience it is. Likewise, identity of soul is conceivably possible, back of the endlessly changing, varied, and conflicting states of the soul.

As Lotze points out, † the same ignorance of reality everywhere besets us:

"We think we know what water is, what mercury is, and yet we can assign to neither constant properties belonging to it. Both at an average temperature are fluid, both at an elevated temperature gaseous, both at a low temperature solid; but, apart altogether from temperature, what are they? We do not know, we do not even need to know, since we perceive that nowhere in the universe can either of the two substances escape from the influence of those conditions. . . . . All our definitions of real objects are hypothetical, and they never denote the thing but as that which, under different conditions, will appear under different characters. . . . . Just as impossible as to tell how things look in the dark, is it to know what the soul is, before it enters on any of the situations in which alone its life unfolds."

The soul, then, is known only through what it does. It is not the object known, the feeling felt, nor the act performed; it is that which knows, feels, wills, and acts. As such the soul can exist, even though we have no adequate idea of it. The fact that "introspection is really retrospection," that I cannot know a state until it has gone, serves to differentiate the insistent self that seeks to know, from its knowledge,

* Stout, "Analytic Psychology." Vol. 1, p. 147.

† "Microcosmus," I. Bk. 2, ch. 5.

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from what it does. There is, therefore, never an identity of knowing and being. Experience ever is greater than knowledge.

To be sure, the soul is obliged to adapt itself to the conditions and needs of nature, *e. g.*, the body requires sleep. The soul adapts itself to these needs by originating habits of alternate labor and repose. The body becomes fatigued, and cannot work as well. The soul could will to keep it awake. But it permits itself to yield to drowsiness and ceases to send forth its activity. For it can at will (1) merely observe, or (2) play a part in the states it observes. Sleeping and waking thus become habits. Sleep is like concentration on one idea, except that the background fades, and there is no longer consciousness, because no ideas with which to compare the idea of sleep. But the soul is obviously of such power that its identity can persist through sleep, brain disease, etc., and once more command its full quota of consciousness and self-consciousness.

If now, you ask, where the soul is, one can only reply in Lotze's words, "a thing is where it acts." The soul becomes active when and where its deeds are done, when it perceives, thinks, chooses, wills, and exerts itself in directive effort.

But if we cannot grasp the soul's full essence, we can at least analyze its most fundamental form of manifestation. To this branch of our subject, namely, the will, we must devote the most careful attention; for on our conclusion depends the whole fate of the moral universe for which I am pleading.

The most noteworthy discovery, as the result of close observation of nature, is the reign of law. Events, both small and great, follow one another with such precision that we believe the law to be absolute and universal, that the effect is the exact and necessary result of its cause. Causation through evolution thus becomes the thread which we follow in the

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endeavor to rationalize the world of nature, and it is easy to proceed from this to a general mechanical theory of the universe.

But this is not all. According to this mechanical theory even the phenomena of mind are reduced to the mechanical type, moreover with much apparent plausibility. For, as we have noted above, there is abundant evidence that a large part of our mental states correspond to the reflex-action type. Stimuli are produced upon us, and we respond with the appropriate reaction, just as the eye closes when a threatening object is brought near it. Our reactions assume a higher form than this, to be sure, and character intervenes to select and reject. But character is the general product of inheritance plus our past reactions, and so surely determines our conduct that we can predict, oftentimes, what a man possessing a certain character will do under certain circumstances. Yea, more than this; what he does under these circumstances follows *necessarily* from what he is; he could have done nothing else. What he is, is what the past has made him, and so on back through eternity. He was foredoomed to act as he did, and we have upon our hands a purely fateful universe, a world of hard-and-fast predestination, of pure mechanics.

Let us now apply the philosopher's test, and ask if this theory really explains the universe, so that no part of our nature is left unsatisfied.

If this be a true account of life, how can life be said to have a meaning? How can life even be moral, if all our attempts to release ideas be really the necessary results of what the past has made us? Why indeed, should we try to act at all, if events are fated to occur any way? Why not sit back in gloomy despair, in hopeless pessimism?

But when we try this, all joy is at once crushed out of life, the sole zest of which is found in our freedom to choose

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and act. We are where we started in the discussion of the doctrine of activity. There is no need of a soul at all. There is really no ego at all, unless there is the power of responsible action. And there certainly is no ground for responsible action, if there is absolute fate.

The doubt, therefore, arises, Can the mechanical view carry us so for? Can we really predict the highest activities either in one's self or in another? Is causality mere sequence, as Hume would have it, or is there real, purposive activity, even that which can interrupt and alter natural sequence, just as the apple is picked from the tree, instead of permitting it to fall by force of gravity? Evidences of such intervention are indeed most frequent, even cases where people have apparently hindered or hastened their death by an act of will. That mechanism itself is a "means created and used by will" becomes evident when we inquire into the origin of habit; for habits—for example, walking, talking—are simply mechanical repetitions of what was once consciously acquired through repeated acts of will, and efforts to imitate. Of course, a certain amount of involuntary activity would be needed to set one up in life. But this reflex, unconscious action is obviously the result of conscious or voluntary activity on the part of our ancestors, and the beings who originated habits, even as far back as the amœba. "All action of all living beings," says Professor Seth,* "was originally feeling-prompted. . . . What we call reflex action is everywhere a secondary product, a degraded form of purposive action." "Only if so, is action in any sense an action of the creature itself."†

"But yesterday," says a recent writer, "the miracle of the world was *life*; today it is consciousness." That is, the psycho-physical theory of matter is very generally accepted;

*"Man's Place in the Cosmos," P. 105.

†Ibid, P. 127.

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consciousness is coming to be regarded as the directive force of all evolution. "Consciousness," says Professor Cope,‡ "was coincident with the dawn of life. I think it possible to show," he continues, "that the true definition of life is *energy directed by sensibility*, or by a mechanism which has originated under the direction of sensibility"; that is, every action is primitively the result of mental effort arising in will.

That which seems to be a mechanical reaction proves upon inspection to be capable of analysis. On the one hand we live in the world, mingle with our fellows, listen to their enticements, and feel the effects of their influence. On the other hand, we are conscious of desires, embracing all sorts of promptings, egoistic, altruistic, sensual, and spiritual. The will chooses its own amidst this vast array. There is, first, attention; then decision, or choice; then fiat, or effort, efficient self-exertion, or volition, the endeavor to realize the chosen ideal. Are we not conscious of all these distinct steps in the act of will, of the presence of an active principle within, coming forward to impress its decision upon the outer world? Is not the presence of alternatives, of conflicting desires, one of which we *must* choose, a fact which pursues us through every day of our lives? Is not the fact of responsibility so real, indeed, that we cannot get free from it, even if we would?

If so, man is, in some measure, free; life has a meaning, it is moral, there is really a self, and absolute or universal fatalism is false. The issue is sharp, absolute. One theory involves pessimism, a non-moral universe, the negation of personality, and of life's human meaning. The other implies optimism, a moral world, selfhood, a purposeful human life. And I shall try to enforce the point until it is perfectly clear, for upon it depends our entire discussion.

‡"The Factors of Organic Evolution."

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But the critic may argue that the universe chooses to have us do a certain work, allowing us to think we are free. To this I reply that if the universe is letting us think we are free when we are not, if freedom be an illusion, it is the worst possible fraud; it is immoral, it is the quintessence of pessimism. Freedom, therefore, must be real, it must be genuine liberty of the moral sense.

Yet how is freedom possible? the critic insists. Freedom, he contends, is uncaused self-determination, and implies the independence of the chooser. In the world of fact, however, there is overwhelming evidence that man is related, or dependent, in every phase of his life. The Absolute alone is independent. God alone is free, and the existence of an absolute will prohibits plurality of finite wills.

What is the difficulty here? Evidently the trouble is with our theory of the Absolute: we have assumed too much. If the universe be deemed a solid whole, one all-complete, Absolute Being, fixed, perfect, and all-wise, there is obviously no ground either for freedom or individuality. It is perfectly clear, furthermore, that if there is but one self, and no finite moral beings, there is in reality no ethical life, no one to be responsible. If this be true, if, when we *seem* to be ethically responsible beings, we are not really such, we may as well at once give up all endeavor to be good.

But once admit the separate existence of free spirits, and, although you have abandoned your fixed whole, you have room for possibility, growth, novelty, morality. Which hypothesis do the facts of life render the more plausible? Obviously, the latter view. We find individual wills, we find ourselves existing apart: fact is better than theory. How we can exist in one universe we do not fully know. But the facts do not demand the existence of a fixed Absolute.

As I have argued elsewhere,* we can urge no reason

* "Search of a soul," p. 177.

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for existence at all, except the possibility that each may contribute something new to the universe; otherwise the universe is simply a dreary mechanism, where everything is foreordained, and there is absolutely no ground for hope.

Some reader may still be inclined to accept this view, and to affirm, with the Oriental, that no purpose can be assigned to the universe, since that would imply imperfection on the part of the Absolute, and, consequently, that the universe arose through *maya*, or illusion, caprice, or meaningless play. To those who prefer this doctrine I have nothing to say. But to those who, instead of holding to such a view, are still in search of truth, I suggest what appeals to me as the far higher view of the Western world, the theory that life is rich in purpose, that it is moral, that action is of some consequence, and is capable of rationalization.

According to this doctrine, the chief problem is, What meaning has this particular fact in life, in reference to my activity, in reference to ethical responsibility? Wherein have I erred? how may I improve my conduct? But according to the orthodox Christian view, when, for example, an accident happens, people immediately say, "It is the will of God," or, "God has seen fit to send it upon us." One lady I knew, who met with a runaway accident, said that God threw her off the horse. The Austrian Emperor spoke of the assassination of his wife as "the bitter sorrow which the inscrutable decree of Providence has brought upon me."

Of course, if we assume that one Self does all things, that he is all-wise, and all his deeds are right and necessary, it follows that all events are in every respect right, they ought to have occured, and it would have been wrong to prevent their occurence. Common sense, however, says they resulted from natural causes; all possible means ought to be adopted to prevent them; it does not assume to know so much about God.

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No one has yet shown reason for believing that God's decrees are invariably words of absolute fate. It is justifiable to hold the conception of a Being whose universe is furnished not only with laws, purposes, and actualities, but also with possibilities, with chances; a being who gives rise to new events in the world of time, and meets novelties in his republic of individual souls.

Let us hear Professor James on this point: * "The notion that real contingency and ambiguity may be features of the real world is a perfectly unimpeachable hypothesis. Only in such a world can moral judgments have a claim to be." And again :† "If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals, from which one may withdraw at will." "A world with a *chance* in it of being altogether good, even if the chance never come to pass, is better than a world with no such chance at all." ‡

It is just because there is a possibility that things may, in part, "go wrong," that evil may triumph, and unrighteousness prevail, that we have reason for being zealous in the pursuit of ethical ideals. If every soul were *fated* to be saved, and righteousness bound to triumph in any event, we could look on with unconcern at the selfishness and deviltry of the world. But, fortunately, we have no assurance of this. So far as we know, all our efforts are needed, in order either to do right or be saved.

"Freedom to do right" is no freedom at all. I must have freedom to do wrong. If I am to be whipped into obedience in case I do not choose the right, if right is to triumph any way, once more I am not free.

If, then, the universe involves real possibilities, and the

* "The Will to Believe," P. 292.

† Ibid, P. 61.

‡ "The will to Believe," P. 178.

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chance of finite wrong-doing, I must awaken myself from the apathy which fatalism suggests. There is need to put ourselves through rigid discipline, in order to rid the mind of belief in fate. We talk about the "destiny" of things' of nations, of the world, of man, of the soul, as if only *one* outcome were possible. There is, indeed, system in things, and definite tendencies. But there are also counter tendencies a thousand and one contingencies. "Things cohere, but the act of cohesion itself implies but few conditions, and leaves the rest of their qualifications indeterminate. As the first three notes of a tune comport many endings, all melodious, but the time is not named till a particular ending has come,—so the actually known of the universe may comport many ideally possible complements." †

There are at least two possibilities, until one has actually become a fact. "The one becomes impossible only at the very moment when the other excludes it by becoming real itself, [whereas determinism] professes that those parts of the universe already laid down, absolutely appoint and decree what the others shall be." *

At first thought, the term "chance" suggests the idea of uncertainty, as though we could not depend upon the universe. It seems like throwing away our faith. In reality, it is the strengthening of it; for it places responsibility upon man, which was once thrown upon God. If man is really free, if the universe is moral, the outlook is all the more secure. The very fact that morality holds the highest place implies that the universe is a purposeful world-order, or system. The world is grounded in law, in beauty, in love. Yet its God so loves us and the world, that he gives us all the chances of experience; the chance to choose or reject the moral law. The interplay of chance is thus itself a moral law. Chance

† Ibid, P. 270.

* "The Will to Believe," p. 150.

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events are as truly law-governed as any others. For example, the smallest as well as the greatest physical accident happens because an efficient cause produced it, because of its relation to other events. It by no means implies interference with nature. Chance, indeed, is one of the factors of nature; she weaves accidental events into her fabric as readily as any other occurrence.

The utmost science can say of her exact laws is, if certain conditions occur, such results will follow. She gives no assurance that they *must* occur. The utmost we can say, even of our best-known friend, is, that he *may* act so and so, under given conditions. It is equally possible that he may do precisely the reverse. The "unexpected" is a factor in life, of which we must always take account. Common sense has long ago recognized this, and there would be no need of this long argument if our minds were not still steeped in ideas of fate, and threatened by Orientalism.

When we turn to actual life, there seems to be no difficulty in discovering the basis of freedom. People show by their conduct that they believe in chance, in freedom, for otherwise they would not try to act or accomplish. Conduct thus gives the lie to statements in which belief in fate is professed.

But we must first understand what finite freedom means Sometimes we are free, sometimes we are not free. Freedom does not imply that we are at once to have precisely what we wish, for we are social beings, and have one another's rights to consider. We might wish for the moon, or to become old and wise in a day. To the little boy's question, "Can God make a three-year-old colt in a minute?" the father replied, "Yes, my son." "Then," said the boy, "it would not be three years old."

"The ultimate question of ethics," says Paul Carus, "is not what *we desire*, but what is *desired of us*." Freedom

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means liberty to choose between two or more alternatives, not created by us, but given by our moral consciousness; it grows with the evolution of social opportunity, as Prof. Commons points out in this issue of The Arena. Life becomes ethical when we choose, with a moral end in view, when we become duly considerate, then act morally.

There is still purpose for the universe, perhaps a definite design for each of us. The teleological view of life is in no way affected by the admission of chance as one of its factors. But the particular ideal for each of us does not become real until we have not only chosen, but actualized it, in consciously directed life. We still believe that an Immanent Spirit works through us, but that it accomplishes its ends only so far as we voluntarily co-operate. Thus far the spirit is dependent on us. He is absolute only through us, through our freedom and co-operation. There is no evidence that we are forced to grow. Tendencies are planted within us. Moral and spiritual opportunities are placed before us. But we may take or reject them. The spirit comes to inspire and uplift, but it enters only where it finds willing receptivity. We grow only so far as we become conscious of these quickening tendencies, and gladly choose them.

"In the life of ethical endeavor is the end and secret of the universe to be found," says Professor Seth. One who accepts the ethical view of life not only believes, but *wills*, that morals shall triumph. For him, virtue, the right, the pure, is the central interest, as truth is for the truth-seeker. He, therefore, believes that for the universe, also, righteousness is the central ideal, or goal. For the universe, viewed as a collection of forces, has no unity. Unity is that which a directive purpose alone can give—an "end-in-itself," as Kant called it, an end of absolute ethical value. Thus viewed, life may truly be said to have a meaning. It at least enjoys the possibility of becoming ethically perfected through

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our united wills to make it so.

Behind all tendencies, motives, alternatives, ideals, we find the will, or that in us which enables us to throw the balance of power in favor of one alternative or another. I repeat, a thousand ideas may pass through consciousness unimpeded, until the will casts the die which stamps an idea as the work of the individual, and makes it dynamic. What we select is quite apt to be that which is of greatest interest for us, that which our temperament likes. We will what we like. What the past has made us, of course, goes into the count, what we are as characters, as distinct, finite beings. But that is what it is, largely, because of the shape the will gave it in the past, it takes a new form, because of new volition.

It is not therefore, necessary to consider whether there be an alternative between the doctrines of fatalism and libertarianism. There has been an attempt to develope such a doctrine, under the name of determinism; that is our acts are determined, not from without, but wholly from within. "Nothing determines the acts of the soul except the soul and its preceding states." But these preceding states must arise from free acts of will, in order to be ethical. They are determined by the indetermined, by that which is subject to chance or alternatives, or there is no moral life. We are really concerned whith the choice, or will, not with the conditions which superficially determine the nature of our deed. Even critical experiences, such as those where one personality is dominated by another, are traceable to acts of choice or will; for close analysis leads one to recall the time when the matter came up for settlement, "Shall I do this or that?" and one cast the wrong die. Thus it is that the will makes us, far better or worse, so far as we are responsible at all. Thus it is that we are brought face to face with tremendous responsibility or a great opportunity, as we may chance to

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believe—of deeming life a burden, or a sphere where the will to do right shall create a heaven of earth, by wise determination of our conditions.

Because the will is free, it is impossible to say why it chooses this or that alternative. We may find reasons for the choice—after we have made it. But that does not exhaust the fact of choice. The fact that it was a choice shows it to have been pure matter of chance, until the deed was done.

One can neither prove freedom, nor disprove it. Yet its presence alone gives fullest reason to life. In the language of Kant, it is "a postulate of the practical reason." According to Kant, also, the will is that alone which is good in itself. Here, by virtue of its independence, it is on a par with Ultimate Being, the sacred indescribable, the heart of the mystery of life.

But, exclaims the critic at last, if free will is the condition of moral existence in a republic of individual souls belonging to God, it must have some relation to other egos and the universe. This may well be, and yet not affect our argument, which asks for no more than the chance to accept or reject moral obligation to society, and the individual ideal offered us through our relation to God.

On this point Professor Royce says:*

"Every finite moral individual is precisely as real and as self-conscious as the moral order requires him to be. As such, every finite, moral, and self-conscious individual is unique, and, in his own measure, free, since there is an aspect of his nature such that nothing in all the universe of the Abso'ute, except his own choice, determines him to be what he is, and since no other finite individual could take his place, share his self-consciousness, or accomplish his ideal, because only in so far as he has an ideal is

* "The Conception of God," pp. 272, 273.

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he a person at all. . . . The uniqueness of the Absolute Individual . . . hinders in no whit the included variety, the relative freedom, the relative separateness, of the finite moral individuals, who, in their own grade of reality, are as independent of one another, in their freedom of choice, but also as dependent on one another, in the interlinked contents of their lives, as the moral order requires."

Thus, from the point of view of our discussion, we return each time to the supremacy of the moral ideal. Our world is a world of possibility, therefore the realm of hope. There is every reason to act on the supposition that we are free, until freedom be proved impossible; every reason why life has a meaning, so long as we find ourselves living individually at all. Hope, freedom, activity, morality, and selfhood stand or fall together. We have cast our vote in favor of a life with a meaning, because to deny it would be like affirming the negation of the mind itself. Chance steps in where logic fears to tread, and wins for the heart its freedom, and for righteousness the joy of life. Life has a meaning, since man acts. He acts, both because he is responsible and because he is a living soul. He is responsible because he is a moral being; he is a moral being because the universe needs him, and the universe needs him because he is free. Thus the steps of our argument form the links of an endless chain. What meaning these links have for the demands of practical experience we shall consider in discussions that follow. But for the present we have marked out the limits of our inquiry.

What other meanings life may have, only the ultimate Being could know. We are no longer assuming to speak for God. Philosophy must be human: or the philosophic task is impossible. If life has a meaning, that meaning must bear some relation to man. If life is rational, this relation is intelligible. If intelligible, it leaves him something to solve, some reason to think and act. Therefore any further mean-

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ing would be traceable to this central fact of human life, the fact that man acts.

The problem of life, therefore is, What is the universe in relation to our activiiy? What are the implications of human action? From this starting-point alone may the outer world be accurately described. From this point of view we have the only logical approach to God. But that this point of view means an entire reformation in our terminology, in our approach to the problems of life, is equally clear. For, instead of assuming to speak for God, to define and publish his decrees, and describe his nature, we begin to think at last from the point of view of the relative—in reality our only point of view. It is still a laudable endeavor to consider how God acts, but also to ask, How is God's activity received and known by man? With an Absolute who decrees all things, we have simply nothing to do. We do not know that there is an Absolute; only the Absolute itself could know. We do not know what perfection is; experience alone can tell us. If the universe owns chances, if it possesses the possibility of novelty, of undetermined, finite action; if God is in any measure dependent on us, there is no fixedly, immutable Absolute, no monotonously established perfection. God is at most only the sum total of present development. With the God who thus lives and achieves we are alone concerned. We are concerned with the universe of evolution, the world of present possibility, the march of events as related to the human will. From this starting-point we construct our pholisophy; from the center we face the world of the future. Life has a meaning which the finite may know, a meaning which, when understood by man, and adopted, shall perfect the universe of God.——*The Arena* Feb. 1—99.

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DEATH OF KHAKEE BAWA.

A NOTABLE ASCETIC.

The celebrated Khakee Bawa of Damaun breathed his last at 10 P.M. on Tuesday the 14th instant, in the temple managed by him at Lower Damaun. Thirty years ago a middle-aged Sadhoo, in the course of his peregrinations, arrived at Lower Damaun and took shelter under a tree in Katheria, a village belonging to Mr, Sorabji Manekji Damaunwala, which was then and is now occupied by artisans of the Bhavsar and Sutar castes. His very appearance with ash-coloured garments, attracted the attention of the principal residents who approached him and made various enquires and ascertained among other things that he was a Sadhoo bearing the name of Keshavdas, belonged to the Ramanandi sect, had no fixed residence but had been wandering from place to place throughout India and was placed by his co-religioniste in the ranks of the holy. Keshavdas was soon installed in a small temple at Katheria as its manager. His habit of frequently rubbing *Khak*, i. e,, (ashes) all over his body earned for him the name of Khakee Bawa by which name he was known to the end of his life. The sanctity of the mode of his living, his knowledge of the different drugs with which he effected many a cure, his proficiency in music and the skill with which he handled various Indian musical instruments, the devotion with whch he performed the daily *bhajans* and the suavity of his disposition and speech, attracted a crowd of disciples to him from Bhavsar, Sortar, Gola, Khatri, Bania, and Machi castes and gained for him respect among even the non-Hindu communities. About twenty years ago, another Sadhoo had commenced to erect a building on an airy place at a short distance from Katheria, in the village of Damaun, intending to consecrate it as a Hindu temple, but before it was half completed he died. The Hindu Mahajans thereupon, ascertaining the desire of Khakee Bawa to possess a more spacious temple, put him in charge of the half erected structure, and, contributing among themselves a pretty

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good sum, erected a temple, which was dedicated to Ram and Krishna and patronised by all classes of Hindus. Here, Khakee Bawa, who was placed in charge of the temple, spent his time in worshipping the idols of Ram and Krishna placed in two adjoining rooms, in feeding mendicants who came from different places, in attending to the sick poor who came for his medical aid, in rendering timely assistence to persons in difficulty, in providing gratis tobacco, bhang and ganja to whoever wished to indulge in them, and in performing bhajan accompanied with music. The hair of his head had grown so unusually long that when it was left loose and hanging it reached his feet, but he always used to twist it and coil it round his head. His bedstead consisted of large iron nails on which he slept for hours with ease—a feat to witness and admire which, people from distant places used to come. He received many presents in the shape of meney and corn from Hindus, including the numerous Paradesee sepoyes on the British frontier, who also placed offerings before the idols of Ram and Krishna, and this income added to the income derived from a large tract of cultivable land which he possessed at a British village called Zamboori it enabled him not only to offer hospitality to Sandhoos of different holy places, who happened to visit Damaun and feed the poor mendicants, but celebrated with religious pomp the two annual festivals held in honour of the births of Ram and Krishna.

A fortnight ago, Khakee Bawa complained of slight fever and since then he lived on milk only. On Monday last, however, he held a feast, the last he said he was to take a part in, when he and his disciples in the temple, freely partook of bread and custard, and on the following day he told his disciples his end was near and that was his last day of existence in this world. That though as a Ramanandi Sadhoo he after death ought to be buried, it was his desire that after death his body should be cremated, if it could not be managed to give it a watery grave. He directed the temple to be managed as hitherto. He changed his reclining posture to a squatting one and after a few minutes without any apparent pain gave up his last breath.

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By the next morning, though five-sixth of the population have left for distant fields to avoid plague, upwards of three hundred Hindus assembled at the temple where the dead Khakee Bawa was lying and he was placed in a palanquin in the same sitting posture, his long hair girded round his head, his favorite ashes applied to his body and garlands of rich flowers were placed round his neck and red powder (*goolal*) and rose-water sprinkled on his body. A procession was then formed which was headed by bands of music followed by "*bhajani melas*" of Machis in front of the palanquin containing the dead body of Khakee Bawa carried by some of his devotees and followed by a crowd of Hindus which as the procession wended its way to the cremation ground, kept on increasing. All the way red powder and copper pice were constantly thrown by handsfull, a large number of beggars running to collect the coin. Some persons carried lighted ghee lamps while others distributed several maunds of sugar on the way.

On reaching the cremation place, instead of finding a heap of one and a quarter candy of firewood sufficient to consume an adult body, it was found that the contribution from many devotees hade made up a large heap of firewood sufficient to burn and reduce to ashes a dozen dead bodies and upon this heap were placed several maunds of sandalwood, the contribution of richer devotees, upon which amidst the noise of the music and the beating of the drums and recitation of mantras, the dead body was placed, and about two maunds of ghee poured over it and the pyre ignited. After some time it looked more like a bonfire than a dead body burning and within about 3 hours the pious Kakee Bawa was reduced to ashes. It is said that the Mahajans, in memory of the deceased, intend to raise the sum of a thousand rupees to defray the expenses of a Bhundara, *i. e.*, a feast to Sadhoos of different holy places.—*The Bombay Gazette.*

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TO A FRIEND.*

1. Where darkness insinuates as light,
Misery as happiness,
Ailment masks as health,
Where its first cry witnesses to the babe's life,
Thou, wise, seekest pleasure there?

2. A heaven joined to hell, in patent bond,—
Who can renounce this world?
Noosed with the knot of *Karma* round his neck,
The life-bought slave, say, where shall he fly?
Mad after the world's enjoyments,
Its riches, its duties hard,—
Tired and knocked,—
Have I sought rest in austerities harsh
And prayers long:

3. I have seen the inmost core of these to know,
"Not a jot of happiness here,
To live perchance is an error;
The largest heart you have,
Prepare it to bear the rudest knocks."

4. Thou, unselfish lover, with they truest heart,
None abode is here below for thee:
The blow, the iron mass can only stand,
Must not the marble form yield before it?

* Translation of a poem in Bengali by Swami Vivekananda, contributed to the "*Udbodhana*," 28 Jan. 99.

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5. Be lifeless as matter dead, meanest low,
Sweet in mouth, in hearst poison hid,
Untruthful, selfish all,
Then find a fit habitation
To live thus on earth!

6. To acquire but second-hand lore,
Have I spent half the life's time;
For love, in a maddened chase after it,
Have I clasped shadows, void of living response!
Friendless, clad in torn clothes,
Feeding on alms from door to door,
The frame breaking down,
With heavy load of hardships and distress severe,
What have I earned?

7. Listen, for the heart speaks here,
This single truth I have met in life,—
This world is that sea, wild, aweful,
Wave upon wave, in grim, savage pursuit,
Where the devotee's pieties,
The monk's affected solemnities,
Or the boasts, the powers, that wealth and beauty give,
Or what the thoughtful philosopher delights in,
Science, wisdom, theories all,
Are but raving dreams,—
The only helm that helps across the sea is LOVE.

8. This Love,—
Man, beasts, the highest *Brahm*,
Angels, Devas, Spirits unseen,
Birds, insects, however small,
Wheresoever life doth breathe,
High or low,—

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In the heart of all,
Sits enthroned.

9. Who else is the God of gods?
Who else works, rules all these?
The mother dies for her child,
Moved by it,
It brings the stabbing knife
To the slayer's hand.

10. Immeasurable with words,
By mind, incomprehensible,
It dwells in bliss and woe;
It comes as Death, the power invincible,
Our Divine Mother, it sweetens so!

11. The poor man's sobs,
The sick man's groans,
The wailings of the bereaved,
Blessings, curses,
What good, what bad man may do,
Are hymns that worship this Almighty Love.
What man alone can do?

12. Errs the man, who pleasure seeks,
Mad he is, who misery asks,
Mad too he, who longs for death,
Immortality, —false pursuit!

13. Riding on thought's chariot,
Beyond you go,—
Far, far, beyond,—
This self-same world,—this sea doth roll,
Joy whirling with equal sorrow.

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14. Hear, oh bird, unfledged,
To fly hence, no path for thee,
Often and again, hurt art thou,
Why makest the vain attempt?

15. Cease that thirst for knowledge,
Prayers, offerings,
Powers, spurn,
Love unselfish be the treasure sole:
Behold the moth, that fain would fall
In the flame's faithless arms;
A love's lesson,—learn!

16. Thou, fly, (basest born)
By beauty charmed, blinded,
Love's elixir fills thy heart,
Oh lover,
On love's pyre,
Burn the dregs of they selfish self.

17. To the beggar, can happiness be?
What good,—to look to other's grace?
Give,—not turn back to ask,
If thy heart hath store to give.

18. Thou, heir to the Infinite,
Thy heart—an ocean, of love;
"Give, give,"
Not ask return,
Who asks, lo!
His ocean dries to a drop.

19. At their feet,—
From the lowest, that crawl,

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To the highest *Brahm*,
This Love reigns supreme,—
Friend,
Soul, mind, body, offer all.

20. Leaving His forms numberless,
That move nigh by thee,
Where else thou seekest God to find?
"Who loves his fellows,
He serves his God."

M.

THE SIGHS OF SITA

OR

MY HEART HATH WOE.

[Expressed by the confined Sita while sorrowing in teeming tears under the Shades of the Asôka bowers.]

I

There's silence in the starry sky,
There's darkness in the mighty deep,
And many a hue in heaven's Arch,
But my weary heart hath woe!

II

The sea-wave rolls o'er rainbow-pearl,
And gentle zephyr shakes the bloom,
And Harmony all moves the mind,
But sorrow sweeps my weary heart!

III

The night-in-gale doth merrily sing,
The crystal brooklet tickles slow,

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The early bittern shrilling hums,
But Misery's voice my heart echoes!

IV

And fragrance swells the morning gale,
Melodious chants the woods resound,
And contemplation fills the sage,
But sorrow heaves my sighing heart!

V

And cool rays sheds the nightly moon,
The diamond sends luxurious light,
And morning beams tinge scattered clouds,
But ruthless woe my heart reflects!

By R. VASUDEO ROW.
(Author of "*The National Hymn*" and "*The Indian Hermit.*")

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THE

BRAHMAVÂDIN.

"एकं सत् विप्राबहुधावदन्ति."

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

—*Rigveda*, I. 164. 46.

Vol. IV.] **MARCH, 15, 1899.** [No. 12.

TRANSLATED FROM LA PHILOSOPHIC DE KANT BY DESDOUITS.

Analysis of Transcendental Logic.

1. Introduction to transcendental logic. Definition of transcendental logic. Division of the logic into Analytic and Dialectic. Sub-division of transcendental analytic. (Analytic of concepts and Analytic of principles.)

II. Analytic of the concepts. Of concepts a priori (or categories). Deduction of the concepts. Of the transcendental unity of consciousness. The concepts are only applicable to objects of experience. Impossibility of a preestablished harmony between the nature of things and that of my thought.

III. Analytic of principles. Necessity of a schema to subsume a sensible intuition under a concept. Principles of understanding (1. Axioms of intuition; 2. Anticipations of perception; 3. Analogies of experience; 4 Postulates of empirical thought). Distinction of phenomena and noumena. We only know phenomena; things in themselves (noumena) are unknown to us. Amphiboly of the concepts of reflection. Critique of the metaphysical system of Leibnitz.

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I

INTRODUCTION TO TRANSCENDENTAL LOGIC.

If the *pure intuitions*, the study of which is the object of the transcendental aesthetic, are one of the conditions required for the possibility of synthetic a priori judgment, there is a second condition not less necessary, *the concepts a priori* to wit. Without the *concept*, the *intuition* is blind; without the *intuition*, the *concept* is empty. What is a *concept*? In what do *concepts* differ from *intuitions*?

Intuitions are *pure* or *empiric*. We have seen that time and space are *pure* intuitions, that is to say independent of the nature of the perceived object and necessary to every perception whatever. The *empirical* intuition is, on the contrary, the actual perception of the object; (it varies with the nature of the object; thus the perception of red, of white, of extension, of solidity are empirical intuitions).

If all the operations of our mind were reduced to intuitions, it would *feel* (intuite) but would not *think*. To think is to affirm, to abstract, to compare, to classify, to generalise, to conceive relations of cause, of dependence, operations evidently different from sensation and also from *pure intuition*. Thus a savage sees a house the use of which is unknown to him; this is for him a *simple intuition*, for he can affirm nothing of it, save that he sees it; but one who knows the distinction and origin of this house has a *notion*, a *concept* of it. In a word intuition is only a mental image, the *concept* comprehends existence, relations, the why, the how.

In this example it is only a question of an *empirical* intuition and of *empirical concepts*. But, if every *empirical* intuition supposes a pure intuition (as has been proved in the transcendental aesthetic), in the same way every *empirical* concept (that is to say every notion resulting from the work of the mind on the data of sense) supposes *pure* concepts and independent of experience. For example, experience tells me that such a town contains a great number of inhabitants, but this *empiric* knowledge assumes that I have *à priori* the idea of numbers.

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The faculty which gives us *concepts a priori* and which then applies them to the various perceptions furnished by experience to the objects of sensible intuition is called the *understanding*. The study of the laws of understanding is *logic*. We distinguish *general logic* and *particular logic*; the first is only occupied with the rules common to all intellectual operations; the second treats of the methods peculiar to different sciences; the *critique*, which seeks to determine the *form* alone and not the *matter* of our thoughts, only deals with general logic; it is not a question of *general applied* logic, which treats of prejudices, errors that is of the influence of the sensible faculties in judgment, but of *pure general logic*; the object of this science is to determine the principles of reason, making abstraction of psychologic conditions which may enhance favour or hurt the usage of these principles. Finally, if *pure general logic*, instead of putting aside the question of the origin of knowledge, distinguishes the *concept a priori* from those which experience supplies, if it seeks to explain how these *pure concepts* can be applied to objects of experience, it becomes *trancendental logic*.

The first question which logicians ordinarily attempt to answer is that of the *criterion* of truth. Transcendental logic has no pretention to determine this *criterion*; it is also impossible for the human mind to find it. In fact, truth is the agreement of the thought with the nature of things; now I can only know the nature and the laws of my thought, and not the laws and the nature of objects; consequently I can never affirm any relation between these two terms, one of which is known and the other is unknown to me. Of the two conditions required for a judgment to be true (to wit, its conformity with the laws of logic and its conformity with the nature of things). I can affirm the first, never the second. But if the presence of the first condition does not suffice for a judgment to be true, its absence suffices to show that it is false; we have thus a *negative criterion* of the truth, contradiction; the *contradictory* is always false; but it does not follow that the *non-contradiction*, the intelligible is always true. We can only affirm that it has *at least one* of the two characters of

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truth. Does it possess the second? It is impossible to know. Besides, if a *criterion* of truth existed, it must be universal, it must be valid for all knowledge, *whatever the object might be*; then, in order to determine it we must make abstraction of the *matter* of knowledge, that is to say of the differences of objects among themselves. But as truth is precisely the agreement of the *form* of thought with its *matter*, it is contradictory to make abstraction of the object, of the *matter*, in the determination of the truth, and of the characters which should serve us in its recognition. "We must then say of truth, with regard to the knowledge of the *matter* (its object), that it is contradictory to ask it for a general criterium.

Transcendental logic then must confine itself to seek a *negative criterium* of truth, or the laws of thought; but, whilst rejecting as false whatever contradict them, it will take care not to take as true everything which agrees with them. Thus it will put us on our guard against that dialectic which tempts us to conclude from our ideas to the existence of an object corresponding. There is no doubt, something seductive in the specious art of constructing a world on the model of our ideas; the mind which gives itself up to this illusion believes itself possessed of an instrument, an *organon*, for extending its knowledge beyond experience and for lifting it up to infinity; but it is the dupe of appearance and only succeeds in realising subjects moulded on its own thoughts. Logic must combat this false dialectic, this act of constructing a *transcendental* world by reasoning. There are then two parts in logic, one positive, the other negative. The positive part, *the analysis of the elements of the pure knowledge of understanding and of the principles without which nothing can ever be thought*, constitutes transcendental analytic. The second part, the negative part, should be called *transcendental dialectic*, because its object is the critique of that false *dialectic*, which affirms, in the name of *a priori* principles, the existence of transcendental realities, of which we are able to conceive the idea, but of which we can have no knowledge.

Such is the general division of transcendental logic. But at

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the understanding has two principal functions, one which consists in furnishing us with *concepts a priori* and the other in forming *judgments*, the analytic is divided into two books; (1) analytic of concepts; (2) analytic of principles (that is to say of primary judgment.)

II

ANALYTIC OF CONCEPTS.

Whilst conforming to the usual arrangement of logicians who treat of notions (concepts) before treating of judgment, Kant recognises that judgment is the primitive operation of the understanding, or rather its only operation. To think is to judge. But we may consider the attribute of a judgment separately from the given subject and as applicable to any subject *whatever*. (For example, given the judgment that *bodies exist*, I may consider the attribute *existence* as applicable to the soul, to God; this attribute separated from its subject and susceptible of becoming attribute of *any possible subject whatever* is a concept or a general idea. The concepts then are derived from the judgment by abstraction and by generalisation.

As there are evidently as many possible judgments as *possible attributes*, a classification of the judgments will give that of possible attributes, that is to say of *concepts*. Now, we can reduce the judgments to four classes. In fact, whatever may be the object on which I form a judgment, I can affirm nothing of this object except from one of the four following points of view; quantity, quality, relation, or modality. These four classes of judgment are divided each into three; the judgments of *quantity* are *general*, *particular*, or *individual*; the judgments of quality are *affirmative*, *negative* or *indefinite*; the judgments of relation are *categorical*, *hypothetical*, or *disjunctive*; finally, the judgments of modality are *problematic*, *assertative*, or *apodictic*, that is to say necessary.

This classification of the judgments gives us that of concepts. (1) The *concepts* of *quantity*, corresponding to *individual*, *particular* and *general* judgment are the categories of *unit*, *plurality* and *totality*. (2) The *concepts* of *quality* corresponding to *affirmative*,

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negative and *indefinite* judgments are *relative, negative limitative.* (Kant assimilates, as we see indefinite judgment with limitative judgments; for, says he, when I simply affirm of a thing that it has not such an attribute (which *limits* its *concept*), I leave its positive attributes entirely undetermined, and I do not define it by that which it is not. (3) To the judgments of *relation* correspond the concepts of *substance, cause* and *reciprocity.* In fact every *categorical* judgment affirms *being,* substance; the peculiarity of a *conditional* judgment is to establish a relation between the *conditioned* and the *condition* and consequently a relation of cause and effect. As to *disjunctive* judgments they establish a *reciprocity,* a *community* between different propositions; this seems paradoxical at first sight, for the diverse propositions of a disjunctive judgment, far from being related to one another, mutually exclude each other. Such is this judgment "Either the world has been produced by an accidental cause, or by an internal necessity, or by an internal cause." But observes Kant, although including each other, these three propositions constitute *in their ensemble* the totality of possible hypotheses on the origin of the world; this is a *relation,* a sort of *community* between them, analogous to the community which exists between the parts of a whole. (4) The concepts of modality are *possibility existence, necessity.* In fact, a *problematic* judgment only affirms possibility. "The *assertative* judgments are those of which the affirmation or negation is considered as true." They are the judgments of *existence.* "*Apodeictic* judgments are those of which the affirmation or negation is considered as necessary." It must always be observed however that the possibility affirmed by problematic judgments is only *logical* possibility and not *objective* possibility; it is the *possibility of thinking the object,* but in no way the *possibility of it existence.*

After having thus determined the number of the *concepts* (*or categories*) according to the number of the judgments of which these concepts are the attributes, Kant states a curious law; that is that the third concept of each class expresses

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the relation, and thus to say, the product of the two first concepts of the same class. Thus, *totality* is *plurality* reduced to *unity*. *Limitation* is *negation*, modifying the affirmation of *reality* (Plato had said, in the same sense, that the finite, the limited participated in *being* and *non-being*. *Reciprocity* consists in the interaction of substances acting as *causes*. Finally *necessity* is undoubtedly not the possibility of existence, but at least the *impossibility* of non-existence.

It is impossible to think without affirming one of these twelve concepts. It is not that understanding does not furnish concepts other than those which are comprised in this table; but all the others are derived from the twelve as from a common source. "Once we have obtained these primitive and original concepts, derived and subordinate concepts are easy to obtain; the geneologic tree of understanding, may then rise to its full height of itself and without any difficulty." Thus, from the category of *cause* are derived the predicable of force, of action, and of passivity, which Aristotle wrongly regarded as *predicaments*. (The predicament is the *primitive concept*; the *predicable* is the *derived concepts*.) From the concept of *community* are derived the *predicables* of *resistence*, of *presence*. To the category of *modality* the *predicables* of *change*, of *birth*, of *death* belong. Finally the concepts combined with the modes of sensibility, that is to say with the intuitions of time and space, give rise to derived concepts, such as those of *moment*, of *place*, of *situation*, which Aristotle again mistook for primitive categories.

What then is the role of the *concepts* in human knowledge? and what is their legitimacy? The *concept* is a general idea. Its function is to unite in a single action the characters common to different representations; without this *synthesis* the mind will not be able to seize any relation between the *intuitions*, or in other terms it would not think, consequently the *concepts* are inherent in the nature of thought and are not derived from experience. Experience is not even possible without them. What in fact should I know of objects of nature if the laws of my thought did not force me to conceive them as substances, as causes

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and to attribute to them a certain size, a certain quality? and how can we attribute to experience *concepts* which preceede it and which alone render it possible.

But this *a priori* origin of the *concepts* gives Kant a reason to doubt their *objectivity*. By what right then do we apply them to *objects* since they are *forms* of our thought? By what right do we suppose in the known object that which is only inherent in the nature of our faculty of knowing? To think is to see everywhere substances, causes, relations; but is it legitimate to suppose that objects are really substances and causes and that the relations which we establish between them are other than logical fictions created by the mind for the needs of knowledge? This doubt Kant endeavours to solve in the pages consecrated to the *deduction of the concepts*, that is to say to the proof of their legitimacy It is not indeed that he claims to show that *objects are such as we conceive them* (he exressly says the contrary in the course of the analytic); but all that he limits himself to establish is *that we have the right to conceive objects as we conceive them*. The legitimacy of the concept is then here, by a subtle distinction, considered as a thing very different to their *objective truth*. We do not know if they correspond to anything real in *objects* but we have the right to apply them to objects. From whence, this right? From the necessary laws of empirical knowledge. In fact, if it were not legitimate to apply the *concepts* to objects of experience, we could not think nor consequently know these objects; now experience is possible, it is legitimate; here is a fact which scepticism alone can contest; hence the application of concepts to objects, which is the condition *sine qua non* of experience is as legitimate as experience itself. Thus the deduction of the categoris consists solely in establishing *that they are postulates of experience*, and that, by them alone, the diversity of *sensible intuitions* (and even of *pure intuitions*) can be brought to the unity which constitutes judgment.

This law of the mind, in virtue of which all empirical knowledge is only possible by means of the concepts is subordinate to a still more general law, to a simpler law which is at the base of

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all. This fundamental law of the human mind is the necessity of bringing not only the intuitions to the unity of the concepts, but the concepts themselves to the *primitive unity of apperception* or, as Kant also says, to the synthesis of the *transcendental consciousness*. In other terms, in the act of thought I not only bring diverse representations under the concepts (that is to say, I establish the characters common amongst them by thinking them under general ideas,) but I also establish a connection between the different general ideas by relating them to the activity of the same thinking subject, which has consciousness of its *unity* under the diversity of its operations.

This consciousness of the *unity* of the thinking subject is *primitive apperception*, or *pure apperception*. It is distinct from *empirical apperception*, that is to say, from the knowledge that the internal sense gives me of the modifications of my thought; in fact it is the *form* of knowledge to which internal experience gives the *matter*, that is to say, before knowing anything of psychologic phenomena I must recognise my *faculty of knowing* itself and the power that I possess of conceiving my thoughts as produced by the activity of the single subject. Empirical consciousnes (or internal sense) makes me know my thoughts, my impressions *in time* and consequently as phenomena; it is related then to the sensibility and not to the understanding. *Transcendental consciousness*, or *primitive apperception* is merely the bond between these phenomena and the *a priori* knowledge of the power that I have of relating them to the Ego. It is the consciousness of the *determining* activity of my thought, the internal sense is only the consciousness of the *operations* determined by this activity. *Transcendental consciousness* is *synthetic* since it brings my diverse perceptions to unity; empirical consciousness is *analytic*, since it only gives me diverse and successive representations and thus does not by itself constitute knowledge; it simply gives, as separated the materials with which the transcendental consciousness forms knowledge by adding to or appropriating or so to say absorbing them into its indivisible unity. "It is only because I can comprehend in a single consciousness the

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diversity of my representations that I call them all *my* representations; otherwise I would have an *ego* of as many different colours as I have representations of consciousness. The bond of union is not in the objects; it is not from the objects that I borrow it by observation to be afterwards received into the understanding;" it comes from the understanding which subjects the diverse *a priori* representations to *unity*. "This principle" says Kant "is the highest of human knowledge." To demonstrate that the consciousness of my activity, one and indivisible, is the only thing which transforms the representations into knowledge Kant uses the following example. From whence comes the concept of a straight line? It does not assuredly come from a sensible intuition. Does it come from a pure intuition? No, for the pure intuition is the representation of space in general, and gives me no figure, no determined line. But when I conceive a straight line, *I draw it by thought* that is to say, by one single operation I determine the different points forming the line and join them up; it is by creating it thus by the activity of my mind that I know it, and the *concept* which I form of the unity of this line comes from the consciousness which I have *à priori* of the unity of the intellectual operation by which I constructed it.

The synthesis by which I thus bring the materials of my knowledge under the unity of the faculty of my thought is *objective*; on the contrary, the union of the ideas which I associate into one another, which I think at the same time or successively, is a *subjective* synthesis. In fact, association of ideas belongs to the accidental disposition of the thinking subject, and I can very well conceive that there may be no relation between two things which are presented to my thought at the same time. Their union is purely contingent. On the contrary, the relation which I establish between an object and the faculty which I have of conceiving it by the *one and indivisible activity of my thought* is a relation necessary to every intellectual act. Without this synthesis of *primitive apperception*, there would be no *object for me*, that is my thought would not conceive any. It is on this

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account that this synthesis can be called *objective*. But Kant whilst making use of the term *objective*, does not intend that the understanding knows the object *as it is* ; he simply means to say that we can *form*, thanks to the unity of apperception, the *concept of an object*, and that, without this unity, the mind would have nothing but sensations.

Let us now examine how the *primitive unity of apperception* serves not only to unite sensible intuitions, but also the *concepts*. Through the mistake of not having understood this function of *transcendental synthesis*, logicians have never rightly defined judgment. A judgment is, it is said, the expression of a relation between two *concepts*. This definition is only applicable to categorical judgments; for hypothetical and disjunctive judgments do not express a relation between *two concepts*, but between two or more judgments. Besides--and this is the chief defect of the definition in question--it is not said in what this relation consist .Simple association of ideas always establishes a relation between two concepts, and yet does not constitute a judgment; the ordinary definition of judgment then does not accord with the *only one defined*. We must determine in what consists this relation established by the verb *to be* between subject and attribute. Now "this *copula*" (the verb to be) "indicates simply the relation of these representations" (to wit, the subject and the attribute) "to the *primitive apperception which constitutes its necessary unity*." In fact, when I say that such subject is this or that (for example that an effect has a cause) I mean simply that *I cannot in any way represent to myself the effect without the cause*. It is the same with empiric judgments; for example, *bodies are heavy*, signifies that the concept of body and that of weight appertain to each other in the synthesis of the intuition, on account of the necessary unity of apperception. In other terms, the copula *is* merely affirms that the primitive laws of my thought do not allow me to regard the subject as separated from the attribute. This doctrine which subjects the affirmation of a relation between two objects to the *necessary* union of these two objects in my thought must not however be confounded with that of Hume, who explains our

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judgments by purely contingent association between two ideas; for, however, inveterate may be in me the habit of *associating* two ideas, I can conceive the objects which they represent as existing one without the other; *on the contrary, in a judgment*, the bond between subject and attribute consists in the impossibility of conceiving them separated in the given case (if the judgment is contingent) or to conceive them as separated in any case (if the judgment is necessary.)

Since the function of the *transcendental synthesis* of apperception is to unite concepts and since I cannot think without this synthesis it is evident that the concepts are the elements of all thought and thus we have as it were a second *deduction* of their legitimacy; for if we contested this legitimacy it would be to contest the right in man to think. However, if the concept is the form of all knowledge it is nothing but the form that is to say that matter is still wanting to it to constitute real knowledge, and this matter is *sensible intuition*. Consequently the concepts can only be applied legitimately to objects which can be given in intuition, that is to say to objects of possible experience. "To extend the concepts beyond our sensible intuition is of no use to us; for then they are concepts empty of objects. They are no more than fine forms of thought deprived of all objective reality, because we have no intuition to which the synthetic unity of apperception....can be applied for the purpose of thus determining an object." Thus we cannot reason legitimately on God and on immortality, because God and immortality not being objects of *intuitions*, no concept is applicable to them and can determine no knowledge. We can no doubt *think transcendental* objects (not sensible), but we have no means of knowing if they exist; we only know that if they exist, that none of the conditions of sensible intuition is in accord with them, for example, that they are neither in time nor space.

Intellectual knowledge being thus reduced to objects of experience there still remains a difficulty to solve. Since the *concepts* do not come from experience, how is that objects of experience lead to knowledge which is effected by means of these

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concepts? Whence comes this agreement between the *form* and the *matter* of my thought? Must one explain it by a pre-formation of pure reason, to suppose, that is to say, that God has given certain properties to nature and imposed on our minds the necessity of conceiving things as endowed with these same properties? However natural this explanation may be, Kant rejects it; our *concepts*, he says, would not be *a priori* if they were thus involved in the nature of things. It is, on the contrary, our mind which conceives nature in its own image; we know it, not as it is, but as it would be if it conformed to the laws of our thought. Thus, it is our-mind which puts causes, substances into nature; it is not therefore astonishing that it finds them there.

To what then is the *objectivity* of the concepts reduced? They give us no knowledge of the supra-sensible world; and as to the sensible world they give us no knowledge of its reality, but only representations which the mind forms for itself, not according to the nature of things but according to its own nature. This doctrine which it is vain to defend against idealism, will be again developed in the *analysis of principles* when the distinction between phenomena and noumena is dealt with.

(*To be Continued.*)

THE VEDANTA WORK.

IN NEW YORK.

The Editor, "Brahmavadin."

Dear Sir.

Owing to circumstances which have claimed my time and attention for several months. I have not been able to send you a letter now. The last account of Swami Abhedananda's work appeared in the Brahmavadin so long ago as.....During the summer months the Swami accepted invitations from students of Vedanta and went to Watkin's Glen in New York State, a region of beautiful natural scenery. The Swami was the guest of Mrs. D. W. Mead, who has shown practical interest in Vedanta work

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in America, and loving and appreciative friends made the stay a most delightful one. Swami next went to Buffalo, about 100 miles Westward, and spoke to an invited company which comprised the most liberal minded people he had met in the country. Buffalo is but a short distance from Niagara Falls, so that the Swami was able to visit this great natural wonder several times, and thus realized the wish he had held for years. The Cave of the Winds was visited; this name is given to the cavern formed by the largest fall of water, known as the Horse-shoe Fall. At the brink this sheet of water is more than two thousand feet across; its hight is one hundred and fifty-eight feet and the estimated thickness is twenty feet. The Cave of the Winds is the space between this terminus, awe-inspiring volume of roaring water and the precipice over which it falls at the base and it has a width of sixty feet from the wall of rock to the beautiful curtain of transparent water in front. The war of conflicting elements never ceases, and the Cave is filled with perpetual storms. The perilous Whirlpool, the great Gorge, (the rocky walls which form the banks of the Rapids below the Falls,) the clouds of mist and the rainbows are other notable features to every visitor; and the thoughtful on-looker is in this impossible phase of nature yet another expression of the Universal Force.

During the month of August the Swami lectured at Greenacre, in Maine, some 650 miles from Buffalo. The meetings were held in a large tent, and at suitable times Swami Abhedananda met his students under "The Prophet's Pine," a tree sacred to the Swamis, and under which Swami Vivekananda and Swami Saradananda have taught. The Swami's public lectures were attended by large and appreciative audiences, and were published in "the Evening Transcript," one of the best Boston newspapers. Two meditation classes were held each week. The Swami visited the island home of the poetess Celia Thaxter. The cottage remains as in the life time of this gifted woman, and in the drawing-room he saw the portrait of Mohini Chatterji, her spuitual teacher. On another island the Swami saw 1600 Spanish prisoners. From Greenacre the Swami was invited to Newport, the most fashion-

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able sea-side resort in America, and spent a week with friends who are interested in Vedanta. The Rev. R. Heber Newton, D. D., one of the most liberal, and one of the most highly esteemed Episcopal clergyman, entertained the Swami in his country home and Long Island. While there the Swami gave an informal talk which was attended by friends of Dr. Newton, the subject being "The Hindu View of Jesus." Camp Wickoff was visited by Swami where more than 15,000 American soldiers were then in camp, after their return from Cuba, Two weeks were spent in the White Mountains and later, several weeks with friends at their country home in the Catskill Mountain region.

During the summer Swami Abhedananda met many able and influential persons. Among others our great inventor Edison; Joseph Jefferson, one of the foremost actors in America, William Dean Howells, the novelist, and Professors in Cornell, Jowa, Yale and other colleges. These summer "Vacation" months have an important part in Vedanta work in this country, Wherever the Swami has visited and traveled he has taught by living presence and example. A large number of people who during the year live in widely separated sections of the country, heard the Swami's teachings during their summer so jurns.—*New York, 17th January, 1899.*

A New York Student.

(M. B. COULSTON.)

Swami Abhedananda began the lecture course for 1898-99 in New York on November 2nd. 1898. The success which attended the Vedanta work during the preceding season encouraged its friends to engage a hall in a more public location. Assembly Hall in United Charities Building was secured for five months. To earniest students of Vedanta who attended these lectures last winter, new ones have been added and the interest and devotion to the study of Vedanta is strengthened and assured.

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A Lecture which has given much satisfaction, "What is Vedanta," is herewith-enclosed in brief. Other subjects which have been ably explained and taught by Swami Abhedananda "this winter are The Scientific Basis of Religion;" "Is Vedanta Pantheistic"; "Vedanta and Teachings of Jesus; "Is Vedanta Pessimistic;" "The Ideal of Vedanta and how to attain It;" "Different stages of Spiritual Development;" "What is essential for Spiritual Growth;" "What Becomes of the Soul after Death;"

"Reincarnation."
"Ego and Egoism."
"What is Salvation?"
"Philosophy of Work."
"What is Divine Love?"
"The Ideal Devotion."
"Theory and Practice" (Raja Yoga.)
"The Motherhood of God."
"The Cosmic Life Principle" (Raja Yoga).
"Evolution and Reincarnation."
"Breathing and Meditation."
"Monism and Monotheism."
"Preliminary to Concentration" (Raja Yoga.)
"The Ethics of Vedanta."

The lectures are given on Wednesday evenings and Sunday afternoons. On Manday evenings and on Saturday mornings meditation classes are held; these opportunities are highly esteemed by the more earnest students, as questions affecting personal experience can be asked more freely in these smaller and less public gatherings.—*New York 20th, January, 1899.*

A New York Student.

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ATMA-YOGA

OR

SELF-REALISATION :

The Vedanta holds that the spiritual self of man is never realised as it is,in our ordinary states of consciousness. Neither in the waking state, nor in dreams, nor in the state of sound unconscious sleep is the soul of man cognised in its real nature. Both in the waking and the dreaming states, man cannot even so much as conceive what he is in himself. He is sunk in *Avidya*—as Hindu philosophy says—and does not know what he is in reality,and what is more deplorable and worse, he mistakes himself for what he is not. He thinks that he is nothing more than his physical embodiment—the body. The identification of the self with the physical frame is sometimes so thorough that man is often led to believe that when the body perishes nothing is left behind. The body is not to such a man the instrument of the soul as it ought to be conceived; bnt it is the real man; the concerns of the body are his only real concerns. There is nothing that survives after death but the atoms of which the body is composed and into which it disintegrates at last. Thus comes on the bane of materialism with its selfish ideals of the life of pleasure, which offer such an irresistible attraction for man that, when once he launches himself fairly into it, he is completely lost in its depths. Even such as have higher aims and ideals—those who believe that the apparent man is not the real man, but that there is something spiritual and eternal in him, even such philosophers and moralists have confessedly no real and direct experience of the soul. They have no conception of the real man, *i. e.* of the soul, except that it is some mysterious principle about which none knows or can know anything. These philosophers themselves are hopelessly divided in their opinions with regard to the nature of what they call the mind. Each philosopher has a view which is peculiarly his own,

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and no two of them are agreed in their conclusions regarding the nature of the mysterious something called mind. There are in fact as many diverse and contradictory views about this in the philosophical world as there are philosophers themselves. Some, for instance, suppose that we know nothing more about the mind than that it is a concomitant of the molecular energy of the cerebral centres; some hold that the brain secretes thoughts even as the liver secretes bile. Some again hold that what we know of the mind is only its manifestation as feeling, will and thought, and that the real nature of it is, and will for ever remain, unknowable and unknown. Many even doubt if there is such a thing as the mind at all apart from its manifestations. Some are of opinion that sensations are the only ultimate realities, and form the materials of which the mind is made and developed. Some others think that what we call mind is but a general name, a verbal abstraction for the various feelings, emotions and thoughts which are the concrete realities. There are some thinkers who hold that the mind is a permanent possibility of feelings, or a series of states of consciousness which is aware of itself as a series; and there are also others who believe that what we are sure of about the mind is that it is an uninterrupted stream of thought, of which, at every instant, only a section rises before the ken of consciousness. One set of thinkers hold that the self,the "I", is but a bare principle of synthetic unity among our diverse mental modifications; and another set assert that the soul is something unknown, unknowable, and even unutterable; and they preach, with all philosophic ardour and sincerity, the duty of solemn silence with regard to this mystery of mysteries. Such a diversity of opinions with regard to the nature of the mind is certainly unavoidable so long as the subject is purely one of speculation and is beyond the reach of experimental investigation. How beautifully it endorses what Sri Krishna has said about the speculators on the *Atmàn*! "One regardeth it (*Atman*) as indeed marvellous; another speaketh of it as marvellous, and another heareth it spoken of as marvellous; yet none indeed understandeth it." In the midst of this babel of conflict-

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ing opinions and theories, one is tempted to exclaim—"Is there no escape from this"? Is the *Atman*, then, a forbidden ground, into which man is not allowed to enter? Is it for ever to remain a mystery? Is the philosopher destined to struggle for life in this hopeless serbonian bog of mere speculative metaphysics, which the majority of modern thinkers are even inclined to rule out as unscientific and absurd? Emphatically no! So says the Hindu philosopher. The *Atman* is neither dangerous nor forbidden ground. On the contrary it is man's highest destiny to know the *Atman*. That is his goal, and it is through the realisation of the *Atman* that we can truly realise this infinite universe of things. But the *Atman* is incapable of realisation even partially in our ordinary conditions of life, except as a mysterious principle to which all our objective experiences are referred by the synthetic activity of our minds. What it is in its real nature, and what its potentialities and possibilities are, none can say, except those that have undergone the discipline of *Atma-Yoga*. For them, the *Atman* is no mere possibility, but a reality of which they have direct experience, experience which is face to face. That the self can be realised direct under certain conditions is the unanimous opinion of all the ancient Indian sages and philosophers. Says Yamunacharya, a Vaishnava philosopher and divine, who preceded the celebrated Vaishnava reformer Ramanuja, in his "Atma-Siddhi", a treatise on the soul —"The existence of the *Atman* is established by self-evidence, by the scripture, and also by inference. And it reveals itself face to face through the discipline of *Yoga*."

According to Hindu philosophers, *Atma-Yoga* gives us a direct spiritual insight into the soul. It brings the infinite realm of spiritual verities within the limit of conscious experience. It sets thought free from its limitations by the phenomenal. The *Vishnu Purana* says that *Manas* is the cause of our bondage and release. It is this *manas* which binds the self to the phenomenal. So long as the self is bound to phenomenal experiences its powers are limited. But when it is unattached to the phenomenal or to the world of sense, then the *Buddhi*

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rises by its own inherent nature to realise the transcendental realm of self and spirit.

The understanding or the reason, or what, in the technical phraseology of the *Vedanta*, is denominated *Buddhi*, is an essential attribute of the *Atman*. It is the power of the soul, in virtue of which it can bring under its cognizance the whole field of existence. It is none other than the power of spiritual illumination whose inherent expansive nature is so marvellous as to embrace the whole of the infinite. It is also called the determinative faculty of the *Atman*, since it alone can give us knowledge of absolute certainty, as contrasted with knowledge of inferior certitude arrived at by sensory perception, logical inferences or scriptural revelation. No knowledge acquires certitude unless it is reflected in the *Buddhi* and is stamped with its distinct recognition. Nothing which does not come under its cognisance, whether perceptive or inferential, can possess that certitude which it is the prerogative of the *Buddhi* alone to bestow on knowledge. Even the so-called positive knowledge of direct sensory perception derives what certitude it has from the same source.

This power whereby man acquires right knowledge of things, both spiritual and temporal, is the common heritage of all humanity. But in the majority of us it is unrecognised as it is more or less clouded and distorted by passions and desires. It is, moreover, in ordinary human beings limited by and wholly absorbed in physical perceptions and thoughts relating to them, so that it is almost blind to any other existence than the phenomenal. Of course flashes of spiritual genius manifest themselves in some favourable moods, occasionally in individuals, which directly come down from the plane of *Buddhi*; but they are not taken notice of in the huge mass of physical perceptions and thoughts which pertain to the world of phenomena. If they are noticed at all they are regarded as aberrations from the normal, or at best as some out-of-the-way phenomena which ought not to be allowed to disturb the peace of scientific explorers and the apparent unity of the present system of scientific thought. But the Hindu philosopher catches hold of such 'abnormal' pheno-

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mena as they are important in metaphysical investigations. They only give us an insight into the real nature of man and his infinite capabilities. In other moments he is engaged with the phenomenal; but it is only in such moments as these, which are few and far between, that he gets the credentials of his higher nature and destiny. Hence arises the importance attached to the *Yoga Sastra* in almost all the systems of Hindu philosophy, not excluding the heterodox schools of Jainism and Buddhism.

We see, then, that the greatest obstacle to spiritual perception is the mind's absorption in the phenomenal in all our waking and dreaming moods. The Hindu metaphysician does not draw a sharp and impassable line between the phenomenon and the noumenon, as Western philosophers do. No Hindu philosopher says that the transcendental and un-phenomenal can never be cognised, or brought within the range of positive knowledge, though he is ready to accept that the metaphysical cannot be realised by the physical senses or by syllogistic reasoning.

The Hindu philosopher, on the contrary, denies that the noumenon does always remain a noumenon. He says that the un-phenomenal underlies the phenomenal and has not itself become the phenomenal; but it can be made phenomenal, in other words, it can be brought within the range of the direct cognition of *Buddhi*. The object of the *Yoga Sastra*, which plays so important a part in all Hindu philosophical schools, is then the disengagement or rather the tearing away of the mind from the phenomenal. The science of *Yoga* systematises then the methods by which the mind may be made to grasp the un-phenomenal and bring it within the plane of direct cognition. By removing all obstacles from the mind, it makes the mind fit to receive impressions from the transcendental and un-phenomenal. In a word, the *Yoga Sastra* teaches how we may phenomenalise the un-phenomenal, so to speak.

Yoga, then, has got two aspects—positive and negative. In its negative side it makes a systematic study of the methods and practices necessary to effect a complete separation of the mind from all that is phenomenal. This is the subject matter of all the

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works that treat of *Yoga*. The word *Yoga* is itself defined in such a way as to bring out prominently this negative aspect. Patanjali, the founder of the *Yoga* system, says in the first aphorism of his *Yoga Sutras*, that *Yoga* is the hindering of the modifications of the thinking principle (*chitta*). The modifications referred to are, of course, phenomenal, since he says later on that the mental modifications which are to be restrained are five in number, viz *Pramana* (knowledge derived from perception, inference and testimony), illusion, misconception, sleep and memory. All his eight *angas* or the preliminaries to *Yoga* are only a systematic series of methods with this ulterior end in view. The *Siddhis* too which are said to be developed in the intermediate stages of *Yoga-practice*, are also phenomenal only. With regard to the positive aspect of *Yoga* nothing is said anywhere in any of the books on *Yoga*, but that the soul abides in its real nature in *Kaivalya*.

In the highest state of *Samprajnata Samadhi* there is at least a taint of the phenomenal. At least one idea clings to the mind in this state of intense concentration. But in the ultimate states of *Samadhi* called *Asamprajnata*, not a trace of the phenomenal is left in the mind. The *Buddhi* is in its own natural sphere fully alive to all the transcendental experiences of that condition. But what these experiences are like, is given out only in dark hints and imperfect details in our *Vedantic* and other religious works. They are, of course, left to the individual self-experience (*Swanubhava*) of those who practice *Yoga*, since it would be extremely difficult to describe in words spiritual things which transcend ordinary experience. With regard to these two aspects of *Yoga*, all our ancient philosophers are agreed, whatever may be their differences in other respects. They are all of opinion that *Yoga* not only takes the mind away from the phenomenal, but brings it into contact with transcendental realities. If this opinion is true—there is nothing in the nature of things to prove that it is false—we need not grope in the dark in our metaphysical explorations. We need not get hopelessly entangled in the dark mazes of purely speculative metaphysics.

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The *Hindu Sastra* offers us in this matter a safe and reliable guide.

Our readers are perhaps aware that there are different varieties of *Yoga* which are practised with different objects in view. Of these, the most important are three in number (1) *Aiswarya Yoga* (2) *Akshara Yoga* (3) *Purushottama Yoga*. The first variety is concerned with the realisation and development of the transcendental powers of the human soul, such as *Anima*, *Mahima*, etc., which are called the eight great *siddhis* in the *Yoga Sastras*. In this *Yoga*, the adept trains himself in methods which secure for him control over his body and matter. He conquers *Prakriti*, and so far is able to control its manifestations for his own enjoyment or for the enjoyment of others. What our modern scientists do by observation, experiment and physical appliances, this the *Yogin* tries to accomplish by methods which enlarge the inner capabilities of man. The scientist with the aid of physical agencies tries to extend his domain over matter and its infinite manfestations, but the *Yogin*, without any such extraneous helps, simply unlocks the powers of the human soul to effect his conquest over matter. This *Yoga*, quite as much as science, is an affair which is concerned only with the phenomenal. The other two varieties take the *Yogin* beyond the phenomenal to the transcendental realm of spirit. They are directed to the realisation of the *Atman* and the *Paramatman*. Though the higher includes the lower, though in the realisation of the *Atman*, the *prakriti* is also subjugated, still the end is different, and hence it goes by a different name. The methods pursued are also different. Hence we have all these varieties of *Yoga* which go by different names and have different methods and ends. We are here concerned with the *Atma Yoga* the *yoga* of self-realisation, which has several names given to it such as *Akshara Yoga*, *Avyakta marga*, *Gnana-yoga*, *Raja-yoga*, and so on. The methods of *Atma-yoga* are based on the psychology of the Vedanta, a knowledge of which is, therefore, a necessary preliminary to the study of those methods. According to the psychology of the Vedanta man is a double-faced entity. He has two aspects, physical and spiritual, just like the universe itself

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of which he forms a part. Physically man is complex, composed of a number of principles, disparate in themselves but held together by the spiritual unity which underlies them. The physical principles are four in number, all of them are material and some of them are more subtle than others. There is first the physical body or the *Sthùla sarira* composed of gross material elements, which form the outermost shell or covering. Then comes *prana* or the vital principle which energises the gross elements so as to convert them from the inorganic into the organic condition. *Prana* is the vital force locked up in the atoms of the gross elements of the body; and it manifests itself in the discharge of the living functions of the organs, and other movements connected with life-manifestation. Thirdly we have the ten *Indriyas* (subtle organs of sense), which are classed as sensory and motor. The former carry impressions of the external world to the mind,and the latter carry impressions from within outwards to the gross organs of motion. And lastly there is the *Manas* or *Antahkarana*, the internal organ which communicates with *Buddhi* on the one hand and the sensory organs on the other. The *Sankhyas* suppose it to be both sensory and motor in its nature, as it is in communication with both the motor and sensory organs of the body. *Akshapada*, the founder of the Nyaya school, also says that it is in conjunction with the *Atman* on the one side and with the sensory organs on the other; and that its existence is inferred from the sign (*linga*) that it cannot take in a number of impressions from the various organs of sense simultaneously. Akshapada is evidently of opinion that though a number of external impressions may try to enter the *Antahkarana*,yet it can be sensitive to only one at a time. These and other considerations tend to show that the internal organ, *Manas*, corresponds more or less to the subtle organ known as the brain which modern science has established to be the chief organ of the mind. In his spiritual aspect man is a unity in substance. He is the *Atman* or the Ego, that underlies and unifies his physical existence. The essential attribute of the Ego is the *Buddhi* or *Vijnana*, the understanding or the reason of Western philosophers. Beyond the *Atman* and inspar-

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able from it is the universal over-soul or *Paramâtman* or *Anandâtma* as the Taittiria Upanishad says, a universal principle which holds together the infinite multiplicity of *Prakriti* and *Purusha*. That is eternal being itself—the origin, the support and end of all things visible and invisible, known and unknown. That is the *Para Brahman* in which and because of which the whole universe appears, has its being and then disappears at the appointed time. *Atman* and *Buddhi* can never be separated from each other and it is only by a sort of metaphysical abstraction that they are spoken of as different. They are compared to a luminous object and its light, and as such the one cannot exist without the other. Hence they are sometimes spoken of as identical and one, as for instance, the Atman or the Vignana-Atma. We have already said that the *understanding i.e.* the *Buddhi* gives us knowledge of absolute certitude. It gives us also spiritual wisdom. By its very nature it is capable of giving exact representations of all things, physical and spiritual, to the self or the *Atman*. It has the power to photograph, so to speak, the *Atman* itself with all its potentialities for self-examination. In fact the understanding is the capacity of the *Atman*, whereby it can bring not only the self but the totality of all existence including the self under its cognizance. But in *Samsara*, this power of the *Atma-Buddhi* is limited. It has to manifest itself through the *Antahkarana*, where by it is conditioned. No Hindu philosopher has taken the trouble to ascertain the cause of this limitation. Perhaps being one of those ultimate questions of metaphysics which are insoluble in the present condition of our faculties, the Hindu philosopher has satisfied himself by saying that this limitation is *anâdi*, *i. e.*, it has had no beginning. That the limitation exists no-body can question, and he tells us of methods and means by which the limitation may be overcome. But when the cause of this limitation is assigned to *Karma* or *Avidya*, it is only a verbal explanation.

The conjunction of the *Atma-Buddhi* with the *Antahkarana* is the origin of evil. How came this conjunction is a problem not capable of explanation in the present condition of man. The Hindu philosopher says that it has had no beginning at any

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particular point of time. He cannot find any time when this state of things did not exist, though he tells us that it need not continue for ever. This conjunction is the cause of *Avidya*—ignorance, the mistaking of the body for the real self. This *Avidya* is the root of all the ills which afflict mankind, and this is the reason why the *Antahkarana* is also called *Ahankara*, for the *Antahkarana* through which the soul manifests itself physically is the cause of this mistaking of the body for the spiritual and eternal self. This root of *avidya* is the cause of *Samsara*, and the miseries of births and death which it necessarily involves. Patanjali in his *yoga-sutras* enumerates five kinds of miseries to which man is subject—ignorance, egotism, desire, hate and attachment. Of the last four he says that *avidya* is the root. Both he and Parasara in his *Vishnu-Purana*, define *Avidya* in the following terms :-"Ignorance is the mistaken idea which holds that that which is not the self is the self, and that which is not one's own is one's own."

Thus *Buddhi*, in the state of *Samsara*, acts and can act only through the *Antahkarana* except in sleep. It is directly sensitive to all modifications in the *Antahkarana* whether they result from external impulses through the sensory organs as in external perception, or from impulses purely internal as in reverie and dreams. As the *Kathopnishad* says, the *Atman* in conjunction with the *Manas* and the *Indriyas* is the enjoyer. It becomes the actor when along with these it is also in conjuction with the motor organs. In no case does the *Atman-Buddhi* act or enjoy directly and by itself in the state of *Samsara*, though by its very nature it is capable of knowing all things and doing all things without any physical help. In the words of the scripture, the *Atman* can see without eyes, hear without ears and in fact can know and do anything. But the tendency of the *Buddhi*, in ordinary mortals, is towards the phenomenal. Both by long continued habit and by irresistible impulses from within it is forcibly dragged down to the phenomeal plane. Its capability to reflect things which are un-phenomenal—the unphenomenal self and the unphenomenal God—is usually latent, and is, therefore, unknown

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and unrecognised.

The greatest obstacle, then, which prevents the *Buddhi* from realising the self as it is, is its irresistible tendency to cling to the phenomenal, a complete eradication of which is the very thing that is attempted in *Yoga*. It is a tendency which has been acquiring strength through innumerable ages in the past. The process of its destruction must be gradual and slow. A growth of innumerable ages cannot be removed at once. Much perseverance is needed.

The discipline of *Yoga*, though difficult at the beginning, gradually becomes easy and pleasant, as one becomes habituated to it. This discipline alone can give that direct knowledge of the self and true wisdom, which form the only panacea for curing the materialistic tendencies and agnostic doubts which hang like dark clouds over the present generation of thinkers. One should therefore, either accept *Yoga* and practise it, or be satisfied with the endless intellectual wranglings of mere speculative metaphysics. We believe that our readers have, in the light of the foregoing explanation, understood what is meant by *Yoga*. *Yoga* is self-discipline. This object cannot be effected by running away from human society or even from life itself. Death does not mean release and salvation. It brings on rebirth and its consequences as before. Success in *Yoga* is proportionate to the faith (*Sraddha*) and the eagerness with which the discipline is obeyed till it becomes habitual and pleasant.

Let us begin now with the lowest aspect of the *Yoga* discipline, the control of physical action. Success in *Yoga* does not at all require all those difficult methods of ascetic discipline which are recommended in many of the so-called *Yoga* treatises, but which have been justly condemned by Buddha and by the followers of the Vedantic Raja Yoga. Fasting, starvation, mutilation of the organs and all the difficult postures and suppressions of breath recommended in the books on *Hatha Yoga* are not only regarded as unnecessary, but also as dangerous. But moderation in eating, drinking etc., is a *sine qua non* of success in the practice of *Yoga*. Says Sri Krishna—"Verily, *Yoga* is not for him who eateth too much, nor for him who abstaineth to excess, nor for

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him who is addicted to too much sleep, nor for him who is too wakeful, O, Arjuna".

The practice of *Yoga* is certainly consistent with the performance of one's own duties in life. It requires the performance of such duties for their own sake, simply as duties without any desire or attachment for their fruits. Actions, according to the *Yoga Sastra*, are threefold, *Sukla* (white,) *Krishna* (black), *Asukla* and *Akrishna* (neither white or black.) These correspond to virtuous actions, vices, and simple duties. The first two kinds of of actions bind man to *Samsara*, the one by happiness, and the other by misery. But duties, which are done without any desire for their fruits, are done not because they bring us pleasure or pain as their consequence, but because it is not consistent with the diginity of man as a moral agent not to fulfil them. Not to do them is sin, it is to degrade oneself into an irrational creature; but to perform them is no virtue (*Punya*), is a payment of what one owes to the world and to God, unless there be in it the negative virtue of not falling into sin by non-performance.. Such duties are binding on all and even a *Yogin* cannot avoid them with impunity. Hence it is that the actions of a *Yogin* are said to be neither white nor black, neither virtuous nor vicious, nor are they done with any attachment to the good or bad consequences resulting from them.

More important than the discipline of the physical action is the control of passions and desires. These are inimical to our spiritual progress, and are therefore, called the enemies of man.

Yoga will tranquillise the mind by severing its attachment to things of sense. But that supreme peace of mind which is necessary for spiritual vision can be attained only by years of meditation on God. The purity of mind necessary for this purpose, the *Yogin* acquires by meditation and con-centration on Him alone.

It is only on the attainment of the peace of mind referred to above, that the *Buddhi* becomes serene and clear, and is able to reflect the *Atman* to itself for self-examination. This is the state of *Samadhi*, a state of intense concentration, in which the phenomenal

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is unseen, the individual is in utter oblivion of his phenomenal surroundings. The soul is then face to face with itself. The *Buddhi* reflects the *Atman*, as it is. This is the spiritual vision, which gives us direct knowledge of the reality of the spiritual self. In this state of ecstasy, the self is face to face with the eternal reality in man, and enjoys infinite peace and bliss that passeth all understanding.

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ON VEGETARIANISM.

Vegetarianism is generally, considered to have its sanction in ethics. To forbear from causing the least pain to any individual life and to bring about the greatest good possible are the fundamental principles of ethical science. The Vegetarian substitutes vegetable for meat diet. One should like to see how far he succeeds, thereby, in carrying into practice those principles.

Life, this present life of relativity, implies destruction also. No one can live one moment without killing others, can draw a breath or move a limb without destroying thousands of lives, can take in a morsel, that is not death unto millions. Still the sympathetic heart tries to solve the problem in its own way and regulates life in such a way that, though to live in strict adherence to the principle of forbearance from injuring others is an impossibility, yet it may at least cause as little pain as possible to others, upon whose destruction, its continuance may be made to depend. The next point for consideration is that in destroying life where is the pain greater—is it in taking vegetable or animal life ?

The individual's sense of perception of physical pain is in proportion to his attachment to his body. The more an individual likes his body,is concerned with nothing else other than his body, the greater is his susceptiblity to bodily sufferings. The spiritually advanced man, whose mind soars amidst things far removed from the plane of physical consciousness, who has almost forgotten his body, gladly dies on the cross, uttering benediction upon the ignorant, " because they know not what they do." The man of intellect, the Astronomer keeps waking the whole night allows his dinner to cool and, observes and records the attitude of some distant star. Pain is not in the body nor even pleasure. Animals are more concerned about their bodies than men ; so their sense of pleasure, of physical enjoyment, is a thousandfold keener than that of men. " No man can eat a dinner with the same gusto as a dog or a wolf." The sense of pain of animals is

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equally keen. Study the life of any of those domesticated animals and find how pitiful they look, how vexatious they become, if they do not get enough to eat. Any Zoologist will testify to this.

Plant life may be life of a low order, as some may be pleased to say, (which, *en passant*, is the question of questions), it may not have developed that human or animal faculty of perceiving the so-called higher sentiments, of which man may boast of but nevertheless, who can say that a plant is self-sufficient in its own room for action, has "organs, dimensions, senses affections, passions," suited to its own manner of living?

The second principle of ethics, what is the greatest good possible, will have different meanings according to different definitions of the final purpose of all the living existences of the universe. To the upholders of the doctrine of the survival of the fittest or to those who believe that the fish of the sea, the fowl of the air, the cattle, the herb, the tree, all these have been created by the Divine Providence to be enjoyed by His favourite creation, man, vegetarianism has not much, if any, significance. Oriental systems of philosophy, such as Vedantism or Buddhism, looked deep into the existing state of affairs of the universe and saw that every life, as ordinarily seen and understood, lives upon death, that "the fair show of this happy earth veils one vast, savage conspiracy of mutual murder from the worm to man, who himself kills his fellow." The Hindu philosophers, marked and meditated this deep disease of life, what its far source and whence its remedy," and turned not nor stopped till they tore the veil off the face of nature and had a glimpse of the beyond. They reached, behind the world's diversities, the unity, where the little individual lives merged into the universal one and formulised that, if any individual sincerely wants not to hurt another's feeling, he must give up his little limited life and join the universal, where one never hurts another, for how can he where all is one and none else exists? According to them the ultimate aim of every existing life is and ought to be to disclaim his narrow "I" and realise the universal. As such, he is the

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real benefactor and contributes the greatest good possible who attempts to attain this last aim and knowing the secret of how to attain it, comes to help others towards the same purpose. Has vegetarianism to do anything with such attempts?

"This goal is not to be attained by the weak,—says the Sruti. Both physical weakness and mental weakness are indicated here. "The strong, the hardy," are the only fit students. What will the puny, decrepit things do? They will break into pieces, whenever the mysterious forces of the body are even slighty awakened by the practite of any of the Yogas. It is the young, the healthy, the strong, that will score success. Physical strength, therefore, is absolutely necessary. It is the strong body alone that can bear the shock of reaction resulting from the attempt to control the organs."

(*Swami Vivekànanda* on *Bhakti Yoga.*)

Which gives such strength, vegetable or meat diet?

To establish vegetarianism on ethical grounds, the problem remains to be solved by the professors of dietitical Hygiene rather than of moral science

M.

THE VEDANTA WORK.

IN NEW YORK.

The Editor, "Brahmavadin."

Dear Sir.

THE last lecture of this season was given on Wednesday, evening, 29th March. The subject was "The Influence of Vedanta on modern Thought" and the lecture was well attended. In fact during March there has been evinced a greatly increased interest in Vedanta, illustarting the old adage, "Blessings brighten as they take their flight". We trust however, that this particular blessing will take only a brief flight, and will return in a few months to again shed the light of Vedanta on our pathway.

Some of the March lectures had been given before and aroused so much interest that they were repeated by request

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of the audience, in order to help them to more clearly understand the subjects. It is so hard to grasp a new way of thinking until one has had ample opportunity to become familiar with it. Swami Abhedananda is careful to express himself with extreme simplicity avoiding as far possible all foreign words and technical expressions, and confining himself to broad, plain statements of general truths. When the foundations shall have been well laid, there will be plenty of time to fill in the details. The Swami has endeared himself to a large circle of friends and at the close of his second season of work in New York finds himself surrounded by a body of persons keenly interested in Vedanta and willing to contribute to its support. We have now a larger list of regular contributors to the maintainance of the work than ever before and have more active assistance in carrying on the work than at any previous time.

This is most encouraging, especially to those who were pioneers in the cause and who at first found their task one of considerable difficulty. It now seems assured that Vedanta has secured a permanent foot hold in New York, and that the work will go on successfully, at least as long as we can have one of the sannyásins with us. Swàmi Abhedánanda is very tactful and has won golden opinions for his ability to present his views without arousing any unnecessary friction, or antagonizing the cherished ideals of his hearers. He substitutes the new thought for the old so gently and so gradually, that his listeners hardly realize the change that has been wrought in their mental world, until it is an accomplished fact.

The Monday evening and Saturday morning classes have gone on as usual and with a larger attendance than last month. A new feature of the work and one that has been extremely popular was introduced in march. This was a weekly informal reception to give the adherents of Vedanta an opportunity to become personally acquainted with each other and with the Swámi. There were five of these gatherings during the past manth and they were most satisfactory in every way. They did much to bring into closer relations, those interested in the work

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and to establish among us a sense of unity of purpose.

On the occasion of our last meeting on 31st March, there was a large attendance and we were all delighted to listen to the account of life in India given to us by a lady who has just returned to America, after a stay there of nearly a year. Being a friend of Swami Vivekánanda and of Swami Sáradananda, who had been her guests in this country, she was able to see a side of Hindu life that is usually inpenetrably closed to all foreigners. Especially she came into close and harmonious intercourse with the sweet and gentle women of India, whose lovely characters particularly charmed and attracted her, she told us that it was really remarkable to find how much there was in common between herself and these retiring souls to whom the noise and bustle of the outer world were all unknown. This goes to show that we are all one in that deep, inner life that underlies the ever varying surface—existence. If we would only emphasize the similarities in life rather than the differences, how much it would do to make the brother hood of man a reality instead of a mere phrase!

On Easter Sunday, the festival day of the *Saviour* accepted by the Christian world, Swami Abhedananda initiated four Brahmacharins. The ceremony was simple, but beautiful and impressive and all taking part in it appeared to be filled with earnestness of purpose.

The New York work being ended for the present, the Swami will leave us this week and enter upon other fields of labor. He will visit Worcester, Boston, Cambridge and other New England points. He has several other invitations for the summer and will doubtless spend much of the time in teaching and lecturing. He is planning to return to New York in Oct, that the work may begin earlier this autumn.

Altogether, we feel great reason for thankfulness for the success that has attended the work in New York this season, and for hopefulness for its future growth and developement here. May the blessings of Sri Ramakrishna attend it and may His grace fill our hearts and inspire our lives.—*4th, April 1899.*

A FRIEND.

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THE BIRTHDAY CELEBRATION OF BHAGAVAN SRI RAMAKRISHNA.

THE anniversary of Sri Ramakrishna's birthday fell this year on the 18th March when as usual *Pùja* and celebration was of a private character and was conducted by Swami Ramakrishnananda in the Math, Castle-kernan of Mr. S. Biligiri Aiyengar, Attorney-at-Law. This year even this celebration was of a quasi public character on account of the presence in the Castle of Swami Abhayananda, an American Lady disciple of Swami Vivekananda who was the centre of attraction to a large crowd of both males and females. More than 500 people chiefly composed of the students of Swami Ramakrishnananda took part in the *Pùja* and were fed there. From early morning till late in the night the whole castle vibrated with piety and holiness, and the Swami could have only been seen seated, before the photo of Ramakrishna buried in flowers and *Bilva* leaves, with *Kankana* on the wrist, reciting *Mantras* and performing *Homa* hastening through a long list of formulæ of worship. Teacher after teacher of religion, not excepting Christ and Mahommad was invoked and worshipped according to set formula prepared in Sanskrit for the occasion by the Swamis of the Ramakrishna Math. Those that attended the ceremonies were impressed with the breadth and catholicity of Sri Ramakrishna's mind, the ideal which his life taught, and they could not have failed to realise the import of the *Gita* pithily expressed by Sri Krishna in the stanza—"Whatever object in this world is possessed of greatness, happiness, and stability know all those to be manifestations of portions of my glory." (X.—41.)

Sublime as the whole day's proceedings were, sublimer and grander still was the public celebration which was held on Sunday the 19th March for the convenience of the general puplic. On this day the whole Castle was the scene of great bustle and activity

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and the centre of a large gathering from 6 A. M. to 9 P. M. The programme was so arranged that those who attended the *Mahotsava* had something or other to engage them throughout the day.

From 6 to 7 A. M., there was *Puja*. A photo of Sri Ramakrishna was gorgeously decked in flowers and placed on an elevated seat facing the East in the hall of the second floor of the Castle and the *Puja* conducted there. From 8 to 10 A. M., there was *Harisankirtana* when a number of *Bhajana* parties assembled in the hall and sung with musical accompaniments the glory of God. The next item in the programme was the feeding of the poor. More than 3000 of the poor of all classes were fed on leaves in regular Hindu fashion, in the compound of the Castle. The most noticeable feature of the crowd that assembled to take their food was their motliness. There was among them about 500 Mohammedans, 500 Pariahs, 200 itenerant Vaishnava *Bairagins*, and the rest belonged to the several Hindu sects. Besides these not less than 500 respectable people were also fed, arrangement being made for them separately in the Castle. The whole cost of feeding was met from contributions made by many generous gentlemen of Madras who willingly and liberally helped Swami Ramakrishnananda. We will try to publish a separate list of the several contributions received and the expenditure thereof. Our thanks are due to the energetic and the highly generous owner of the castle for the excellent arrangements made by him and to the members of the Triplicane Annadana Samaj who undertook the management of feeding and who by their presence in a body and hearty co-operation made the feeding a complete success. To the mind of one who is intimately acquainted with the Life of Sri Ramakrishna this grand spectacle of feeding the poor could not but bring back to recollection that portion of the life when, on Sri Ramakrishna's way to Brindavan, he saw on the Railway platform of Baidyanath, famished, ill-clad and indegent people, his heart melted in love for them and he would not move a step until his devoted votary Mathura Babu fed the poor of the whole district for 3 days and proprely clothed them.

In the evening, there assembled a large concourse of men at

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about 3-30 P. M., to hear the *Harikathâprasanga* on the life of Nanda the Pariah Saint followed by an able and eloquent discourse by Prof. M. Rungacharya M. A., on "The place of Sri Ramakrishna in the history of religions" which lasted for more than an hour and half. With the distribution of *Panupari* and fruits and sweets and with the cry of "Jai Ramakrishna" the *Mahotsava* closed for the year.

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"एकं सत् विप्राबहुधावदन्ति."

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

—*Rigveda*, I, 164, 46.

VOL. IV.] APRIL. 1 and 16, 1899. [NOS. 13 & 14.

		Page
Open Column :—i.	Analytic of Principles	423
ii.	Ramakrishna, His Life & Sayings	432
iii.	Vedanta, its prospects in the West	479
iv.	Reason and Faith	484
Editorial :—The Doctrine of Universal Unity		... 466
Translation :—Sathasloki		... 442
Extract :—i.	The New Century : Soul Age...	... 421
ii.	A lecture by Swami Abhedananda	... 488
Correspondence :—i.	Buddhism and its Critics	... 448
ii.	Bhavanagar Letter ...	... 463

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—*Rigveda*, I. 164. 46.

APRIL, 1, 1899.

THE NEW CENTURY:

THE SOUL AGE.

BY MRS. EDWIN M. KEATLEY.

"As harrow to unyielding soil,
As leaven unto bread,
So is this fermentative month
Which fills the world with dread."

It is very disagreeable to find one's self outstripped by pet ideas; it is nearly as bad as to have one's clothes too large.

It has long been in the atmosphere of the knowing world that there would soon be a new civilization. It is coming so rapidly that all thinking people are awakened to the dawn of its approach—indeed, some are already in the very whirl of its evolution. Let not humanity feel discouraged if it failed to grasp this new civilization. We are but children; yet we may grow to fit our new clothes.

We are a perpetual study to ourselves. And not we alone, but all the world with us; yet who writes himself down a student?

To educate is to teach the science and the art of living. Can we be educated in a few years; or is the science of life the environment of humanity? What is the science of life? Science is classified knowledge. Is not life more than this? Truly,

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it is: it is classified wisdom. Knowledge is of the head alone—wisdom is of the head and heart combined. The error of humanity lies in the fact that knowledge is regarded as wisdom; whereas wisdom is knowledge, and yet more. Knowledge is truth: wisdom is both truth and love. Truth and love are life, and life is of God. The orbit of man is the world, and the axis of man is his occupation.

Are you easily wearied? That depends upon your brain and the manner in which you have trained your soul. Perhaps it is not what you read that is so poor, but the brain with which you seek. Sometimes grandma's spectacles are too "old" or too "young" for her eyes. Perhaps you are not ready for certain thoughts and conditions. Did you ever watch a soul develop? It is the most interesting thing in the world. We teach our hands to write: the soul teaches its mind and heart to work systematically together, searching out wisdom to be, to know, and to do.

The springtime of a soul is its budding forth into power. Now comes its March, with all its terrors of something greater than we are. Life to us is in that "fermentative" condition that fills us with dread. We are an enigma unto ourselves. All humanity that fully develops must pass through this March condition. Events are the life-blood of the world. Man is an atom of which humanity is the molecule. Sometimes when we feel far from earth, hanging as it were among the stars, we feel as a corpuscle in our blood must feel could it express itself to us through our system. Aye, and are we much more in the world's life than this wee speck in ours? Yet it is great, and we are great—if we have the soul to comprehend true greatness.

It is a grand thing to possess *soul*, and peculiarities of soul are even more hereditary than those of body. It takes longer for the fruit than the flower to mature; so does it take longer for the soul than the body to attain perfection. The world, like the individual, has soul, and its evolution has been according to its national progress. Ages upon ages have written their rise and fall in the pages of history. Like all history, the first truths have rested upon the body and the last upon the soul. Thus have we risen individually and nationally from

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the practical, the mental, the moral and the natural, into the spiritual.

The March of the world has just passed. The environments of all life have fermented in the world's being until the body and soul of humanity are stirred to the centre with expectancy. What is the world waiting for?

Read from the pages of the past and from the signs of the present the "still, small voice" of the future. Look, ye who have eyes to see, for the new century is winged with a light never felt before—for the new century is the age of the soul! Humanity is ready for the evolution of its being, and it knoweth its own. This is no dream, for the test of any great matter is in the little things that form it. The little things that form the character of our new age are at our doors. Only the deaf cannot hear, and they "have ears but hear not;" only the blind cannot see, and they "have eyes but see not."

The dawn has passed; the sun has risen high in the heavens; the soul of humanity has awakened, and would seek God.—The Mind, New York.

III.

ANALYTIC OF PRINCIPLES.

The almost negative result to which the critique leads us on the question of the objectivity of the concepts, is of little consequence, if we place ourselves at Kant's point of view, who, in the study of knowledge, is only occupied with the *form* and not at all with the *content*. It is not a question of knowing *what is*, but of knowing of *what operations knowledge is composed*. In order to reach a solution of this problem, it must be shown how imagination completes the work of understanding in the formation of a *synthetic* judgment. We have seen that the primitive unity of apperception established a bond between many intuitions and between many concepts; but, in order to judge, it is not sufficient that intuitions should be united to intuitions, and concepts to concepts; the intuition must be joind to, as Kant says, or *subsumed* under a concept. Now thus to join an intuition (a representation given by sensibility) in a single

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cognition, in one and the same judgment, with the *forms* of understanding we must have an intermediate term, that is to say *a representation which should be, on one side, intellectual and on the other sensible.* This intermediate term is the *schema.* The *schema* is a product of the imagination; it is nevertheless not the same thing as the image. The image is the representation of a determined figure (such is, for example, the representation which I make for myself of five points placed in a straight line). The schema, on the contrary, is the representation of a general method to represent any image whatever, any diversity whatever. Thus, when I represent to myself a triangle *in general,* I do not assign to it by imagination any determined size, but I represent to myself the procedure by which I can draw in space any three lines whatever cutting one another in three points. We have here a *schema.* This conception of the schema is intellectual, since it is *general;* it is at the same time sensible, for it contains all images in a latent state, without being itself an image. In a word, it is *the general procedure of imagination;* (and as it is impossible, according to Kant, to subsume the intuitions under the categories and consequently to form any judgment, it results that *the understanding is dependent on the imagination and lends it its titles of legitimacy*).

To each of the four classes of the Categories a particular *schema* corresponds. (1) The scheme of *quantity is number,* that is *the representation which I make to myself of the successive addition of unity to unity.* (2) There are three *schemas of quality,* corresponding to reality, limitation and negation. The *schema* of *reality,* is *the representation of the continual and uniform production of a sensible reality in time,* reality of which the sensation may diminish in a certain degree and even up to zero; if I represent this diminution to myself, I have the *schema* of *limitation;* if I represent to myself the decreasing sensation to zero, I have the *schema* of *negation.* (3) The schemas corresponding to *relations* are; *the schemas of substance,* or *the representation of the permanence of a sensible object in time;* the *schema of cause or the representation of the succession of diversity, following a rule;* *the schema of reciprocity or the representation of the simultaneity of the determinations of a substance with that of another following*

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a rule. (4) To the three categories of morality, correspond the following three schemas; the schema *of possibility is the agreement of the synthesis of our representations into the conditions of time in general* (or, in other terms, the power which I possess of mutually binding representations in time). *The schema of existence is the representation of a thing which exists in a determined time.* Finally, *the schema of necessity is the representation of instance in all time.* We see that all the *schemas* are representations *in time* (here they are attached to *sensibility*) and representations *following rules* (here they are attached to understanding, for these rules are nothing else but the categories).

Let us resume in a few words this theory of the *schematism of the understanding.* Without the *concepts* every *intuition* is unintelligible; without *intuition* every *concept* is empty, knowledge is the product of the *subsumption* of an *intuition* under a *concept.* How is this subsumption accomplished? By the *synthesis* of imagination; the imagination represents to itself that the *diversity* of intuition is successive and thus unites them together (for *succession* implies *continuity*). In representing the divine intuitions as added as successively juxtaposed, imagination reduces them to the *concept* of *extensive quantity;* in representing sensations as having the power of *increasing* or *decreasing* it reduces these sensations to the concept of *intensive quantity,* that is to say of *quality.* The representation of an *intuition,* whether it rest the same in many successive moments, or whether it changes in succession, allows us to establish between these *intuitions* a *relation* (and to subsume them under the *concepts* of substance, of cause). Finally the representation of an intuition whether in an undetermined time, or in a determined time, or in all time, garnishes a *matter* to the *concepts* of possibility, of existence and necessity. In this way the imagination brings under the *unity* of the *understanding* the diverse impressions of sensibility; and it is this *unity,* established by the *schemas* between *intuition* and the *concept,* which seems as the bond between the subject and the attribute in *synthetic* judgment *á priori.*

Here then is the chief problem of the critique completely solved. All the conditions which constitute the possibility of

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synthetic judgment á priori are determined; these are, as we have seen; (1) the *pure intuitions*; (2) the categories; (3) the *primitive unity* of *apperception* necessary for the union of an *intuition* with an intuition and of concept with a concept; (4) the *schema* necessary for the union of an *intuition* with a *concept*. It remains for us to determine the content of these judgments and to make a list of them. No doubt it is impossible to make a list in which we should find formulated all the *synthetic judgments* which the human mind can think *á priori*. But as the greater part of these judgments are derived it is sufficient to enumerate those which are absolutely primitive; these alone ought be called *principles*, and their number is sufficiently restricted to allow transcendental logic to bring them under a complete and methodical classification. Every judgment having a *concept* for attribute, there are as many classes of judgments as classes of concepts; (1) the *principles á priori* concerning *quality* are *axioms of intuition*; (2) *the principles á priori* concerning *quantity* are the *anticipations of perception*; (3) the *principles á priori* which correspond to the category of *relation* are the *analogues of experience*; (4) finally to the category of *modality* belong the *postulates of emperical thoughts*.

The *axioms of intuition* and the *anticipations of perception* are *mathematical* principles; the *analogues* and *postulates* are *dynamical* principles *á priori*, that is to say that all principles *of pure physics* are derived from them. Both are not applicable to objects of experience; for with regard to things beyond the sensible world, we have seen, according to the critique, that we have no right and there is no possibility of affirming anything concerning them.

We can bring the *axioms of intuition* under this single principle: all phenomena are, as to their intuition, extensive quantities, an extensive quantity is "that in which the representation of the part necessarily precedes that of the whole and renders it possible." Thus I cannot conceive a line, however small it may be, without producing from it all the successive points by the activity of my thought. It is with duration as with extention. "I only think the successive progression from one instant to the next, and from this results, at last by means of all the parts of time and their addition, a quantity

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of determined time." Every phenomenon, every object, being necessarily perceived in time and in space, must be known, as well as duration and extension themselves, as *extensive quantity* and be apprehended by the successive synthesis of part to part. "It is on this successive synthesis of *productive* imagination in the creation of figures that geometry with its axioms is founded;" and as objects cannot appear to me otherwise than in the order on which my imagination unites the divers intuitions, their configuration must conform (at least in my eyes) to that of geometrical constructions which result from the laws of my imagination itself; it is on this account that mathematics, whilst only expressing the laws of my thought, are applicable to experience, and that experience can never repudiate them.

The *anticipations* of *perception* are the judgments which we form *á priori* in our perceptions. Now there are really such judgments. For before perceiving a sensation we know a *priori that every sensation has an intensive quantity.* This is the fundamental principle of all *anticipation* of *perception;* every experience supposes it and every physicist presupposes it.

By *intensive quantity* Kant means the degree of a force which may increase or decrease insensibly. In the perception of every phenomenon there is produced an impression on me which can be measured, because it is susceptive of being more or less strong, and which, nevertheless, has nothing in common with *extension* composed of juxtaposed parts, (thus, a piece of red cloath is composed undoubtedly, as to its extension, of an incalculable number of parts; but the sensation which it produces in my eyes has no parts it is simple and indivisible; and yet if it may not be diminished by division nor even by subtraction, it may become weaker, and, so to say, disappear by degrees).

There is also this difference between *extension* and *intensity* that the imagination, in order to figure an extension to itself, commences by representing the part to itself and only arrives by addition to the conception of the whole; on the contrary, a sensation may be perceived in any degree of intensity without passing through any inferior degrees. As the *intensive* quantity of a phenomenon may diminish to zero, there results *for me* the absence of all perception; but this absence of per-

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ception does not prove the absence of all object, for imperceptible objects may wish, and thus no experience will establish that there is void in space. Only, in the absence of sensation, I do not know if there are objects; and consequently, knowledge of the external world depends on the *intensity* of my sensations and not on the *extension* of my intuitions. This principle is the law of all experience; and, as I may affirm it, even before verifying it by experience, it is a veritable *anticipation*; no doubt the degree of extensity of a sensation is only given me by experience; but the property that every sensation has of being susceptible of degrees is known *á priori*

If the *anticipations of perception* give us an *á priori* knowledge of a general quality, inherent in all our perceptions considered separately (to wit their *intensity*), they do not give us the bond which mutually unites these diverse perceptions. Our representations, however, must be united, must have a certain *relation*, for without it they would constitute no cognition. Now there are three principles *á priori*, without which we cannot establish this relation between phenomena, which the mind demands. Kant calls them *analogies* of *experience*. 1*st Analogy. Substance is permanent in every change of phenomenon and its quantity neither increases nor diminishes in nature.* This is the principle of substance).

2*nd Analogy.* All *change takes place according to the law of the bond between cause and effect.* (That is in a relation of succession). It is to this proposition that the *Critique* reduces *the principle of causality.*

3*rd Analogy.* All instances, so far as they can be perceived at the same time in space stand in a universal and reciprocal action.

Why are these principles designed by the name of *analogies?* How do they serve to establish, between objects of experience, certain *relations* concerned *á priori* without which these objects would be unintelligible to us?

Analogy is nothing else than the Greek word Analogia, which signifies *relation, proportion* in the language of geometricians. Geometric proportion consists in this, that these terms being given we can calculate the fourth; the *analogies*, which are in question here, are relations, such that, three terms

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being given, we may find, not the fourth term, but its relation to the three others, "a rule to seek it in experience and a sign to recognise it by." Let us endeavour to make Kant's thought clear by an example. Let us consider the analogy of causality. Let the effect A, the cause A and the effect B be known: no doubt I cannot calculate *á priori* the cause of the effect B; experience alone can give it to me. But I know *á priori* that the cause B is to the effect B in the same relation as the cause A to the effect; and consequently, to seek this unknown cause I must experiment on the phenomenon B as I have experimented on the phenomenon A to find the cause A.

It is thus that the analogies serve as a guiding thread in experience. They do not come from experience, since they contribute to render it possible; otherwise, experience, without the analogies, would not give us the phenomena except isolated, and thus all such rule, all method would be wanting to us to enable us to pass from one experience to another. These principles then came from the nature of my mind, which is essentially synthetic; and as it is inherent in my nature not to be able to apprehend any phenomenon otherwise than in an intuition of time, it was necessary that the relations which I established between these phenomena should be relations of time. Now, time having no more than three modes, *permanence*, *succession* and *simultaneity*, equally there are no more than three modes of relations between the phenomena, or in other terms, *three analogies;* the first, as we have seen gives us the conception of *substance* in permanence; the second shows us *causality* in the succession of phenomena; the third affirms the *reciprocity* of simultaneous phenomena, without these three principles of *permanent substance*, of cause and *of reciprocity* it would be impossible for us to form any *dynamic* judgment on nature.

What judgment could I, in fact, formulate in the subject of phenomena, if I did not conceive them as valuable modes of a *permanent substance?* Suppose that I am reduced to perceive change without perceiving *permanence;* as each phenomenon would then only last a single indivisible instant I would not perceive things always ending and always arising anew; their existence would appear to me as if comprised in *times equal to*

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Zero or, more exactly, would not appear to me at all in time, which is a supposition contrary to the fundamental laws of the human mind. Thus, to know in time, we must apprehend something which lasts, *a permanent substance*, or substance invariable under the variety of its accidents. Common sense agrees with philosophy in recognising this permanence of substance in spite of the changes which it undergoes. Nothing perishes but everything is transformed ; what appears to vanish only changes place but cannot diminish and a philosopher may with reason say "Deduct the weight of the ash from that of wood and you will have the weight of the smoke."

Unintelligible without the principle of *substance*, succession of phenomena would not be less so without the principle of causality. This principle as we have seen, is, according to Kant, the affirmation of a *rule* which determines and explains *succession*. What bond will exist in my thought between the phenomenon A and the phenomenon B if I have no rule which makes me conceive the production of the second as determined by the first ? The principle of substance, no doubt, establishes between these two phenomena a certain bond in making me conceive them as two accidents of the same substance; but this principle only establishes between them an *indeterminate* relation, and does not explain why the phenomenon A precedes the phenomenon B, why one is the condition and other the conditioned. It is necessary for me to believe in a reason for this order, in a reason which prevents the production of an inverse order, or in a word in the *determination* of a posterior phenomenon by an anterior phenomenon ; otherwise the connection between them would appear to me accidental, and consequently unintelligible, for nothing is more unintelligible than chance. Let us add that this rule is *á priori*. How could it come from experience which only gives me succession, and not the *reason* of this succession ? Kant here himself makes a serious objection, which there is no gainsaying, to his theory of *causality*. How can *causality* consist in a relation of time in a determination of that which follows by that which precedes, since cause and effect are often simultaneous and successive. He attempts to remove this difficulty by distinguishing *the order* of time from the course of time. Cause remains

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anterior to the effect in *the order* of time, although it is not so in the *course* of time, and although no instant elapses between that in which the cause acts and that in which the effect is produced. However, after having reduced the notion of *causality* to a simple relation of time, Kant recognizes that it is allied to the notion of *action*, of *force*, and consequently to the notion of *substance*. Is this not to restore its true nature after having mis-conceived it? But whatever may be the case with this real or apparent contradiction, Kant shows clearly that it is in *substance* that we must seek the principle of all cause. When a phenomenon, that is to say, a change is the cause of another, we must not the less seek a cause to this first change, which has determined the second, and so on; it is necessary to regress to the action of something which does not change and which produces changes."

Actions are always the first foundation of our changes of phenomena, and cannot, consequently, be found in any subject which itself changes. Thus "the last subject (of that which does not change) is *permanent*, as *substratum* of all change, that is to say substance." It results from this that every phenomenon, in supposing a cause, supposes also a *substance*, and we thus have an emperical criterion of the reality of substance; but it must be understood that it is not a question of "*substance* as *phenomenon*," that is to say of objects which appear to us in time and in space; for, in the transcendental *dialectic* Kant attempts to show that nothing authorises us to affirm a first cause, a suprasensible substance to explain phenomena.

If the idea of force is, as we have just seen, the bond between the *principle of causality* and the *principle of substance* it leads us also to conceive a relation, no longer only between two phenomena, but between all co-existing phenomena. Thus, the third *analogy* of experience (the *principle of reciprocity*) is the consequence of the two first. This reciprocal action of all forces makes me conceive nature as a *whole*. By the principle of causality, phenomena appear to me only united in time; but, by the conception of a reciprocal causality, they appear to me united in the same time.

As the two preceding analogies, this principle of the *commerce* of *substances* is the condition of experience, and,

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consequently, is not derived from it. In fact, to perceive we must perceive things *as composed*; composition is not a simple juxtaposition of parts in space; the parts of the *composition* have between a *dynamic* relation; without which there would be no reason for supposing that they hold together mutually. Now, experience does not give us this *dynamic* relation between the organs of perception, but these objects only. It is then *á priori* that I conceive unity, the bond of material things and the total unity of nature as well as of its laws; without this unity, I would only perceive things as *quantities*, and all *dynamic* cognition, all science of nature would be impossible.

The *postulates of empiric thought* are the definitions of *possibility*, of existence and of necessity. If the analogies are necessary to experience, the *postulates* are necessary to the very conception of any experience whatever; in fact, the mere design of seeking to establish anything by observation.

RA'MAKRISHNA, HIS LIFE AND SAYINGS.

(By Professor F. Max Müller). *

Among the Sanskrit Scholars of the West, Professor Max Müller takes the lead. The Rig Veda Samhitâ, the whole of which no one could even get at before is now most beautifully published and made accessible to the public, at the very great expense of the East India Company and by the Professor's immense labours extending over years. The characters of most of those manuscripts collected from the different parts of India are, of various forms, and many words are, inaccurate. Especially, we cannot easily understand, how difficult it is for a foreigner however learned, to find out the accuracy or inaccuracy of those characters and to make out the exact meaning of an extremely condensed and obscure commentary. In the Professor's life, the publication of the Rig Veda is a chief event. Besides this, he has been dwelling, as it were, and spending his whole lifetime amidst ancient Sanskrit literature; still this, does not imply that, in the Professor's imagination.

* Translation of a contribution in Bengalee by Swámi Vivekánanda to the "Udbodhana" 14-3-99.

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India, is still echoed with the Vedic hymns, with her sky clouded with the sacrificial smoke, with many a Vas'istha, Vis'wàmitra, Janaka and Yâgnavalkya, with her every home blooming with a Gârgee or a Maitreyí, and herself guided by the Vedic rules or canons of Grihya Sûtra. The Professor, with ever watchful eyes keeps himself well informed of what new events are occurring in what corner of modern India almost devoid of her ancient manners and customs. As the Professor's feet never touched these shores many Anglo-Indians here show no respect to his opinions on the customs, habits and manners of the Indian people. But they ought to know that, even after their lifelong stay, or even if they were born and brought up, in this country, excepting any particular information they may obtain about that stratum of society, with which they come in direct contact, the Anglo-Indian authorities have to remain quite ignorant, in respect of other classes of people, and more so, when, of this vast society divided into so many castes, it is very hard even among themselves, for one caste to properly know the manners and peculiarities of another. Some days ago, in a book, named, "Residence in India," written by a well-known Anglo-Indian officer, I came across such a chapter as,—"Native Zenana Secrets." Perhaps because of that strong desire, in every human heart, for knowledge of secrets, I read the chapter to find that the author is very desirous of satisfying the intense curiosity of his countrymen, regarding the mystery of a native's life, by describing an *affiaire d'amour*, said to have transpired between his sweeper, the sweeper's wife and her paramour; and it seems the writer's object has been gained. the book having been given cordial reception of by the Anglo-Indian community. "God speed you dear friends, what else shall we say? Well has the Lord said, "From attachment springs desire, &c."* Let such things alone. To return to our subject; that one has to wonder at the Professor's knowledge of the social customs and laws and contemporaneous occurrences in the various Provinces of the present India, is borne out by our own personal experience.

* Sita. II., 62.

(') "Paramahamsa Sreemat Ramakrishna" Theistic Quarterly Review, October, 1879.

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In particular, the Professor observes with a keen eye what new waves of religion are rising in what parts of India and spares no pains that the Western world may not be in the dark about them. The Brâhma Samâja directed by Debendranâth Tâgore and Keshub Chandra Sen, the A'rya Samâja established by Swâmi Dayânanda Sarasvati and the Theosophic movement have been either praised or censured by his pen. Struck by the sayings and teachings of Sri Râmakrishna published in the two well established journals, the Brahmavâdin and the Prabuddha Bhârata, and reading what the Brâhma preacher Mr. Pratâp Chandra Mazumdâr wrote about Sri Râmakrishna, he was attracted by the Sage's life. By this time, a short sketch of Râmakrishna's life appeared in the well known monthly journal of England, "The Imperial and Asiatic Quarterly Review," *contributed by C. H. Tawnny, M.A., the distinguished librarian of the India House. Gathering a good deal of information from Madras and Culcutta, the Professor discussed S'ri Râmakrishna's life and his teachings, in a short article, in the foremost monthly English journal, viz., the Nineteenth century. There he expressed that this new sage easily engaged his attention by the originality of his thoughts, couched in novel language and impregnate with fresh spiritual power, which he introduced into India, when she was only echoing the thoughts either of her ancient sages, for the last many centuries, or, lately of the Western scholars. He had read often and known perfectly well of many old sages and saints in India's religious literature, but, is it possible to expect such things of modern India? Râmakrishna's life, was a reply in the affirmative to such a question and it brought new life, by sprinkly water at the root, as it were, to the creeper of hope regarding India's future greatness and prosperity, in the heart of the great man whose whole soul has been devoted to her.

There are certain great souls in the West who sincerely desire the good of India, but, we are not aware whether Europe can point out another well-wisher of India, who feels more for India's well-being than Professor Max Müller. It is not that

* "A Modern Hindu Saint."
January, 1896.

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Max Müller is only a well-wisher of India. He has strong faith in Indian Philosophy and Indian Religion. That Adwaitism is the highest discovery in the domain of religion, the Professor has many times publicly admitted. He firmly believes in the doctrine of reincarnation based on his own personal experience, which is a dread to the Christian who has identified the soul with the body; and what more, perhaps, his previous birth was in India, and lest by coming to India, the old frame may break under the rush of suddenly roused past recollections, is the fear that now stands first in the way of his visit to this country. Still as a worldly man, whoever he may be, he has to look to all sides. When, after a complete surrender of all worldly interests, even the Sanyasm* is seen to shiver in fear of public opinion, when performing any practices, which he knows to be purest in themselves, because they aredisapproved of by the people among whom he lives, when the consideration of honour, respect and position regulates the actions of even the greatest ascetic though he may verbally denounce such considerations as most detestable, what wonder that the man of the world who is universally honoured, and is ever anxious not to incur the displeasure of society will have to be very careful in ventilating his views which he personally cherishes? It is not that the Professor is an utter disbeliever in the mysterious psychic powers of the Yogis.

"It is not many years since," Max Müller "felt called upon to say a few words on certain religious movements, now going on in India," "which has often and not unjustly, been called a country of philosophers," "which seemed to" him "to have been very much misrepresented and misunderstood at home." To remove such misconceptions and "to show at the same time that behind such strange names as Indian Theosophy, and Esoteric Buddhism and all the rest, there was something real," in "those wild and overcharged accounts of Saints and Sages living and teaching at present in India, which had been published and scattered broadcast in Indian, American, and English papers," in other words, to point out to the thoughtful section of Europe, that India was not a land inhabited only by "quite a new race of human beings, who had gone through

* One who leaves the world and lives on charity.

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a number of the most fearful ascetic exercises," to carry on a lucrative profession, by thus acquiring the powers of working such miracles as flying anywhere through the skies like the feathered race, walking on, or, living fishlike under the waters, healing all sorts of maladies by means of incantations and aid of occult arts, fabricating any amount of gold, silver or diamond, but that men, who had actually realised, in their life, the great metaphysical truths, real knowers of Brahman, true Jogins, real devotees of God were never not to be found in India, and, above all, to show that the whole Aryan population of India had not as yet come down so low near the brute creation, that, rejecting the latter divinities in human shape, they, "the high and the low," were, day and night, busy licking the feet of the first mentioned performers of silly juggleries that Professor Max Müller presented Sri Râmakrishna's life to the English public, in an article, entitled "A Real Mahâtman," which appeared in the August number, 1896, of the Nineteenth Century.

The learned people of Europe and America read the article with great interest and many have been attracted towards its subject, Sri Râmakrishna Dev,—with the result, that the wrong ideas of the civilized West about India as a country full of naked, infanticidal, ignorant, insipid, beastly cannibals, who forcibly burn their widows and are steeped in all sorts of sins and darkness, towards the formation of which ideas, the Christian Missionaries and, I am ashamed to confess, some of my own countrymen have been chiefly instrumental,) began to be corrected. The veil of the gloom of ignorance which was spread by the most strenuous efforts of these two bodies of men, across the eyes of the western people has been slowly rending asunder. The country that has produced a great teacher like Sri Bhagavân Râmakrishna Dev, can it be really full of such abominable practices as we have been asked to believe in? or, have we been all along duped by organised bodies of mischief makers and kept in utter obscurity about the actual state of Indian affairs? Such a question naturally arises in the Western mind.

When Professor Max Müller, occupying the first rank in the field of Indian religion, philosophy and literature, in the West, published, with the deepest respect, a short sketch of Sri Ramakrishna's life, in the Nineteenth Century, for the benefit

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of the inhabitants of Europe and America, it is needless to say that a bitter feeling of burning rancour made its appearance amongst those two classes of people referred to above.

By improper representation of the Hindu gods and goddesses, the Christian missionaries were trying, their head and heart, to establish that really religious men could never come out from among their worshippers; but like unto a straw before a tidal wave, all that attempt was swept away, while that class of our countrymen alluded to above has despaired of divising means to quench the great fire of the rapidly spreading Sri Ramakrishna's power. What is human *will* in opposition be to the Divine?

Of course from both sides unintermittent volleys were opened on the old Professor's devoted head; the old veteran, however would, not turn his back. He triumphed many times in these contests. This time also, he has passed the trial with equal ease: and to stop the empty shouts of his tiny opponents, he has published, by way of a warning to them, the book, "Râmakrishna, His life and Sayings," in which he has collected better information and given a fuller account of his life and utterances, so that the reading public may get a better knowledge of this great sage and his doctrine, "who has lately obtained considerable celebrity, both in India and America, where his disciples have been actively engaged in preaching his gospel and winning converts to his doctrines, even among Christian audiences." He adds, "This may seem very strange, nay, almost incredible to us." "Let every human heart have its religious yearnings, it has a hunger for religion, which sooner or later wants to be satisfied. Now the religion, taught by the disciples of Râmakrishna, comes to these hungry souls, without any outward authority," and is, therefore, welcome as the free elixir of life. "Hence, though there may be some exaggeration, in the number of those who are stated to have become converted to the religion of Râmakrishna..... there can be no doubt that a religion which can achieve such successes in our time, while it calls itself with perfect truth the oldest religion and philosophy of the world, *viz.*, the Vedanta, the end or highest object of the Vedas, deserves our careful attention."

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After discussing, in the first part of the book, what is meant by The Mahâtman, The Four Stages of Life, Ascetic Exercises or Yoga, and mentioning something about Dayânanda Sarasvati, Pawâri Bâba, Debendranâth Tagore and Rai Shaligram Saheb Bahudur, the leader of the Râdhaswâmi sect, the Professor enters on Sri Râmakrishna's life.

The Professor greatly fears lest the Dialogic Process,—— the transformation produced in the description of the facts as they really happened, by too much favourableness or unfavourableness of the narrator towards them,—which is invariably at work in all history as a matter of inevitable course, also influences this present sketch of life. Hence his unusual carefulness about the collection of facts. The present writer is an insignificant servant of Sri Ramakrishna Dev. Though the materials gathered by him for Ramakrishna's life have been well pounded in the mortar of the Professor's logic and impartial judgment, he has not still omitted to add that there may be possible "traces of what I call the Dialogic Process and the irrepressible miraculising tendencies of devoted disciples," even in "his unvarnished description of his Master." And, no doubt, those two or four harsh, sweet words, which the Professor has said, in the course of his reply to what some people, with the Brahma—Dharma preacher Rev. Mr. Pratabchandra Mazoomdar, at their head, wrote to him, in their anxiety to make out a "not edifying side" of Ramakrishna's character, demand thoughtful consideration from those amongst us, who can, with difficulty, bear the sight of their neighbour's weal.

S'ri Râmakrishna is described in the book in very brief and simple language. In this life, every word of the wary historian is, as if, weighed, before put on paper; those sparks of fire, which are seen, here and there, to shoot forth, in the article "A Real Mahâtman," are this time, held in with the greatest care. The Professor's boat is plying between the Scylla of the Christian Missionaries, on the one hand and the Charybdis of the tumultuous Brâhmas on the other. The article "A Real Mahâtman" brought, from both the parties, many curses, many hard wards on the Professor; it is a pleasure to observe, that no attempt has been made to meet them, with the aid of vulgar language as the refined writers of England, are not in the habit

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of indulging in that kind of language: but steady, sober, never the-least-malignant, yet firm, thundering voice, worthy of the aged scholar has removed the charges that were levelled against the extraordinary works of the great-souled sage,—movements of a heart too deep for human grasp.

The charges are, indeed, surprising to us. We heard direct from the much revered, the First Minister of the Brâhma Samâja, our ever beloved, the late Âchârya S'ri Keshub Chunder Sen, that Sri Râmakrishna's simple, sweet, colloquial language breathed remarkable purity; though, in his speech, there could be found such words as we term obscene or filthy, the use of those words, on account of his uncommon childlike innocence and their being perfectly devoid of the least tinge of sensualism, instead of looking like something reproachable, served the purpose of rather ornate embellishment,—yet, this is one mighty charge!!

Another charge is that he barbarously treated his wife by taking the vow of leading a Sanyâsin's life. To this, the Professor has replied that he took the vow of Sanyâsa with his wife's assent, and, during the years of his life, on this earth, his wife, bearing a character worthy of her husband, gladly received him as her spiritual guide, and, according to his instructions, passed her days in infinite bliss and peace, being engaged in the service of God as a lifelong Brahmacharini. Besides, he asks, "Is love between husband and wife really impossible without the procreation of children?" "We must learn to believe in Hindu honesty" in the matter that, without having any physical relationship, a Brahmachâri husband can live a life of crystal purity, thus making his Brahmachârini wife, a partner in the immortal bliss of the highest spiritual realization, Brahmânanda, "however incredulous we might justly be on such matters in our own country." Thanks for such remarks worthy of the Professor; born of a foreign nation, living in a foreign land, he can understand the meaning of Brahmacharya, which is our only way to spiritual advancement, and believes that it is not, even in these days, wholly rare in India, whilst the biggest heroes of our own house are unable to see anything else other than carnal relationship, in the matrimonial union!! "A man sees as he thinks."

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Again there is another charge that "he did not show sufficient moral abhorrence of prostitutes,"—to this, the Professor's rejoinder is very, very sweet, indeed; he says, that, in this charge, Râmakrishna "does not stand quite alone among the founders of religion!!

Ah! How sweet, how soothing are these words,—they remind one of the prostitute Ambâpali, the object of Lord Buddha's divine grace, and, of the Samaritan woman, who won the love of Lord Jesus Christ. Another charge is that "he did not hate them who were a little intemperate in their habits. Good Heavens! One must not tread even the shadow of the man, because he took a sip or two of drink, is not that the meaning? Formidable accusation, indeed! Why did not the great Soul kick away and drive off the drunkards, the prostitutes, the thieves, and all the sinners of the world? And why did he not talk with eyes tight closed and in a set drawl after the never-to-be-varied tone of the Indian flute-player? Above all, the biggest charge is, why did he not "live *maritalement*" all his life!!!

Unless life can be framed after the accusers' ideal of such strange purity and good conduct, India shall go to ruin!! Let her, if she has to rise by the help of such ethical rules.

The greater portion of the book has been devoted to the collection of the sayings than the life itself. That those sayings have attracted the attention of many of the English speaking readers throughout the world can be easily drawn from the rapid sale of the book. The sayings, falling direct from his lips, are impregnate with the strongest spiritual power, which they will surely assert, in every part of the world. For the good of the many, for the joy of the many, great-souled men are pleased to take their birth; their lives and works are past the ordinary human run and the method of their mission is equally marvellous.

The son of a poor Brâhmana, who has sanctified us by his birth, raised us by his work, and has turned the sympathy of the conquering race towards us, what are we doing for him? Truth is not always palatable, still it has to be said at times,—some of us do understand that it is our gain, but there ends everything. It is beyond our power even to make an attempt

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to bring into practice those precepts, in our own lives, so far from joining, with our whole body and soul, in the grand harmony of those waves, that Śri Râmakrishna has raised, of devotion and spiritual knowledge. This sport of the Lord, those who have understood, or, are trying to understand, to them, we say, What will mere understanding do? The proof of understanding is in work,—will others believe you, if it ends only in words? Work, as the outcome of the fulness of heart, argues what it feels; work out what you feel and let the world see.

Who, imagining themselves very learned, think lightly of this unlettered, poor, ordinary temple priest, to them our humble prayer is,—of which country, one illiterate temple priest, by virtue of his strength, has singly caused, in so short a time, to resound the victory of the ancient Sanâtana Dharma of your forefathers in lands far beyond the seas, of that country, you are the all-honoured, well-bred mighty personages, you therefore, must be able to perform far more uncommon, heroic deeds for the welfare of your own land and nation, if you but will it; then arise, come forward, show the play of your superior power within, show it, we are standing ready to worship you with the offer of our deepest veneration. We are ignorant, poor, unknown beggars, with only the beggar's garb to commend; whereas you are supreme, mighty, noble, centres of all knowledge and learning.

Why not rouse yourselves? Why not take the lead? Show the way, show us that entire renunciation for the good of the world and we will follow you like slaves; on the other hand to those, who are showing signs of causeless, rancorous hostilities, out of absolute malice and envy at the success and the celebrity of Śri Râmakrishna and his name, to them we say, "Dear friend, vain are your efforts." If this immense, infinite, unbounded, huge religious wave, that has engulfed in its depth the very ends of space,—on whose snow-white crest standeth this Divine Form, in the august glow of a heavenly presence, is the effect caused by our eager endeavours in pursuit of personal name, fame, or wealth, then, without your or others' efforts, in obedience to the inexorable Law of this universe, this wave shall soon die in the infinite womb of Time, never to rise again; if, again, according to the will of the one

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Universal Mother, this tide has begun to deluge the world with the flood of the unselfish love of a Great Man's heart, then, "Oh, feeble man, what power dost thou possess to thwart the progress of the Almighty Mother's Will?"

M.

श्री.

शतश्लोकी

TRANSLATION.

It is certainly impossible to find in the three worlds a parallel to a good teacher, the imparter of knowledge. A parallel may be found for the teachers of ordinary (secular) knowledge, but as it is said "nothing indeed is so sacred (purifying) as wisdom" a parallel for the *Guru* can never be found in the three worlds—the worlds of the Gods, &c.—though they contain many and various wonders. But, if you should compare him with the Philosopher's stone, the comparison will not hold for though it is true that the Philosopher's stone converts iron into gold, yet it does not make the metal like itself, *i.e.*, does not impart its power of transmuting—whereas a true teacher imparts his own essence to the disciple, who throws himself at his feet. Therefore, as even the Philosopher's stone is not a good parallel, there is nothing to compare with the true *Guru*.

And neither indeed can a supernatural parallel be found, as the true teacher is the Átman itself, according to the words of Sri Krishna, who says, "but I hold that the seer is the A'tman itself.

2. When the disciple obtains his heart's desire by the mere proximity, of the *Guru* how much then must the benefit be by his instruction :—

Other kinds of trees around a sandal tree become fragrant by the sweet smell issuing from the sandal tree. Not only are they fragrant but they completely remove the pain of numerous living beings. (अतनु (numerous) is used here to denote that there is no distinction made).

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In the same way those who by God's Grace have been taught by the *Guru* will, with their hearts full of pity, remove (wash away) of their own accord the three kinds of pain ;— Adhibhautika (to animals) Adhidaivika (due to fate) and Adhyatmika (due to the mind)—and the threefold sin due to body, speech and mind pertaining to those standing near them. This they do by their words which indicate the three modes of action, devotion and knowledge. विधिवशात् is used to denote the difficulty of obtaining true knowledge.

3. The sloka speaks of the knowledge of the *Atman* :—

If an enquiry is made into the truth, two alternatives, the real and the unreal knowledge present themselves and in consequence of this reality and unreality arises the knowledge of the *Atman* and the *non-A'tman*. The real knowledge is according to the text of the Srutis " truth (reality) knowledge, infinite Brahman " and the unreal knowledge is the opposite of this, which is ignorance. The knowledge of the real that is the Brahman as taught in the Vedas is twofold and are obtained through one's own experience or through reasoning (logic). The first, the knowledge to be gained through experience, comes from the connection with the body ; and the other, the knowledge to be gained through reasoning, arises from the all-pervading universal form समष्टि. The author goes on to explain the reason :—First, through connection with the body the experience that 'I am the Brahman' arises and then through reasoning this self-knowledge is extended and the knowledge that " All this is Brahman indeed " arises.

4. Thus, having made a brief statement of the knowledge of the A'tman, the author proceeds to explain it at greater length :—

The A'tman is of the nature of life, thought, and bliss. This nature of the A'tman is not to be known merely by the texts of the Upanishads, but is to be known by experience, *i.e*, by constant practice. The author describes what this experience is :—The A'tman is the ruler of the whole body, etc., consisting of the body, the senses, and the vital air. He is the ruler because he causes their motions. As the ruler of the

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body, his nature is life, as the ruler of the senses his nature is thought, and in deep sleep his nature is bliss. Experience of the A'tman is obtained in all these three states. While this is so, it is certainly a matter of surprise that the foolish man should mistake this unstable body for the A'tman. The author proceeds to show that this body is in no way fit to be considered as the A'tman :—It is indeed wonderful that a man having obtained the knowledge that his body as well as of others consists externally of bone, muscle, marrow, flesh, blood, fat and skin, and internally is full of fæces, urine, and phlegm should again and again mistake this body for the A'tman.

5. The author again expresses wonder :—

All these people, in this world thus pass their whole lives in seeking after carnal pleasures ; lives rendered remarkable by the possession of high lineage, of worldy wisdom, etc. Thus they speak, with strong attachment of ' my body, my wife, my son, friend, follower, servant, horse, bull ' and say these are the sources of ' my happiness.' These people with this strong infatuation pass their lives in acquiring, feeding, protecting dependants of this kind. In this way they waste their lives in this world thinking that this is the only use to which their lives can be put. How then are they to understand that the true, hidden knowledge of the A'tman is of the greatest importance ? The author goes on to show that this ignorance is not their fault but the fault of their foolishness. It is indeed surprising that these people do not seek the Interpenetrating, the Lord of the Prana, the deathless A'tman which does not die even when the body dies which may be known only through experience, and depending on which body, wife, son, etc., live, and through which they carry on their several functions, and through which they enjoy their beauty, for in a corpse activity and beauty are not to be found.

6. The author establishes the co-existence of the body and A'tman by an illustration.

Just as a certain skilful insect in some way by means of threads spun out of his own humors—builds itself a little covering out of thorns for the purpose of carrying on its work and moves hither and thither therein as long as it lives ; so

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also the self having built this material body through its Karma arising out of its various past and present actions, and living therein wanders on this earth always associated with its body. The meaning is this :—Like the thorny covering the lifeless body cannot move of itself, for no motion is found in a corpse; therefore there must be something, which imparts the motion and that is the Jiva, the A'tman.

As in the analogy of the chariot and horse, without the mover the body does not move, and without the body the motion-giving power is of no use. Thus the association of body and A'tman is necessary.

7. Though the body is thus associated with A'tman it is not real, is not useful for the highest knowledge; but as it was created out of ignorance it is artificial, and we should not act according to its dictates. This the author proceeds to establish by illustrations :—

Does a man, who from hunger and to fill his stomach puts on the disguise of a tiger and who thus frightens ignorant children, desire to kill creatures such as men, animals etc., with the belief that he is really a tiger? No. Knowing the disguise to be a mere artifice he remains calm and does not act conformably with the appearance. Again, to take another example. Does an actor who puts on the dress of a woman really believes himself to be a woman and desire a husband? He acts disguised as a woman merely to mislead other people; but does not desire to have a husband with the belief that he is really a woman. In the same way the Átman though conditioned by the body is separate from the experiences of the body and is a mere observer or witness. For this reason we should act, not in conformity with the body, but in accordance with our real nature, the Átman.

8. The author describes the skill of the Vedas, in imparting the knowledge of the Átman in many different ways. A mother to quiet her child which has been crying for a long time dangles before it various fruits such as the grape, date, mango, or plantain with the intention that the child should choose one of the fruits to its liking and leave off crying. So also the Vedas (Upanishads) have prescribed, many different ways by

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which the extremely dull mind, which is not under control because of the accumulation of ignorance acquired in a long time of births, may attain the knowledge of the self. Of these various ways one at least is likely to effect its object.

9. The author proceeds to show the A'tman should be dearer than all else:—A'tman is far dearer than the objects of sensual gratification, hereafter described, that is, the A'tman, through love for which all objects of sensual gratification, as our body, woman, son, wealth become such. The meaning here is this. Enjoyment is the actual perception of pleasure or pain. That enjoyment accrues to the A'tman. Therefore, for a person who wishes to gratify his senses, knowledge of the A'tman is prescribed. Whatever sensual gratification comes under the direction of that mainspring, *i.e.*, the love of the A'tman becomes an object of pleasure. The body is placed first as it is the instrument of all enjoyment. Then comes woman who is also indispensible for enjoyment. Then the son who is an object of pleasure to both man and woman. Then comes wealth which provides this and other forms of enjoyment as food, drink, dress, etc. It is then a matter of actual experience that the primary and chief love is for the Âtman. And the secondary love for the other forms of enjoyment.

Granted that the A'tman is the dearest of all, but other things—the objects of sensual gratfication are also, dear and may therefore be sought after, the author seeing that his argument may be used against him goes on to show that the objects of sensual gratification though pleasant are only illusory and in reality objects of pain. Sensual gratifications give rise to pain, is a matter of experience, for, that is painful which in the beginning middle and the end causes pain. It is said "in getting, keeping and losing, objects of sensual gratification give pain. It is a matter of surprise that foolish man tries to find pleasure in them."

So while both on logical grounds, concomitance and non-concomitance, positively and negatively these objects of sensual gratification give rise to pain, how should they be dear to man. A wise man should therefore as much as possible honour the Âtman as dearer than any other thing as body, wife, etc.

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The author proceeds to show the great love the man has for his Átman. The man who desires to preserve his own life is ready to give away his wife, etc., protects his self by thus giving away even his son, his wealth, etc. It is said "A man must protect his self even at the sacrifice of wives and wealth." The author proceeds to show that the Átman does not mean the body:—A man desiring to benefit his Átman is ready to give away his body and sacrifice his life by throwing himself over a precipice, by casting himself into the Ganges or in battle, as is the practice of a Kshatriya. Thus compared with the love of the body the love of the Átman is very superior.

10. Love which is due to a momentary caprice is next described:—Love towards these worldly things wife, son, etc., objects of sensual gratification, lasts so long only as we derive pleasure from them. They become distasteful when they lead to misery. One and the same object cannot ever and always be an object of pleasure or pain. For what is not loved at one time may be loved at another time, and what is very dearly loved at one time may be not loved at all at another time. The thing called Átman is however always loved. The authority for this is the Sruti "O man! sons are not loved because of affection for the son, but sons are loved because of affection for the Átman" and also "This Átman is dearer than the son, dearer than wealth, in short, dearer than everything else, because the Átman is the very innermost. The person who says that something other than the Átman is dearer ought to be told that he obstructs love. Is this the case with Iswara? We should love the Átman only. He who seeks the Átman only as the object of love, he surely is not conscious of sensuous pleasures as wife, son, &c.,—Yagnavalkya says to Mitrayi:—O Mitrayi sons are not loved through affection for the sons, but through affection for the Átman. First one's own Átman is loved and for its sake sons are desired. Just as the plaintain is desired for the son as the father walks along a street it is love for the son that is uppermost, and on account of the son it is the plaintain is desired. The love of Átman is thus subordinate to the love of all other things. But as the yearning for money, son, etc., is very great, it is very hard to give them up. This thing known as the Átman is dearer than the son; the son is naturally dear; but the Átman is dearer than he. In the same way the Átman is

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dearer than wealth. Why enumerate every object. In short the Átman is more loved than every other loveable object. The love for the Átman is not a mere matter of words. The author says that the reason for this is that the Átman is the very innermost of all.

The author adduces another argument:—The person who says that something other than the Átman is very dear should be told as follows:—'What is it that is dearer to you? If it is son or wealth, etc., we say that they are causes of sorrow as we see that in acquiring, retaining and losing them misery only is our portion? How can that be an object of love from which misery may ensue? It was said by Sri Bhagavan "All enjoyments born of the senses having a beginning and an end are truly the homes of misery. Therefore O son of Kunti, a wise man never takes delight in them." Objects of the senses thus always cause sorrow. ई has the force of किं(used interrogatively). Is this the case with Iswara? No, never, at any time. Therefore we should consecrate love to the Átman and not to son, etc. He who loves the Átman only, he surely, does not perceive.

(To be continued.)

Correspondence.

BUDDHISM AND ITS CRITICS.

To

The Editor of "the Brahmavadin."

Dear Sir,

The following Questions and Answers form the text of correspondence between a friend and myself. I shall feel much obliged if you will kindly insert them in your Journal. Any further light thrown on some of the obscure and very little understood problems involved in the controversy will be most welcome.

Questions.

1. What is the origin of Buddhism? How do you meet critics who say that it has its root in the principles of the six

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schools of post-Vedic philosophy and that the doctrines of the Upanishads were the common precursors of Buddhism and Jainism alike?

2. What is the date of the composition of Pali Pitakas? Does this show any trace of its Brahminic origin? If not how are we to account for the element of coincidence too common to be pronounced accidental between the two religions? Was it suddenly bidden to life at the creative fiat of Buddha, unprepared and unanticipated?

3. Is Buddhism agnostic as commonly believed to be? Does it speak of God or Soul? or substitute anything in their place? I once heard a Buddhist enthusiast of good reputation speak about the perishable "Rupa" and the eternal "Nama" into which a being according to the Buddhists is resolvable. If he is correct what does this name connote and what exact part does it play.

4. Does the religion of 'Nirvana' mean the religion of Nihilism? What is the nature of the Buddhistic "Salvation?" How, when, and where is it obtained by the pious Bikshus? Has it any counterpart in the eternal unconscious absorption of Advaitism? What according to it is the ideal of life presented to the perishing humanity?

5. In what sense did the Buddhists accept the doctrine of Transmigration? How does it essentially differ from the Brahminic conception of the doctrine? What reasons will you suggest in favour of transmigration?

6. The American revivers of *ancient* Buddhism contend that the law of Karma is no more than the much refined doctrine of modern evolution? Is this ground reasonably tenable? Was the religious web of Karmaism woven but to account for the scientific theory of evolution? Are the Buddhistic Karmaism and Asiatic Fatalism (both I think, chiefly invented to explain as pseudo-causes, the moral incongruencies of human life) consistent with each other, in any other respect?

7. An industrious and authoritative writer on Buddhism says, "the four mysteries in Buddhism, which are also the four points in which it is most certainly wrong, are (1) the effects

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of Karma, (2) the supernatural powers attained by 'iddhi.' (3) the size, age and first cause of the Kosmas (loga), and (4) the Omniscience, &c., of Buddha. How do you controvert this statement?

8. Did the advent of Buddhism fulfil the hopeful purpose and mission of its Originator? Why did Buddhism, notwithstanding all the efforts of Gautama and his successors to establish it, fail to become an universal and growing religion in the world, and why was it left to rot amidst Taoism and Confuceanism in conservative China ere it lately found its voteries in the ever-curious Americans?

9. Can Christianity, the modified progeny of Semitic Judaism have borrowed anything out of Buddhism which is purely of Aryan origin? Is any such communion between the thoughts of races so differently endowed as Aryan and semitic warrantable on ethnological or philological facts?

10. Compare and contrast in short the doctrines of Buddhism and Christianity and show thereby your opinion as to which deserves the priority of claim to moral excellence.

Answers.

I have to observe at the outest, that before you try to understand my attempted solution of your "questions and doubts" your mind should fulfil the following conditions:—

1. It should be a mind ready to take up truth from whatever source it is derived.

2. It should be kept free from all bias towards pre-conceived notions.

3. It should pursue truth in a scientific spirit.

With these observations, I shall attempt at an answer of your "questions and doubts."

To your question 1 and 2 about the origin of Buddhism and its relation to the Upanishads and Brahminism in general, I may say, you will find the answer in the old adage "there is nothing new under the sun." The chief characteristic features of Gautama's Gospel is, the doctrine of *Karma* and the theory of *Rebirth*. The two though in a crude form, were in the

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possession of the hoary sages of the early Upanishads, long long before the advent of Buddha. You have to bear in mind that every philosopher, every scientist, every Prophet that has graced this planet is, to a certain extent, the creature of his age. He may be called the founder of some great theory or as the founder of some great religion, but he is no inventor of such, if I may use the term. Take for instance Darwin, on the one hand, as representing the philosophico-scientific worlds and Christ, on the other, as representing the religious world. Does the doctrine of organic evolution exclusively belong to Darwin. A leaf out of his introduction to that wonderful book which revolutionised the scientific world—the origin of species, says, no. Do the ethical principles and dogmas of Christianity have no relation to the ethics and theology of pre-Christian times? A leaf out of the old Testament says, yes.

All that can be conceded to these great Religious Reformers, whether you call them Gods Incarnate or sons of God, is that they originated a *new method* out a of chaotic conception of things, preached among other things certain doctrines peculiar to their age, set before us an ideal life and lived up to that ideal. It is their examplary life that commands and will command for ages to come our respect towards them. Their original doctrines may have been enlarged, interpreted and in many cases, unhappily misinterpreted; but their very life, that ideal unselfish life, will for ever continue to cheer the hearts of millions and guide our struggling humanity to better life and glory.

Now as to your third question whether Buddhism is agnostic and what 'Nama' and 'Rupa' connote, the answer to this will be at first difficult to understand. This requires some study of metaphysics as applied in the analysis of the universe by the Buddhists, and in our own country, by the Vedantists.

Our Christian friends are in the habit of calling any religion which denies a personal God, as being agnostic. Beware, you do not fall into such an error. Try to understand, what is meant by agnosticism as rigorously understood by modern science, and then apply the meaning to the metaphysical explanation of *Nirvana* of the Buddhists. You will find that the conception of Nirvana is not agnostic at all but goes a step

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beyond the generalisation of the universe arrived at by modern science.

Now what is meant by the agnosticism of modern science. Modern science resolves the whole universe into mind and matter. What mind is in itself, we cannot by any possibility understand. So also as regards matter in itself. In short all that we can perceive is, by and through our senses. Beyond our senses it is all blank. No doubt that behind the phenomenal there is the *thing in itself* or the Ding an Sich as the Germans would term it, which may be the common thing out of which mind and matter have come. But this thing which is behind appearance cannot, by any possibility, be known. This is the Agnosticism of Herbret Spencer, the chief exponent of this class of *ism*. Now let us see what Buddhistic *Nirvana* is. It is neither this material universe, neither this life on earth, nor its cessation. It is something beyond this life, beyond its cessation, beyond one's intellect, beyond one's senses. *It is something which could be realised in this very life of ours.* Remember the lines:—

"If any teach Nirvana is to cease say unto such they lie.
"If any teach Nirvana is to live say unto such they are not
"knowing this

"Nor what light shines beyond their broken lamps
"Nor lifeless timeless bliss." And then dare you call Buddhism Agnostic?

Remember that religion does not consist in mere theorising, lip practising, nor does it consist in mere uttering few meaningless mantrams, nor in going to Church in Sunday costume. It consists in actual realisation like any truth of science. You can't be a physicist by merely attending a few lectures. You have to realise the principles in the laboratory under the guidance of a competent master. So also in religion as in any branch of knowledge.

You ask me whether Buddhism speaks of God and soul. Yes it does speak of God and soul, not as popularly understood.

Buddhism denies the existence of a personal God creating and sustaining the universe. So also it denies the existence of a personal soul, some metaphysical entity, separate by itself as popular Hinduism and Christianity understand it.

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As the position of what soul is, according to recent scientific research, which research tallies in main with the Buddhistic conception of it, will be too long and tedious to write about and I would refer you to some of the works of Dr. Paul Carus, a strict scientific writer of America.

As for the terms '*Nama*' and '*Rupa*,' I may observe that these two terms are used in the process of analysing the universe. This is how the ancient philosopher analysed the universe, You perceive, say for instance, a chair. You have the *form* of the chair before you, and to that form you give a word apart from the form (*Rupa*) and this is expressed by the word (*Nama*) chair. You have no conception of what it is in itself. Take away the name, (*Nama*) and form (*Rupa*), there is the *Being* of the Buddhists, the *Sat* of the Vedantist, the *Ding an Sich* of the German Philosopher and the so-called *Unknowable* of Herbert Spencer.

So you see that everything in the visible universe is resolvable into '*Nama*' and '*Rupa*' by which alone, you become aware of its existence. They are spoken of as being eternally present in the *Being* for the word *Nama* (which in Christian ontology corresponds with Logos) being the counterpart of thought, they are regarded as being eternally present in the Being before and after manifestation. Popular Buddhism does not touch upon the explanation of these terms. You will meet them casually in Buddhistic controversial writings. Any way such use of these terms lead to metaphysical controversy which you may safely avoid.

To your fourth question whether *Nirvana* leads to nothingness, I refer you to my answer to your question No. 3 whether Buddhism is agnostic. One point I may touch in passing. You speak of "eternal unconscious absorption of advaitsm" as being akin to *Nirvana*. So far as I understand absorption or more correctly the annihilation of this present self in *Nirvana*, it cannot be called unconscious in the sense of one being unconscious in sound sleep. That state is called *superconsciousness*. This is how they explain that state. You know that when the vibration of heat is low, we do not perceive light; when it is moderately rapid, we perceive light and when it is too rapid, we do not see light again. Can you say that the low vibrating state is the same as the highest

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vibrating state. So these are three states of our conscious energy called the soul-unconscious state as in sound sleep, conscious state or waking state, and lastly superconscious state. So *that* state where there is neither *Nama*, or *Rupa*, the seer nor the seen, the objective nor the subjective, is called the superconscious state. Such a state, it is said very many honest men have attained. Jesus Christ said he saw God, Buddha said he had attained Nirvana, and called upon all to experience it. Unless you and I and every honest seeker after truth, try to realise it, we are not fit to pronounce that that state does not exist.

You question me about the nature of Buddhistic salvation.

Buddhistic conception of salvation entirely differs from the ordinarily received notions of salvation. There is neither Heaven, Hell nor Purgatory outside you. No Satan to tempt you except yourself. In fact there is nothing outside you. Your actions make for you either Heaven or Hell.* It is in your power to make and unmake things.

"Know
"Ye suffer from yourselves, none else compels,
"None other holds you that ye live and die,
"And whirl upon the wheel, and hug and kiss
"Its spokes of agony
"Its tire of tears, its nave of nothingness.
"Behold, I show you truth
"Lower than Hell
"Higher than heaven, outside the utmost stars,
"Before beginning and without an end
"As space eternal and as surety sure
"Is fixed a Power divine which moves to good
"Only its laws endure."

It is becoming that *Power* that is salvation. Know that you are that Power always, but your desire for earthly things makes you forget your real nature. Once you are free from

* As I cited these sentiments of our Lord, I came across similar sentiments expressed by a Christian writer in the celebrated Church Gazette who while answering the question "How will non-Christians fare in the Future" says, "All evidence as distinguished from corpse-like tradition, makes the conclusion inevitable, that the life and not the creed that makes or mars the man,"

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desires, once you get the idea that you are not these things which you hold near and dear on this earth, your *Samskaras*, that which made you man, will vanish for ever, and you go into Nirvana, in fact, you become one with Nirvana,

"Om Mani Padmi Om!
"The Dewdrop slips
"Into the shining sea."

Realisation of such a sublime conception of salvation is difficult for ordinary men who have been dinned from childhood into the idea, that man by nature is a sinner, that he should be helped from outside in order that he might enjoy bliss in a place called Heaven.

'You ask about the ideal set before men. In this, Buddhism surpasses all other religions excepting perhaps the Vedanta. Steal not, hurt not, kill not are all common place commands. Do charity ever so long, pray till Doomsday, think of cultivating universal brotherhood, you will never reach Nirvana nor will you have the faintest notion of Nirvana. Your mind will go on unchecked, thought after thought will disturb you, wave after wave will arise finding no peace nor rest. Go on conquering the world, you will ultimately find your rest (?) in St. Helena! Wage war for putting an end to slavery, you will create slavery ten times more wicked than the first. Invent Railways, Steam Engines and a host of other things for the amelioration of the condition of mankind, you will only turn a whole continent into a vast number of armed camps, ready to fly against one another and tear themselves to pieces. Be a philanthropist, and try to put an end to Mahdism and thereby cause blood to flow like a river. Be a missionary, and take your Gospel among the yellow race and incite your Raj to grace the innocent foreigner's land. This is the ideal of the modern world as it is!! Not so the Buddhistic ideal. The one ideal set before you is this: avoid *Thrishna*, desire. Then will come peace, rest and repose. It is the control of the mind that is the ideal. You may laugh at such an ideal. Perhaps you think it easy! Will try it for a second!! You may regard such an ideal, as destined to make one idle! Well, let a lazy man try it for a moment! A simple illustration from our career will convince us, how fallacious our inference is. Do you think that if

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all the examination going students were to direct their attention, even for an hour, a day, towards their study, would their be so large a percentage of failures among them. The easiest thing a man can do, is to let loose his thoughts. The hardest thing is to concentrate one's thoughts. Now imagine how difficult it is to avoid desire. That is the reason why there was only one Buddha, one Christ, these thousands of years.'

We have heard of Christianity made easy, Hinduism made easy, Buddhism made easy, as so many easy made series of our school-boys. A few prayers sent up once a week, few garlands put over an idol, few words made to sound by the motion of the wheel, are pretty things too.

You and I and millions can easily go for them. This we call religious life! Persons trained under such easy-going formulæ, will find it difficult to understand, much less to appreciate what real religion means. Is it a wonder that such men should pronounce this sublime religion as Godless, Soul-less Agnostic or what not!! No doubt Buddha knew that humanity as at present constituted requires various stages of preparation and accordingly he set before them two ideals of life, one leading into the other, both of which embrace all that is essential for life here and beyond.

As to your question No. 5 about the theory of transmigration and its essential difference from the Brahminic conception of it, I may refer you again to the works of Dr. Carus and to some of the theosophical works of Annie Beasant wherein the arguments for and against the theory are cogently put forth and scientifically treated.

I am of opinion that with our present knowledge, we cannot say anything either way. The best thing would be to take it up as a theory and work it out ourselves and find the truth out. It is said that if our mind is properly trained in that branch of science called Yoga, all the past secrets of our life will be made visible. In the light of recent advance in some of the departments of this branch of science such as thought-reading, thought-transference, wireless telegraphy which few years ago were pooh-poohed, but which now have become scientific facts, we may well believe that earnest trial under proper guidance will be worth the trouble. In all these cases, you can't expect such proofs as are required to demonstrate any

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truth of physical science. From the very nature of the case, you cannot expect it. Such facts belong to transcendal Psychology. Unless you are trained in that branch of science and directly experience and verify them, no amount of reasoning will convince you. As to the differences between the Buddhistic and Brahminic conception of transmigration I may say that it consists in the difference of conception of the soul itself. All that I can say to you at present is that the Buddhistic conception of transmigration is more scientific and agrees well with facts recently disclosed by the Researches of the Psychological Society. As for the rest, I refer you to the works recommended above. As to the theory of *Karma* being identified with the doctrine of Evolution, I have to observe that in some respects they resemble each other. That celebrated saying of Buddha, re-echoed by many a prophet in the succeeding ages "that which you sow you reap" contains the sum and substance of the Karma theory. This is no more than the law of Cause and effect. This law is applied by evolution in explaining the characteristic similarity of form in the organic world. As is the parent, so is the child. It is in this sense that late Prof. Huxley understood the law of Karma. The seed of a tree contains within itself all the physical characteristics of its parent. Even the best variation shown by the parent tree is inherited by the seedling. There the resemblance ends.

The Law of Karma goes a step further and brings within its scope, not only the physical world, but also the spiritual world; not only the physical universe, but also the moral universe. Your very soul is within its operation—your thoughts, feelings, and aspirations are not to be lost—mind you, that nothing is lost in this universe, this is scientific verification—they will all bear fruit at sometime or other. It may be in this existence or in some other existence, they must take effect. Such is the doctrine of *Karma*.

You have to bear in mind that I have not entered into the controversial part of the question, whether the offspring inherits *all* the physical characteristics of the parent whether natural or acquired, as maintained by a large majority of evolutionists as against the recent researches of Prof. Weismann; or whether there is any life beyond this present span

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of life. I have only pointed out to you, the application of the doctrine.

You speak of Karmanism and Fatalism as being invented to explain as psuedo-causes the moral incongruencies in the world, and you ask me whether they are consistent with each other in any other respect. The previous explanation about the application of the law of Karma, to solve certain problems of difficulty would, I think, have gone a long way to dispel from you the erroneous notion of the doctrine. I shall add some more explanation, showing how the doctrine offers a more scientific, reasonable explanation of some of the enigmas of life, in the place of common place notions of Divine Dispensation, Vicarious Atonement, Purgatory and Hell.

First of all, let me dismiss from your mind the misconception that what you call "Asiatic Fatalism" is the same thing as "Karmanism," or anything connected with it. "Fatalism" does not explain anything. It is no explanation of any phenomena mental or physical if I should answer your query, why a certain man should suffer, by saying that he is fated, I do not explain the cause at all. I simply say that because he suffers, he suffers. This is no explanation, of the cause of his suffering. I simply restate the same idea in more dignified language. To say that Fate is the cause of the "moral incongruencies" of human nature, is no more an explanation than to say that weight is the cause of a body falling to earth! Then what is Karma and its laws? The law of Karma is a law of nature, as gravitation is one of nature's laws. The one operates in the spiritual world as the other operates in the physical world. Mark you, though both of them are nature's laws, yet their workings in their respective spheres may be different. In the law of Gravitation as in other laws working on the physical plane, their operations have been easily watched, observed and reduced to scientific precision. Not so with the law of Karma. It is at present very dimly understood and, as its operation is entirely in the other plane of our existence it is impossible from the very nature of the case, to bring its working under certain definite rules. Unless we can translate ourselves to that plane of existence, (there are means how to do it) where its laws are manifested, we can have only a very dim idea of it.

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Karma means action—the cause of action as well its effect. It includes not only every action on the physical plane, but every action in the spiritual plane. All your actions—your goings and comings, your ideas, your thoughts, your feelings, sensations are all *Karma*.

All these actions set your soul in vibration. Just as your voice agitates the Phonographic apparatus into vibration, so your actions agitate your soul into vibration. These vibrations may go on for ever and ever, but as the phonograph retains the impressions of your voice, so your soul retains the impressions of your actions. As the phonograph under certain circumstances repeats your voice high or low as the case may be, so your soul under certain conditions responds to those impressions in this existence or in any other.

What became of the result of molecular vibration whether in the form of oceanic waves, or atmospheric disturbance, or ethereal undulation, was until recently unknown. But now it is a scientific fact that the impressions left by these vibrations are preserved for ever, and they under certain circumstances, may be made to respond, as is so well illustrated in the phonograph.

When such is the case with mere physical objects, is it not reasonble to believe that the actions of our conscious energy in its various manifestations such as thought, idea, &c., will be preserved in the Nature Book and will have their effect in their own environment. Such is the brief outline of the philosophy of Karma and its laws.

So far good. But in my opinion the law of Karma and its operation is *to us* only a theory and not a scientific fact. This inferential argument is reasonable enough. But where is the evidence to show that the impressions left by our thoughts, &c., are preserved and can be revived in another stage of our existence. Does our consciousness survive the destruction of the body? If so, are our thoughts, &c., retained in our consciousness and do they bear fruit in after existence? These are pregnant questions awaiting scientific demonstration. *But are we prepared to have them demonstrated?*

No doubt there are persons whose veracity could not be doubted who say that they have observed *jivanmukthas* and

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arhats, who could remember their past lives. So also it is said of Buddha that he remembered his previous births. But such instances, however historic and trustworthy they may be, could not warrant us to take the theory as a scientific fact.

A word as to current theory of Divine Dispensation, Vicarious Atonement, Purgatory, and Hell. This is the outcome of the Anthropomorphic views held by mankind in the early stages of their intellectual growth. The theory is as unthinkable as it is unreasonable. It does not fit in with any scientific fact ancient or Modern.

As for the question whether Christianity could not have borrowed anything out of Buddhism, I refer you to that great work of our countryman, Ramachandra Dutt. "The History of Ancient India."

With reference to your "authoritative writer on Buddhism" who characterises certain features of Buddhism such as the effects of Karma, the supernatural powers attained by *Iddis*, as mysterious and therefore erroneous, I may with due deference say that there is nothing mysterious in the theory of Karma, nor is there anything supernatural in certain phenomena observed in certain *Iddis*.

The above explanation which I have given about Karma and its laws would have convinced you that the theory of *Karma* is at any rate intelligible and is at one with other scientific theories awaiting verification. As for so called supernatural powers, I can only add, upon the authority of Swami Vivekananda that such powers can be cultivated by any person; and such a distinguished authority, Max Müller admits in his latest work "Ramakrishna and his Sayings" some Yogic powers are natural and could be explained in the light of modern scientific knowledge.

As for the influence exerted by Buddhism over world's thought the answer to which your remaining questions seem to require, I may say that its influence has been profound, far reaching, and unparalleled in the history of mankind.

It is the one religion which without any flourish of propagandism captivates the highest intellect, not only "the ever curious American" but every thoughtful man in the world.

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It is the one religion standing on the firm rock of scientific truth and does not require any special Revelation for its success, but with world-wide sympathy calls upon every soul following any creed, race, or caste to "*come and see*" and then be convinced.

It is the one religion which cries against all rituals and humdrum ceremonials, the bane of all spiritual progress and the cause of all religious animosity that discord and even to-day disgraces the religious as well as the political world.

It is the one religion whose sympathy extends not only to all mankind, but also to all sentient creatures alike.

It is the one religion (if the number of followers is a test of religious superiority) which numbers within its fold nearly *half* the human race, thus surpassing all other creeds on the face of the globe.

It is the one religion which opens the door of salvation to every sentient creature struggling on this planet, not by following any exclusive dogma, ritual or form, but by following certain truths which are the common heritage of humanity.

Could you find, dear friend, in the world's history since the dawn of human intelligence any other Religion which without the Inquisition, Fire or Sword, extended its beneficent influence and still extends it over such a vast space of our planet from "Nepaul and Ceylon, over the whole of Eastern Peninsula, to China, Japan, Thibet, Central Asia, Siberia and even Sweedish Lapland." Nay, not to speak of India where, in the words of learned Hindu writers, "some of the very best features of Modern Hinduism owe their existence" to the influence of Buddha who was in truth the best "but one of the greatest interpreters of the Upanishads and one of the greatest Yogis that blessed our earth with their examples."

Do you wonder then, dear friend, why he should be so tacitly worshipped by millions here and be ranked among the avatars of Vishnu.

Sir Edwin Arnold who is not one of your "ever curious Americans," but one whose erudition in Buddhistic lore is as profound as it is sincere says, that "though the profession of

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"Buddhism has for the most part passed away from the land "of its birth, the mark of Gautama's sublime teaching is "stamped ineffaceably upon modern Brahmanism and the "most characteristic habits and convictions of the Hindus "are clearly due to the benign influence of Buddha's precepts."

Do you *now* say, dear friend, that Buddhism is left to rot among the conservative Chinese? Do you *now* doubt dear friend that it has *not* failed in its human mission, that it is tacitly working its way so as to embrace the whole world, though not in mere form, but in real spirit?

In conclusion, I may close this rapid resumé of this ancient and sublime Religion by a quotation from our revered countryman Swami Vivekananda's tribute to that "Highest, Gentlest, Holiest and most Beneficient" Teacher of Humanity.

"All the prophets of the world except Buddha, had exter- "nal motive power to move them. The Prophets of the world "with His exception can be divided into two sets, one set who "say they are Gods who have come down on earth and others "who say they are messengers of God. Both draw their inpe- "tus from outside, expect reward from outside, however spirit- "tual may be their languages. But Buddha, is the only Pro- "phet who said 'I do not care to know your various theories about "God, what is the use of discussing all the subtle doctrines "about the soul! Do good and be good. And this will take "you to whatever truth there is." He was absolutely without "motive power and what man worked more than he? Show "me in History one character who went so high above all; the "whole human race has produced but one such character, such "high philosophy, such sympathy, this great philosopher "preaching the highest philosophy and having sympathy for "the lowest animals and never making any claims.....And the "history of Humanity shows him to have been the greatest "man ever born, beyond compare of all others the greatest "combination of heart and brain that ever existed, the greatest "soul power that was ever manifested. He was the first who "dared to say 'Believe not because some old manuscripts are "produced, believe not, because your have been made to believe "from your childhood, because it is your national belief, but "reason it out and after you have analysed it and if you find it

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"will do good to one and all, believe it, live up to it and help "others to live up to it."

M. S.

To

THE EDITOR, "BRAHMAVADIN."

DEAR SIR,

It is thoroughly unnecessary for me to write at much length to introduce to you the lecturer of this evening, the Swami Saradananda, because his name has already become almost as familiar and worthy of fame and respect as that of his colleague Swami Vivekananda who is so well known throughout the whole world by his ineffable work with reference to Vedantism. His lucid expositions of the principles of the Vedanta doctrine at several western centres have been very much appreciated. The subject of Swami Saradananda's lecture on "The Essence of the Vedas" has made a deep impression upon young as well as old minds of the people of Bhavenagar. I am much delighted that the lecture delivered by Swami Saradnanda in the Lecture-Hall of Bhavenagar High School on Saturday, the 15th instant at 5 P.M. was specially intended for the English knowing Public. It was necessary for a colleague of our revered Swami Vivekananda to deliver such a lecture in Bhavenagar because highly educated Hindu students, receiving English education, had no opportunity to form some notion of that Eastern Vedanta Philosophy, which is occupying the attention of all the educated men of the civilized world. Though the subject of the lecture was very vast, yet, in proportion to the time taken by the Swamiji to deliver his lecture, he roused a great deal of interest in the audience, and received the close and earnest attention of those for whom it was intended, by explaining to them the subject of his lecture to their admiration, joy and full satisfaction. His noble figure, his majestic voice, the fire and grandeur of his eloquence gave him a power to inculcate into the minds of the audience, the Vedanta doctrine far better than any other preacher of Vedantism I have known. I give below the substance of his lecture.

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1. "Generally speaking, the meaning of the word Vedas is Hindu Scriptures but he, who has gone deeply through the Vedanta Philosophy, will tell you without any hesitation whatsoever that in the Scriptures you will find all inspired utterances and teachings of saints and sages ancient or modern and almost all religions in the world. The Vedas are without beginning and without end. They mean the accumulated treasury of spiritual laws found out by different persons at different periods. We come to this conclusion from our own mythologies that at the commencement of Kaliyuga Bhagavan Vyasa divided the whole Veda into its four different parts (Vedas), in order that they might become fit for those who might prove to be weak in intellect in this Kaliyuga. Each of these Vedas is again divided into its three parts, the ritualistic portion, the part dealing with prayers and invocations and the third part connected exclusively with knowledge absolute. Vyasa himself taking up the two latter portions of the Vedas evolved a philosophy which goes by the name of the Vedanta.

II. Vedanta means the end of the Vedas or of all wisdom. Vedanta is not a sect for it shows and teaches the underlying unity of all sects and religions which are in this world. It indicates their common basis and gives all that is logical and scientific without making any sort of injury to the higher thoughts and aspirations of other religions. According to the Vedanta Philosophy each and every individual consists of three substances. The external substance is the gross body of man or Sthula Sarira in which remain all the external instruments of sensations. Behind this gross body is what we call Suksbma Sarira, the fine body or mind. This fine body being formed of fine materials is also unintelligent. In this fine body neither the intellectual faculty nor egoism can be the knower or the perceiver. So behind all of them, there must be some one who is looked upon as the real knower and the perceiver; and he is called the Atman, the real self of man. The gross as well as the fine body are both material and so they are constantly changing. Every particle of these bodies is continually changing; no one has the same body for several minutes together.

III. The Vedanta teaches us also that there will come a

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time when this whole universe will melt down and will be finer and in the long run thoroughly disappear, as it were, but will remain as superfine matter. This whole universe together with all its different phenomena will no doubt go to the One Unity and melt into it; and its materials coming together will take new appearances like the wave that, falling down and rising again, assumes new forms. The processes of its returning to unity and coming out again with its new and different forms are called in terms of our modern science "evolution and involution." One thing is quite clear and certain that an evolution always presupposes an involution. Out of the seed we see the growth of a tree, so in the seed itself the tree is involved. It is the previous tree that went down and down in its superfine state, became the seed and out of that seed, came the tree's biggest form. So this whole universe in which we now exist, this cycle, is the evolution out of the involution of the previous cycle and there will come a time when this cycle will again involve, going into its finer and finer state and at last the next cycle will come out of that involution. In such a way as that is the whole universe going on from time immemorial.

IV. Karma is a word which includes a great deal. There are three kinds of karma, namely, mental karma, physical karma and verbal karma. As all action must give rise to an effect, actions that we have already done in our past life are sure to bear their fruits in our present life and actions that we do in our present life are sure to bear their fruits in our future life. Thus the karmic theory indicates an eternal chain of cause and effect which causes endless births and rebirths. The Vedanta teaches us how to avoid these endless births and rebirths by performing such unselfish deeds in this world as will do away with the result of attaching the consequences of his actions to the doer himself, who thereby becomes eternally free and is no more bound by the law of karma."

May God grant long life to our reverend Swami Vivekananda, to all his disciples and to all his colleagues in order that they may preach Vedantism everywhere by showing the public how much more truth the Vedanta Philosophy contains than other philosophies in the world. Under such circum-

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stances, it is possible perhaps (if I mistake not) that Vedantism for the present time will be the common religion of all men of wisdom and truth though in the long run it ought to be the religion of the whole world.

I remain, ever yours truly,
C. C. BOHRA.

BHVNAGAR, *23rd April 1899.*

THE DOCTRINE OF UNIVERSAL UNITY.

The keynote of the Vedanta philosophy, that clearly marks it out from all the other systems of oriental thought is its well-known doctrine of universal unity. That the totality of things is one, that there is but one spiritual principle, the Brahman, which underlies this vast apparent multiplicity of phenomena, is a cardinal doctrine of the system. This tenet which is more familiarly known in our country as the Advaitam, is the characteristic note of the Vedanta. While, the other schools of Hindu philosophy are either pluralistic or dualistic, the Vedanta alone stands out prominently as an advocate of a system of rigorous Monism.

Metaphysical Monism of some form or other is evidently the conclusion to which some of the greatest names in the history of philosophy both in ancient and modern times, have subscribed. The philosophy of Spinoza, of Hegel, and even of Herbert Spencer, is in essential features, more or less characterised by the same view. Vedantism, in almost all its phases, is out and out monistic. And if we correctly observe the course of philosophic thought at the present time, we see that it is drifting to some type or other of *Monism*. It appears to us that Monism marks the last or the final stage in the philosophical thinking of any age. We see this truth illustrated in the history of the development of speculative thought in ancient India, Greece, Medæval and modern Europe. Everywhere philosophy begins with a pluralism and gradually develops till it culminates in a form of Monism. Then either philosophic activity ceases, or the existing systems are enriched in their minor details and applications till they are found to be insufficient and unsatisfactory in the light of scientific

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discoveries. Then the same philosophical problems are approached from other points of view, in the light of a better scientific knowledge of the physical universe. Here also the same process repeats itself, the pluralistic and dualistic modes, of interpretation are advanced till they reach the final stage of Monism. Thus we see how philosophy repeats itself, and how the modern systems have each of them a prototype in the history of ancient philosophy, which it closely resembles in its general form, though not in the mode of treatment and other particulars. Are we to conclude, from this incessant recurrence of the same metaphysical problems and the same modes of interpretation in every age, that the problems are altogether insoluble? Are we to be content with the positivist mode of thought and rule out metaphysics as unscientific and impossible? This seems to have been the refuge of many minds not intellectually strong enough to grapple with the difficulties of rational metaphysics. Even great intellects have naturally been forced into this belief on account of the apparent insoluble nature of the problems, and the inevitable limitations of the human intellect. Says G. H. Lewes, in his Biographical History of Philosophy "Observe, however—and the fact is full of significance—how in the course of speculation those questions which are susceptible of *positive treatment*, gradually acquired strength and development. If we are as far removed from a solution of any ontological problem as we were in the days of Proclus, we are not nearly so ignorant of the laws of mental operation. Psychology is not a science yet, but it boasts of some indisputable truths, although much remains to do, much also has been done, and we believe that it will one day rank as a positive science." And again "Modern philosophy staked its pretensions on the one question. Have we any ideas independent of experience? This was asking, in other words, have we any organum of philosophy? The answer always ends in the negative. If any one, therefore, remains unshaken by the accumulated proofs that History affords of the impossibility of philosophy, let him distinctly bear in mind that the first problem he must solve is: Have we ideas independent of experience? Let him solve this ere he begins to speculate." Herbert Spencer too is more or less swayed by the positive mode of thought when he draws a sharp and impassable line between the knowable and unknowable. He prescribes

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an arbitrary limit to the knowable, and says that beyond the knowable there is an inscrutable mystery—the absolute,—which should ever remain unknown and unknowable. According to him that the Absolute exists, is a certainty, and man can never know anything more about it than its bare existence. This is surely making the science of metaphysics an impossibility for man although it does not so much as amount to the absolute denial of Atheism or the indifference of Agnosticsm. Even Goethe the poet-philosopher of Germany—endorses the same view. He remarks that "Man is not born to solve the mystery of existence; he must, nevertheless, attempt it in order that he may learn how to keep within the limits of the knowable." Kant also makes speculative Reason impotent to solve the mysteries of metaphysics but requires the aid of what he calls the Practical Reason. Hamilton follows Kant but substitutes faith in place of Kant's Practical Reason. Against this universal onslaught on rational metaphysics, some philosophers of England, the Hegelians of Germany, and the Vedantins of India have been giving emphatic expression to their protests. Time alone can show which side is in right. There are already signs in Europe of the decay of positivistic thought and the substitution in its place of a metaphysical mode of thinking and enquiry. In India the original land of philosophers—also, there is evidently an awakening, in the minds of our educated young men, of a desire to know something of the philosophical systems of our ancient sages: Hamilton, Mill, Kant and Spencer are fast losing their hold on the minds of our young graduates. Vyasa, Kapila, Patanjali, Sankara and Ramanuja are rising more and more in their estimation and regard. The time, we believe, is not far distant when our ancient Rishis and Acharyas will rise into importance, and claim from us that regard and that veneration which are their due. This is, indeed, so far a very hopeful feature of the times.

The protest of the Vedantin against such unjust attacks on metaphysics is neither irrelevant nor unreasonable. He accepts with Lewes that we (the ordinary humanity) have no ideas independent of experience. But he asks with Kant, "does experience explain it? are there not things which experience itself presupposes? It is these presuppositions of experience, that is to say their implications, which form the

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subject matter of metaphysics. The only way to prove that metaphysics is an impossibility is, to prove that experience does not imply anything but that it is self-explanatory, which not one of these philosophers has dared to do. It is no argument to say that since there have been so many contradictory systems of metaphysics which have arrived at diametrically opposite conclusions, therefore every one of them is false, and the science itself is impossible. The same argument will hold good against many of the so-called inexact sciences like sociology, political economy and moral sciences where there are so many conflicting theories *contending themselves for mastery*. But to say that these questions will one day be laid at rest, and not the questions of metaphysics is to beg the question at issue and will not amount to an argument. As we have said, to prove the impossibility of metaphysics is to solve the metaphysical question whether experience is self-explanatory; which none but the metaphysical method can solve. Anything but that is but a *petitio principii*. The *Vedantin* says that the implications of experience form the groundwork of the metaphysical science. It has for its object a rational and systematic arrangement of all such implications in their due order and subordination to one another. His theories of *Brahman*, and *Atman*, and the doctrines of Karma and Reincarnation are but such implications of experience welded together in a rational form so as to form a consistent whole.

It may, perhaps, be objected that in drawing such implications from experience, we transcend experience and take a leap in the dark. But do we not take such a leap in the dark in the construction of our scientific theories? What are the undulatory theory of physics, the atomic theory of Chemistry, but leaps in the dark? If such a play of imagination is allowed for the scientists, why should it be grudged for the metaphysician alone? It is not even true that all the scientific theories are verifiable in experience afterwards, and scientists themselves do not think that such verification is necessary. What is wanted in the construction of a valid theory is self-consistency, consistency with other established theories, and the adequacy to explain the facts or phenomena grouped together for generalisation. Why should not such tests be applied

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to the metaphysical theories as well? If the nature of the subject matter require a freer play of inagination and a less exact method, why should they not be allowed for the metaphysician? Aristotle says that we should not demand a greater scientific exactitude than the nature of the subject matter permits. If so, why should the rigorous tests of science be applied to the theories of the metaphysician in the face of the certainly inexact nature of the subject matter of his science?

With regard to the philosophy of Spencer, the *Vedantin* is forced to remark that it is not deep enough. His idea of the scope of philosophy is very limited. It is only a cosmology; and in the opinion of the *Vedantin*, his philosophy is only an imperfect natural history of the course of *Prakritic* or phenomenal evolution. His assertion that the absolute beyond the phenomenon is altogether unknowable, cannot satisfy the *Vedantin*. Moreover, the line which he draws between the knowable and the unknowable, also appears to be arbitrary. If it lies between the known and the unknown, or between the knowable and the unknowable under the intellectual limitation of ordinary human beings like us, the *Vedantin* will be prepared to accept it without any reservation. But if it means that the absolute can never be known at all under any conditions, then he is forced to demur. He is of opinion that the only thing, which must ever remian unknown and unknowable is *Athianthabhava* (absolute non-entity). It is of no use to say that the absolute exists; which is, in his view, as meaningless as saying that non-entity exists. Apart from these theoretical reasons, the *Vedantin* has a practical proof in his science of Yoga of the reality of metaphysics as a rational science. His Yoga promises to bring down metaphysics to the plane of his intellectual experience if he could only conform to its methods and discipline. But it is beside our purpose to enter into the correctness or otherwise of this belief. But we have, in its support, an unbroken tradition from the past, and a vast body of Yoga literature. We have also the testimony in its favour, of our ancient Rishis, and perhaps also of a few moderns who have experiences of Yoga, at leas in its elementary phases. Backed by this belief, it is not strange that the *Vedantin* is so strong against those who repudiate metaphysics as a sham or at best a dream.

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As a distinction between science and philosophy, Herbert Spencer lays it down that science consists of knowledge partially unified, whereas philosophy consists of knowledge completely unified. This distinction, though, to a certain extent, ambiguous and defective, reveals an important truth. It certainly brings to prominence the all-important part which the philosophic tendency to generalisation and unification plays in the construction of both philosophy and science. If the scope of philosophy be arbitrarily limited, as Spencer does, to a general science of the knowable, the distinction may be regarded as extremely accurate and true. But as we have already remarked more than once the scope of philosophy ought to be much wider. Ever since philosophy began, from the hoary ages of antiquity, no philosopher ever restricted the term philosophy to a natural science of the knowable cosmos. The object of philosophy lies deeper. It is passing from the knowable to that which lies in and behind the knowable; from the widest generalisations of the natural science of the cosmos, to their metaphysical implications; in other words, it is an attempt to pass from phenomena to the realities underlying them. It is an attempt to construct a theory of the essences, which does not contradict the laws of phenomena but which at the same time comprehends and explains them. The procedure, of course, ought to be cautious; checked by the rigorous methods of science, and depending entirely on the natural implications of the widest scientific generalisations. But the metaphysical method, from its very nature cannot be inductive; it is purely an *a priori* construction of a theory, though it is to a great extent helped and prevented from taking the wildest courses, by the conclusions of science and the rigorous methods of scientific investigations. Again this distinction of Herbert Spencer between Science and Philosophy, makes philosophy a later phenomenon in History than Science. Since it consists of knowledge completely unified, it should naturally wait till the sciences have developed to a greater or less extent their partial generalisations. The growth of philosophy should be commensurate with the advance of science, since it requires as its only nutriment, the partially unified knowledge of science. All this would be true only if philosophy be a natural science of the phenomenal or the general science of the knowable. But in the intellectual history,

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of the world philosophy seems to have preceded science. Philosophy manifested itself long before many of the departmental sciences were known, and before others had even risen from their empirical stage. Ancient India, Greece and even Mediæval Europe had their systems of philosophy long before they had even the crude generalisations of Science. In the history of the intellectual development of a nation, we do not see any parallelism between the scientific and the philosophic advance. Scientific and philosophical tendencies do not necessarily exist side by side in all ages. We see that one age is characterised by a great scientific spirit, and another by a spirit of purely speculative thought. These facts should certainly convince one that philosophy should have a wider scope than Herbert Spencer is willing to allow for it, and that what he calls philosophy is nothing but a science of the phenomenal universe considered as a whole. But what the laws of this universal science imply, what intimations or dark hints they give us of that which lies behind the phenomenal, and whether a logically valid theory of the noumenon and its relation to the phenomenon, can be constructed on the strength of these implications—these also should be included in philosophy or properly speaking metaphysics, which Spencer repudiates as impossible. The fact is that science and philosophy have the same subject matter—the universe; but they look at it from different points of view. The science takes the universe as it appears and tries to arrive at generalisations of the highest order possible. This is Herbert Spencer's philosophy which may more fitly be termed phenomenology. The departmental sciences deal with the arbitrarily made divisions of this universe and arrive at partial generalisation applicable to those departments only. But philosophy looks at the facts of universe, appear as symbols of realities in and behind them. To a philosopher, the universe appears as a veil thrown over the reality of things—a veil which can be removed by the subtle and penetrating intellect of man. But in both philosophy and science is manifested the same tendency of the human mind to generalisation and unification. As the German philosophers tell us, our experiences are manifold, and the duty of philosophy is to seek the one in the many. The Upanishads declare that the purpose of Mimamsa—

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philosophic investigation—is the enquiry about Brahman, the unity which underlies the apparent multiplicity of experience. In short, Philosophy seeks to provide for us a thinking view of things—of the totality of existences, of their origin, evolution and destiny.

The students of oriental philosophy need not be told that our ancient thinkers invariably take this broad view of philosophy which we have taken some pains to set forth in the preceding paragraphs. Not one of them has repudiated metaphysics or declared it impossible. On the contrary, in the philosophy of the Hindus, metaphysics takes the foremost place; and purely metaphysical problems are handled with such shrewdness and logical acumen that are surprising even to those who are acquainted with the subtle dialectics of Western philosophy. In the opinion of the Hindu philosopher, a philosophy without metaphysics is a body without soul—a frail structure of clay without anything inside to animate it. It is a curiosity—a mere show—which may be exhibited to the world to excite the wonder of the unthinking; but it can never appeal to the heart of man so as to make him alive to his real nature and his glorious destiny. In fact, a philosophy which excludes metaphysics is really unworthy of that noble name, and has no mission to fulfil for the human kind. Hindu philosophy takes its origin from the Upanishads which form part of our religious scriptures. Glimpses of philosophic genius manifest themselves very early in the thoughtful utterances of the Vedic sages. Metaphysical problems make their appearance at random and hints are thrown out here and there for their solution. But the Upanishads though suggestive of deep philosophical insight are incoherent and unsystematic. And so great was the reverence with which the Vedic seers were regarded, that there arose a general belief that the Upanishads contain a complete system of the only true philosophy. This belief, of course, acted as a check to the free speculations of the later philosophers. All systems which either rejected the authority of the Vedas or preached doctrines inconsistent with their orthodox teachings, were regarded as heretical and many of the later system-builders, therefore, had to profess at least a nominal allegiance to the teachings of the Upanishads, lest they should also be set

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down as heterodox. But they hit upon the nice plan of reading their views into the Upanishads rather than undertaking the risky and the almost impossible task of evolving any system out of them. The Upanishad passages are so loose, and the language itself so flexible, that they could, provided the commentator be sufficiently clever and ingenious, be interpreted in any way so as to fit in with his own favourite theories. This, the later system-builders seem to have done deliberately. But of all the schools of philosophy which followed the revelations of the Upanishads, the Vedanta alone claims to be more sincere in its professions, and it alone has succeeded somehow in evolving a system which seems to be as consistent as possible with the teachings of the Upanishads.

We have already stated that philosophy starts with pluralism and passes through a series of clearly marked stages till it reaches the highest point of Monism. In the development of Indian philosophy one can clearly trace all the stages through which speculation has passed from the earliest philosopher to the latest. In Gautama and Kanada—the founders of the Hindu logical schools—is represented the earliest stage of metaphysical enquiry. Their systems are essentially pluralistic—both physically and metaphysically. They postulate nine substances which are eternal and self-subsisting. Five of them are physical and four metaphysical. The atoms of the five physical elements of which they thought that the material universe was made, are infinite in number. Time, space, minds and souls are the metaphysical existences, which together with the atoms of the five physical elements are the materials of which the totality of existence is constituted. God is reckoned among the souls, and it is supposed that His Will is the efficient cause of the universal activity which makes the atoms combine together in groups so to as form the five gross elements. Those elements, in obedience to the Will of God combine themselves again so as to form suns, planets, animals, men and gods. The souls are supposed to be powerless without their bodies to exercise volition, and the atoms themselves, are supposed to be without consciousness or will. Hence is the necessity to postulate a God who could guide the atoms in their combinations, and provide the souls with proper physical

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frames through which they could manifest their natural capacities and gather experiences of the good and the bad.

The renowned Kapila—the founder of the school of the Sankya philosophy represents the next higher stage in the development of metaphysical thought. He does away with the physical pluralism of the logical schools, but retains their metaphysical pluralism. He sees no necessity for postulating an infinite number of atoms. He starts the question of the infinite divisibility of matter and proves that the theory of atoms is illogical and false. The atoms—he says—if they are physical, must occupy some space, must have, at least, some length, breadth and depth. If so they should be still further divisible and so on *ad infinitum*, and the theory of their indestructibility falls to the ground. If they possess no extension at all, then, it is impossible to imagine that any number of them, however they may be compounded, could possess extension, and form masses of matter. He is, therefore, forced to discard the atomic theory and regard the atomic condition only as a stage in the evolution of some hypothetical homogenous matter which he calls Mulaprakriti—the root substance. This undifferentated cosmic substance passes through the two stages of Mahat and Ahankara (both extremely subtle etherial and homogeneous) before it acquires the property of *divisibility* and forms the atoms of the five elements. Of the four metaphysical entities of Kanâda, he rejects time and space as being mere relations and no self-subsisting entites. But he postulates a plurality of souls. These could not be identified in one universal soul; and each body should have a soul. There cannot be only one common soul for the whole universe; if so, when one enjoys, all souls must enjoy, and when one person suffers, all must suffer. The phenomena of birth, growth, death, and salvation become meaningless if, instead of a plurality, we substitute only one soul. He rejects the God of the logical schools, and sees no necessity for such an entity. The Mulaprakriti itself may be endowed with the power of evolving the whole complexity of the phenomenal universe, by an energy inherent in itself; and there is neither logical nor metaphysical necessity for postulating a God. In fact, no reason can be adduced for an extra-cosmic God, who by his volitional fiat could make the atoms combine together to form systems of worlds, and the variety of

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objects which they contain. Kapila could see no purpose in introducing a Deity into a system complete in itself, and would, therefore, be satisfied with a metaphysical pluralism of souls, qualified by a physical monism.

The next stage, naturally, should be a form of pure dualism, which appeared later on in the Vedantism of Bhaskara. He accepts the physical aspect of the system of Kapila, and regards Mulaprakriti as the *upadhi* (the vehicle) through which the metaphysical entity—the soul,—manifests itself, He rejects the metaphysical pluralism of Kapila. He carries the unification further, and does not think that a plurality of souls is necessary in the interests of philosophy. One universal intelligence trying to realise itself through a variety of physical forms or *upadhis*, under an infinite complexity of conditions, is enough to afford a satisfactory explanation of a plurality of souls. Pain and pleasure, birth and death, and all other dualities could be explained away, as they are applicable not directly to the one universal over-soul, but only to its manifestations as limited by the conditions of matter or *upadhis*. The universal intelligence or Brahman is, still, absolute and free in itself, though it is limited phenomenally by the modifications of *upadhi*.

Bhaskara—though he calls himself a *Vedantin*, does not fully exhibit the spirit of the Vedanta as it is represented in its doctrine of universal unity. He is yet a dualist, and it was reserved for Sankara, to carry the principle of unification to its utmost extent. His philosophy is a system of rigorous and absolute Monism. The physical *upadhi* of Bhaskara is a distinct and independent existence which conditions the universal intelligence in its manifestations. But Sankara is not prepared to give it an independent existence. He regards it as an illusion or Maya—indescribable and inexplicable. We cannot call it an existence, enduring for all time, nor is it an absolute nonentity like the horns of a hare. It is not an existing thing, which limits the Universal intelligence, but is simply a name for the fact of limitation, so that when the Brahman realises its absolute and infinite nature, the limitations cease to exist for ever. Thus, in the Advaita of Sankara, there are no two entities, Brahman, and *upadhi*, but only Brahman, and limitation of Brahman, which latter is no existence, but is simply an il-

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lusory process. Brahman is absolute, infinite and free, and according to him, the limitation which Brahman is under is an ultimate mystery, which cannot be explained. There can therefore be no questioning as to the cause of this limitation ; but how an existence which is not capable of any limitation, can suffer limitation is not easy of explanation. The explanation that is however generally given is that the limitation itself is false, is illusory. The Adwaitin accepts the apparent diversity at first, and offers an explanation by regarding it as the limitations of the universal intelligence. His position, in plainer terms, comes to this—Brahman was, is, and will ever be absolute, infinite and free, *i.e.*, incapable of suffering any limitation. But it illusorily limits itself as the world of diversity ; which is only equivalent to saying that there is no limitation, that there is no diversity. But it may be said that there is diversity only phenomenal for our limited intelligence. This is again another error ; our limited intelligence is included in the diversity, and the difficulty is only shifted from the universe to the soul of man. If finite intelligence could explain diversity, still there is the same contradiction in another form, how the infinite intelligence came to limit itself as the finite, while by its very nature it is incapable of any kind of limitation. Apart from this and many other logical and metaphysical difficulties natural to an absolutely monistic position, there is more serious objection due to the impractical nature of such a view of things, and the serious consequences resulting therefrom. By doing away with the diversity altogether, it strikes at the root of religion, ethics, and many other institutions without which society will turn out a chaos in a day. Sankara, too, feels this weakness, and has taken trouble to provide for it. For all practical purposes, he is a Dualist, and requires us all to be Dualists. In fact we cannot but be Dualists, in life, however vigorously monistic we may be in theory. From the point of view of the phenomenal, there is the man ; there is God. there is virtue ; their is vice ; there are birth, death and salvation ; so that, as long as we are denizens of this world we cannot but base our life on such Dualistic conceptions of things, however false there may be from the standpoint of Absolute Truth. This is Sankara's position so far as we can

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gather from his writings. Terrified at the consequences of this Absolute Monism, Ramanuja, puts forward his theory of Vishishtadvaita or qualified Monism. Being the last and the most recent of the Vedantic system builders of Monism, his view may be regarded as representing the ultimate stage in the development of the Vedantic doctrine of unity. He accepts that the physical universe of diversity can be accounted for by the transformations of the one Mulaprakriti of the Sankhyas. Mulaprakriti is in fact the physical basis of the universe. He accepts the doctrine of the plurality of souls; otherwise it would be difficult to account for the differences of position, enjoyments, birth, death, etc., which characterise humanity. If, in the other hand the one soul of the Absolute Monism, be accepted, the evolution of the universe has no purpose. The one intelligence is always absolute and perfect. What necessity is there, then for the stupendous complexity of evolutionary process? There is then no progress, no salvation; for man, being himself a part of the cosmic illusion of the Monists, will ultimately disappear some day or other. Ramanuja tries to unify both matter and soul in Brahman. The matter and soul, he would regard not as independent existence but as two eternal and real modes (Prakara) of Brahmana. According to the Visishtadvaita, Matter, Soul and God, together form one concrete fact—one existence. The totality of existence, is one, as a concrete entity, of which the three aspects are God, Soul, and Matter: It is, so to speak, a trinity in unity—unity as a concrete thing, and a trinity in its eternal aspects. God, considered in himself, is an abstraction from that unity; so likewise, is matter or soul, whenever they are considered in themselves. But it should not be supposed that there is something lurking in and behind this trinity in unity, of which the trinity is a manifestation, as it will land us in ever unknown and unknowable substratum which may as well be regarded as a zero or a mere abstraction. A conception of his position may be had by our analysis of the notion of a thing. A thing has attributes. The attributes considered in themselves are but bare abstractions, and the thing in itself is another bare abstraction. Both in themselves are not existences, but the reality is both, the one inhering in the many—the thing with the attributes. In the same way that which exists is one as a concrete

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fact, a unity in diversity, the unitary aspect being God, and the aspect of diversity being the world of soul and matter. Matter, Soul and God are not the perishable modes of something else in and behind them, but are those abstract facts, together forming the one reality—the source of the All. This is the Monism of Ramanuja, the founder of the Visishtadvaita School of Vedanta. Whatever may be the metaphysical validity of his view, it is satisfactory to observe that he has given to he world a Monism which does not in any way offend any part of our nature or aspirations. His Monism includes pluralism. Instead of explaining away relations, his Monism rises above them comprehending in itself all relations and plurality. It also provides a satisfactory basis for religion and ethics and explains the purpose of evolution to be the progress of the soul, and its ultimate salvation: If it is accepted that a true philosophy should be such as to satisfy all the higher and nobler instincts of human nature, at any rate should not be revolting to any of them, we believe that we can offer to the world, the Visishtadvaita, of Ramanuja, as such a one.

THE VEDANTA—ITS PROSPECTS IN THE WEST.

A Lecture by Swami Abhayananda at Bombay.

Swami Abhayananda of Chicago delivered an interesting address to the Bombay public in the Gaity Theatre, on Monday, the 27th ultimo, under the presidency of the Honorable Mr. Justice Ranade. With cropped hair, and a rosary of *Rudraksha* beads around her neck, she wore a saintly appearance. The president in introducing her to the audience said that she had come to make herself acquainted with the practical religion and life in country. It is a strange circumstance that our guest of the evening should be French by birth, American by residence and English in speech, and should come to this country to mark her sense of the interest in the teachings of one of our fellow countrymen. The lecturer began her discourse in touching language and defined religion in a few short words. She said "Brothers and sisters of India! I bring with me the greetings of the people of Chicago

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in particular and of America in general. I have come to you in order to study your religion and your national customs in order to know whether the rumours we have received are true or false. I come to see and investigate for myself in order that I may study the teachings of Vedanta in America and see truly that it is the outcome of the minds of great noble people. Vedic philosophy is simply one of the aspects of religion. I wish to emphasize here that religion is but one and indivisible; there is but one God and that is the Brahman; there is but one truth and that is the Brahman; there is but one life again and that is the Brahman; there is one consciousness and that is the Brahman. All is one; we cannot divide the unity otherwise the unity is destroyed. Religion itself is also one and indivisible. Religion is not method, is not composed of ceremony, but is a principle which is one and indivisible. What is religion to you is religion to me with one principle that can never be divided. It has a great many aspects and may be viewed from many standpoints. You view it from one standpoint of view and I may view it from another. The Hindu people (*i.e.*) those that are faithful to the teachings of their old sages, view it from the standpoint of *Vedanta*. I personally view it also from the standpoint of *Vedanta*, but go much further and view it from the standpoint of *Adwaita*. In the western world we view religion from the standpoint of *Christianity*, but most of the people there view religion from the standpoint of *Churchianity*. There is an immense ocean which divides *Churchianity* from *Christianity*. The teachings of Jesus of Nazareth are nothing but *Adwaita*. Churchianists and priests call that *Christianity*, which is not at all *Christianity*. It is simply *Churchianity* and ritualism. They have lost the key of their religion. There is but one religion, whatever you say might be the standpoint of *Christianity*, of *Hinduism* or of *pure Christianity* or *pure Hinduism*. You have simply the one and the same truth standing out differently and distinctly as eternal truth. Religion condemns no one; a man's religion is always in accordance with the enlightenment of his mind. Man is always the creator of his own religion. I declare that man is the creator of his own God, for the very reason that he grows, and as he grows his God grows with him. God seems to grow in accordance with the mind of the man. We

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raise fences round ourselves, seek exclusiveness, seek to forget our own personality and seek especially what the Vedas call separateness. Separateness is again the true conception of religion. Separateness is again the principle of the Vedas. We seek the beautiful; we seek the perfect; we seek to turn our faces towards the light; and towards the beautiful. We seek the eternal God and we seek perfection. A French philosopher says that the very ideal of perfection of man reveals the existence of God. We conceive of perfection, we dream of perfection, and the very fact that we conceive of it and dream of it is a proof that it exists. And what is perfection. Perfection is God, because it is one and cannot be divided; because once on the plane of perfection we cannot for a moment entertain the idea of separateness. This is what Sankaracharya has taught. We cannot conceive of perfection unless we conceive of something that has no limitation. I know very well that the four *Vedas* within themselves are so ample that they embrace all the teachings of every religious philosophy. There is nothing higher nor lower in the divine economy. *Adwaita* is not higher than *Dvaita and Dvaita* is not higher than *Adwaita;* they are all high. Nothing exists but *Atman;* nothing exists but God. I said that God must be perfect or man would not accept Him, and if He is perfect He is infinite. If He is infinite there is no limitation around Him. Therefore whatever exists, whatever we behold in the phenomena world is within that God, Everything that we see is God. Man is God. Man is the sole manifestation on the plane of the phenomenal. Therefore as we grow and as we know that religion is one and that religious love is the love of the perfect love of the beautiful, we come to the *Adwaita.* Then the vibrations of the mind are raised to the vibrations of the Soul. Life in whatever may be manifested has but one purpose, that is, to raise from the lower vibrations to the higher vibrations, that is to transmute gross matter into matter less gross until we reach that matter which we call the mind, and when we come to raise that mind to the vibrations of the soul then that soul is infinite. *Atman* is infinite. It is very difficult for any one not speaking in Sanskrit to translate the word *Atman;* there is no English equivalent nor French nor German to the word *Atman.* When we say soul we mean that it is infinite; we mean something

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that is infinite; something that has grown; something that grows; something that becomes perfect. But that which exists is *Atman* and *Atman* is perfect, pure and infinite. Atman grows not; what grows is mind. Soul cannot grow. How can an infinite grow? It is the mind that grows. It is the mind that stands before the soul and before the light as a great curtain and the curtain more or less close. If it is very much close you see very little of the soul. When the mind becomes more and more perfect the drapery or the curtain is drawn aside and you see more and more of the soul. When the mind entirely gives way. when the drapery is removed you see the whole soul in its brightness. What is it that has been changed? What is it that has been growing? It is not the light but the curtain. It is the curtain that has been thrown aside. The soul itself can never grow because it is *one*. In whatever manifestation you may find life, the soul is there or I should say the *Atman* is there. Therefore *Atman* is infinite, and it is but one and that only is to be the solution of the western civilization. The teaching of Jesus of Nazareth is nothing but *Vedanta* in its various aspects. It is *Advaita*. He says "I and my father are one" and "When they may grow and be perfect into one as we are one." You can find no better *Adwaita* any where. Jesus of Nazareth preached nothing but *Adwaita*. But *Churchianity* materialized it and killed it giving rise to *Agnosticism* and *Scepticism*. But the present intellectuality of western civilization does not prevent them to accept the teachings of the church. In our times the teaching of the church is not recognized as a rule. It is not that religion does not fit the intellectuality of the west. Is there not something among you that is to be perfected? Is there not something among you like a feeling of scepticism which you know is growing daily more and more among you? Are you not daily forgetting more and more the teachings of your great Sages? I know that you are indifferent to the teachings of the *Vedas* and will tell you why.

Because you believe you have the truth in your own scriptures you know that you have it in the *Vedas* and in the *Upanishads*; you know that you can refer to it whenever you please and find the pure source of life. So it makes you careless to adhere to the rules which the sages had dictated for

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you. While in the western civilization we find that they have not the eternal truth; they know that they must seek for it somewhere; they know it is not preached to them; they know that their sages have not spoken of it. That explains why America respects it; why her heart throbs, and why every one clamours to hear the exposition of the *Vedic philosophy*. They are longing to seek more light. I have worked in the States for four years preaching *Vedanta* or the loftiest aspect of religion that can be laid before them. Let me tell you that for a long time our own philosophers preached to us something which we did not understand; something which was too high for our Conception and that was nothing but *Vedanta*. (The lecturer here referred to the opinions of some German Philosophers).

Then we have in America a philosophy that is *Vedic*, *i.e.*, of Emerson who says "Every universal truth has innumerable sides." And so I seek truth from my standpoint of view and you from your's. But it is one and the same your standpoint of view is right and mine is right too; although we may seem to be differing in our conception. While you see truth on one side, I see it on the other. But that is all truth as truth has innumerable sides. Then we have in America another great philosopher whose teachings have not yet been recognised, who has been persecuted for fifty years; one who has been calumniated; who produced a book the copies of which were burnt by the American people and destroyed because the truth he revealed was so immense that they could not grasp it. They were afraid of the light of truth being seen or being placed before the eyes of the American public. But it was nothing but *Vedanta* that he preached in America. They recognise that *Vedanta* now. So you see all the philosophers of the western world have paved the way for *Vedanta* to be expounded to the western world and especially in America. Of England I cannot tell you because I have no experience as to how *Vedanta* is received there. But I have experience of its working in Chicago especially and in United States generally. They recognize that the idea of oneness of all things is good for the civilization of the west. They have seen much of materialism. I come from America to bring you these greetings and to bring you the thoughts of those thinkers

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who are gathering together and speaking of the good idea which *Vedanta* gives us of one God, one consciousness, one truth, and one life expressed differently but all being one.

At the conclusion of the address the Hon. Mr. Justice Ranade in proposing a vote of thanks to the lecturer, admired her thrilling oration which had entranced the audience for more than an hour. He also presented her with a copy of *Bhagavad Gita* in a beautifully carved silver casket on behalf of her Bombay friends.

[Immediately after delivering this lecture Swami Abayananda came to Madras where she stayed for about 10 days. She was welcomed here by the friends of Swami Vivekananda and the pupils of Swami Ramakrishnananda and was presented with a series of addresses. After delivering here a series of learned and interesting lectures, she proceeded to Calcutta to be present at the birthday celebration of Ramakrishna Paramahamsa. She made herself very popular and instructive there by her earnestness and devotion, and has since proceeded to Decca Miman Sing where her sincerity and learning have attracted to her a large number of learned and influential men.]

REASON AND FAITH.

Reason is the negative, faith, the positive pole of thought. Between these two poles of thought, swings the mind of man: between them has swung the world, back and forth, throughout the ages.

Reason represents the lesser self, Faith represents the greater self in man.

Reason moves in the sphere of Law; Faith moves in the sphere of Love.

Reason dwells amid name and form; Faith dwells alone in the Spirit.

Reason dwells in Time; Faith dwells in Eternity.

Reason sees only Facts; Faith sees only Truth.

Reason sees the world of Appearances; Faith sees the world of Reality.

Reason demands the rights of man; Faith demands only Righteousness.

Reason is fearful, cautious, conservative: Faith is fearless, bold and affirmative.

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Reason doubts; Faith doubts not.

Reason distrusts; Faith distrusts not.

Reason gropes slowly toward the light; Faith beholds it unveiled.

Reason is analytical and critical; Faith is synthetic and creative.

Reason sees differences every where; Faith sees only Identity, unity.

Reason separates and divides; Faith draws together and unites.

Reason sees incongruity and discord; Faith sees congruity and concord.

Reason sees everything imperfect; Faith sees everything perfect.

Reason sees only a part; Faith sees the perfect Whole.

Reason works by Logic; Faith worketh only by Love. While Reason is thus negative in character, it is that which holds the world and man in the perfect balance and harmony of Law. Reason is the conservative force which holds man to his proper course, restraining him from running headlong to destruction under the impulse of mistaken faith which is mere credulity.

Reason is the mental ballast which preserves man upright in his course. Reason is patient and follows in the footsteps of faith clearing away the errors and rubbish of idolatry and superstition which accumulates about the pathway of Faith like barnacles upon a ship.

Reason is good, reason is necessary, reason cannot be ignored. Reason is the friend of man and holds him to his task not allowing him to spend his life in mere dreams, making pictures of the beautiful, the True and the Good, *in the air.*

Reason insists upon man keeping awake, with his feet upon the earth not wasting his life in vain imaginings which never fruit in action.

Reason camps upon the trail of Idealism, holding it true to its high and lofty claims and not permitting it to evaporate in thin air.

Reason represents law and will not suffer mere pretention to pass in the world for truth. When the Idealist talks of the possibilities of man, Reason recalls him to the actual. When

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the idealist denies disease, sin, weakness and death. Reason asks him why he devotes his life to dispelling that which he says does not exist. When Faith claims the power of redeeming the world from darkness, Reason is right in insisting that the claim be made good in fact as well as in theory.

The Divine man of Nazareth said "By their fruits ye shall know them" by which we are to understand that Faith must satisfy Reason, or it is not Faith.

Every devout soul in this age has felt these two mighty tendencies contending within him for the mastery. It is impossible to silence either the one or the other except by a Faith which is real and not imagined, a Faith which shall include and fulfil Reason by perfecting it. The claims of Reason are just and must find fulfilment and satisfaction before the claims of Faith are to be allowed. Recognizing thus the right of Reason to full satisfaction, Faith requires of Reason in return, that it shall yield itself to the Greater Reason which Faith alone reveals. In order that the tree may come forth into life, the seed which contained it must give itself up to the greater, freer life which awaits it. So Reason contains within it the larger, freer, life of the Greater Reason which we call Faith, and for this greater life to come forth, Reason must give itself up to its own greater self.

It is only in periods when Faith has been strong and dominant in the lives of men that Humanity has taken those great upward movements which have marked its course through the ages.

Faith has ever been the great unseen power working within the hearts of men moving them in the great periods of expansion whenever a new art, a new Literature, a new Nation, a new Religion, a new Era was to be born upon the earth. The present century has combined both Faith and Reason in a remarkable degree, but it has found expression mainly in man's dealing with the forces of nature and in dominating his material environment. In one century the whole life of man has been metamorphosed in its material aspects and this has called for the exercise of Faith no less than Reason. Having gained control of the physical forces around him and turned them to his services man stands to-day upon the threshold of an age of a still greater Faith which shall give him the mastery over the

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mental and social forces which are surging through him and around him with tremendous power. Reason has been at work, heroically, in the West, throughout the century trying to evolve a plan of social life which shall satisfy the awakening sense of justice innate in man.

Impatient with religion whose shibboleth is faith, but whose practice has been timid, and selfish and *wanting in faith*, the men of Reason have endeavored to devise a social scheme which would satisfy the demands of self and of the other selves at the same time. Reason, at the promptings of Justice has sought to reconcile and unite egotism and altruism in a system of society which would satisfy the demands of both.

But reason has seen but one side of the problem, the negative side of that. It has failed to see that it has attempted the impossible.

It has not seen that selfishness and unselfishness cannot exist in the same heart, at the same time any more than darkness and light can exist together in the same room.

When real altruism is born in the heart of a man, egotism is no longer there.

The problem is deeper, broader, vaster than Reason dreams. Reason demands justice. It fails to see that justice does not begin to satisfy the mighty heart that dwells in man. *He has justice now and does not know it.* The Universe is governed by law and Law means, order justice. It could not exist an instant without justice, the even balance of all its parts.

Justice stands unmoved, untouched in the presence of starvation, want and misery, seeing in it, only its own stern degree. Justice decrees that "whatsoever a man soweth that shall he also reap" and Reason silently assents.

Reason demands justice but there is something in man that cries out for something more. Reason is excellent, Reason rules the world and man until it comes to the limit of its jurisdiction and power, when it is compelled to bow before a power which transcends and fulfils it *Love*. Law is just but it cannot free man from its own stern decrees. Love only can accomplish that, "Love is the fulfilling of the Law."

Faith is the greater Reason which reveals to man the power, of Love, the power of Truth, the power of God, to free him from

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bondage under the Law. Faith is the realization in man, of this omnipotent power, within himself to fulfil the Law of the Universe. Faith reveals the God in every man, to which it ever appeals.

A man's faith in God, is in exact proportion to his faith in man. This is the key to the new era which is dawning upon the world. We are upon the threshold of a new experience. We are already in the early morning light of an age of faith greater than the would has ever known. A faith which shall give birth to an art, a science, a religion which shall find embodiment in new Humanity. A Faith which shall bring down the Ideal into the lives of men.

VEDAS—THE RELIGION THAT EMBRACES ALL.

A Lecture by Swami Abhedananda.

While the people in Worcester churches to-day are chipping in the contribution plates for the conversion of the heathen, they will not all realize that the aforesaid heathen, or the Hindu part of them, have a representative in Worcester, a Sanyassin monk, from Calcutta, who is in the Heart of the Commonwealth to persuade people that there is no heaven, no hell, that Christianity, Mahommedanism, Buddhism, Pantheism, Confucianism and all religions that acknowledge the existence of a God are on the same plane, and that the ancient Aryan religion or philosophy of the Hindus, as expressed in the Sanskrit writings, the Vedas, is the proper thing, that it embraces all the others.

Abhedananda, a Swami or Indian teacher, is passing a few days in Worcester, the guest of Mrs. A. G. Corcoran and her sister, Miss Porter, at their home, 37 Dean Street. He lectured Friday night in Day building, and another lecture is being arranged for him to-morrow evening.

Abhedananda is a pure blooded Hindu, a brilliant young scholar in the

TEACHINGS OF THE VEDAS,

educated after the manner of the English, but not therefore a believer in the Christian religion and plan of morality. He is a monk of an ancient sect, and abates not one word from the philosophy of the learned men who thought out a great system of philosophy thousands of years ago, which is now studied in Sanskrit by Western nations. He ac-

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knowledges that he brings the message of the East to the people of the West, to elevate their ideas and give them a more philosophic view of life.

Worcester gets its full share of people from abroad, who come across the seas to tell of their lands and stagger the church people who are supporting missionaries to educate the poor and ignorant heathen. These are sure of a hearing from hosts of Americans, to whose minds anything that is strange appeals as sent from heaven, even though the idea is old as the hills.

The Hindu monk had plenty of such among his hearers on Friday, but there were others as well, and these heard a well educated man set forth the main points of the Aryan religion in pure English. They found a dignified but affable man, who greeted every one who wished to meet him with a hearty Anglo-Saxon handshake and a pleasant word. They saw a man of

MORE THAN THE AVERAGE HEIGHT,

well shaped and upright in carriage. The light yellow turban with long hanging end which swathed his head, and the gown which with cord and tassels that looked like a dressing gown, both marks of the monk's calling in India lent a conviction to his words, in the ears of many.

A well proportioned countenance, with generous nose, large black eyes, clear cut lips and chin, and a countenance through which shines the intelligence within, are features of Abhedananda.

It is no new idea which the Swami uttered, it is as old as the sacred writings known as the Vedas or Hindu Bible, written thousands of years ago, when the present civilised world was a succession of howling wildernesses, and the inhabitants thereof bands of benighted savages. To such of his listeners who have not studied theosophy the religion he expressed was new and strange.

Abhedananda follows out the philosophy he represents and practices what he preaches. He will accept no pay for all his work. His classes in New York get their instruction free. The people who attend his lectures pay nothing for the privilege, and he will not even allow a collection to be taken to meet his expenses. He will allow somebody to pay his expenses and that is all. He manages to find.

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A LIVING AND LIVES WELL.

It is better sleding for monks of Abhedananda's style in America than in India. There he has often slept with nothing but the stars or roof over his head and nothing but the ground for a couch. In India he has been preaching and teaching 10 years and all free of cost. He went up and down the country on his mission as priests have been doing in India for centuries and that kind of life satisfies him, he says.

Still he likes to see the world and he has travelled more than most people. He is of the type of Hindus that do not despise the learning of the white man, and he has got all of it he could, graduating from the University of Calcutta, near which city he was born. He has improved his opportunities until he is master of several languages, knows comparative philology like a book, talks glibly of the hair-splitting European philosophers whose names are written on the roll of fame, and might discount the knowledge of many a college professor in Europe and America.

Abhedananda does not take kindly to newspapers, and he did not seem disposed to talk when interviewed by a Telegram reporter, about himself. But he will talk enough about

INDIA AND RELIGION.

Abhedananda told his audience he was glad to meet the "sisters and brothers" of Worcester and bring to them a message of the East, from the Vedanta race, the mother of nations. He said people in this part of the world have heard that the Hindus are idolaters; have no idea of God; that their morality and ethics are rotten; that they are worshippers of stocks and stones; that Hindu mothers cast their babies into the Ganges for crocodiles to devour. All these things might be true, and they might not, but he was not there to discuss them. He was there to tell them of the religion of the Hindus.

To begin with, the name Hindu is a misnomer. The people of India of the ancient race do not call themselves Hindus, but Aryans. The wrong name has come down from ancient times, however, and is likely to stick. When the Greeks of Alexander the Great marched in their career of conquest to the far East, they penetrated to the borders of India, and came to the great river Indus. This the natives called Sindhu. Therefore the Greeks, and the Persians as well, gave a general name to all the inhabitants

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from the river, but could not pronounce the name right. They put *h* in the place of *s*, and made Hindu.

SO THE SINDHU BECAME THE HINDU.

The original Hindus call their religion the Aryan religion, the same name by which modern scholars of the West have named the stock of nations to which the races of Europe belong. The Hindus were derived from the same stock, being the first great offshoot from the parent stem as the race left its motherland in Asia and went out to seek new abodes. The Hindus, speaking the Sanskrit, went farther East, the rest of the people went West, and as they separated and settled in various parts of Europe their languages changed until they seemed entirely foreign to each other. But in recent times scholars have found that the roots of the languages, the words which express the family relation and other things which all nations have in common, are the same for all these nations.

The Sanskrit and the present speech of his people, the lecturer said, is more akin to English, French and German than to any other languages. The speaker gave a few instances, like the words for father in Sanskrit, Greek, Latin, Germen, French and English, to show the similarity.

The Ayran religion is not built around any particular personality. It is a belief that has been handed

DOWN FROM PREHISTORIC TIMES.

The writings known as the Vedas are collections of sacred treatises on religion. The word Veda comes from the root vid, meaning to know, the same root from which our word wisdom comes. Portions of the Vedas are called the Vedanta, which is made up of the two words veda and anta, meaning together the wend of all wisdom. These passages contain the best ideas of the sacred writings, and from them is derived the vedantic philosophy.

These ideas are partly known to the civilized world through the writings of Prof. Max. Müller and others who have translated the old writings.

One of the peculiarities of the Aryan religion is that it not only recognizes the fatherhood of God, but the motherhood of God. It is as easy to think of the motherhood of God as the fatherhood, as the Hindus say God is the mother, the source of all living things. This idea has had great influence on the Hindus. From it has grown their great respect for woman as the representative of that

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attribute of God. If this idea were better known and popular, it would bring to the nations of the world a

BETTER TREATMENT OF WOMEN.

and make her position better, Abhedananda claims.

If the writings of these ancient seers are read, it is seen that they do not base their religion on the creation. They believe this world has been evolved through the course of millions of years. Well as Monal Williams said that the Hindus were Spinozaites 2000 years before Spinoza was born, and that they knew the doctrine of evolution long before it was dreamed of by the rest of the world. The Hindus believe in the evolution of a potential, creative energy which they call prakriti, and do not believe in creation out of nothing. Before the universe began, this world existed in one great reality which is the source of all, they claim.

The Hindus believe that God is with form and without form, that he is immanent and resident in the world. We are all children of God, children of immortal bliss. Each individual possesses two natures, the one human, the other divine. The Hindus say each individual soul is a part of the universal spirit called God.—*An American Paper.*

To be continued.

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"एकं सत् विप्राबहुधावदन्ति."

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

—*Rigveda*, I, 164, 46.

VOL. IV.] MAY. 1 and 16, 1899. [Nos. 15 & 16.

	Page.
Sayings of Sri Ramakrishna Paramahamsa ...	493
Editorial:—Universal law of Changes	495
Open Column:—1. The Story of Sita by Lt.-Col. Smart, R.E.	505
2. Religious Education of our Young Men by Swami Ramakrishnananda	514
3. A lecture on Advaitavad by Abhayananda	550
Extracts:—Possibilities of the Moral Law ...	527
Correspondence	525
Vedanta Missionary Work	557
In Memoriam A. J. Cooper Oakley	559

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SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. The key to open that room where in God is works in a curiously contrary way. To reach God, you have to renounce the world.

2. A certain Vaishnava worshipper of Radha and Krishna went to the Bhagavan, who was a worshipper of Sakti, and remarked that Sakti was the same as Radha. The Bhagavan, thereupon, reproved the Vaishnava, saying "Fie upon you! As a Vaishnava you ought to have said that Sakti is only a little spark of Radha." And the Vaishnava felt abashed.

3. A thief enters a dark room and feels the various articles therein. He lays his hand upon a table, perhaps; and saying, 'Not this,' he passes on; he comes in contact with some other article, a chair, perhaps; and again saying, 'Not this,' he continues his search, till leaving article after article he finally lays his hand on the box containing the treasure; and then he exclaims "It is here" and his search ends. Such is indeed the search after *Brahman*.

4. Whenever he passed by a liquor shop, the Bhagavan folded his hands and prayed. When questioned about

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this, he said "That is the temple of my Mother, Kali: the men who have worked hard all day long, get *ánanda* there in the night." The Bhagavan himself never drank wine although he had the peculiar faculty of himself becoming intoxicated at the sight of a drunken man.

5. In the children's game of *Lukochuri*, one of them as thief chases all the other children till he touches one among them, when the child so touched has to play the thief. The children avoid this lot by touching the grandam before they are touched by the 'thief'. Some timid children touch the grandam at the earliest opportunity; but others give the thief a good chase and then run up to the grandam, who in their case, holds out her hand so that they may touch her easily. The grandam is indifferent to the children who without taking an active part in the game, keep near her always. God is like the grandam in this game. He anxiously welcomes the active worker.

6. Once a student questioned Bhagavan Sri Ramakrishna.—"As the same Hari dwells in every being, what harm is their in taking food out of any man's hands?" In reply the Bhagavan asked him whether he was a Brahmin. When the student said "Yes," the Bhagavan said—"That is why you put me such a question. Suppose you light a match and heap over it a lot of well-dried wood, what will become of the fire?" The student answered—"The fire will get extinguished being choked by the wood." Again the Bhagavan said—"Suppose a wild fire is blazing and you throw in it a lot of green plaintain trees; what will become of them?" The student replied—"They will be reduced to ashes in a moment." "Similarly," said the Bhagavan, "if the spirituality in you is very weak you have to fear its getting extinguished by taking food indiscriminately out of every one's hand. If it is very strong any food that goes within will not affect you."

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THE UNIVERSAL LAW
OF
CHANGE.

THE world-process as it is exhibited throughout nature may be regarded as an eternal and incessant process of change. The law of change is a universal law. There is not a single department of nature, not one individual thing in any department of nature, that is not subject to this inexorable law. The whole physical universe and every part of it is undergoing transformation at every instant. Production implies change; growth involves a series of complex changes; and dissolution also is nothing but transformation. Even the world of mind is not exempt from the action of this ubiquitous law of change. This is no less subject to it than the physical world around. From a state relatively simple, as we see it in the lowest form of animal creation, it rises higher and higher through an infinite series of gradations till we reach the human mind in the highest state of complexity. The human mind itself, from childhood to old age, is seen to be undergoing a complicated series of changes, too numerous to be detailed. This fact of incessant change in nature, has led many philosophers to believe that change constitutes the very essence of the universe, and that there is and can be nothing behind the universe, nothing which is permanent, nothing which may be regarded as the substratum of the changes constituting the phenomenal world.

This view finds an emphatic expression in the *Kshanikavàda* of the Buddhistic philosophers. They hold that the universe is composed of transitory moments (*Kshanikas*), in other words, that it is but a ceaseless process of change, that nothing exists unchanged through all time but

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Tamas are to be understood as harmony, constructive instability, and destructive discord. If they are regarded as forces at all, they are forces of Nature in the sense in which gravitation is a force. In no case should they be regarded as properties of matter, in the ordinary sense of the term.

According to Hindu philosophy, the material universe is under the action of these laws. Says Sri Krishna.—"There is not an entity, either on the earth or again in heaven among the Devas, that is free from these three *Gunas* of *Prakriti*." All transformations, whether of Nature considered as a whole, or of the different departments of it, strictly conform to these laws. Every phenomenon in Nature manifests them; though all the three laws are ever in operation, sometimes the one or the other may be seen to predominate. The *Gita* says "*Rajas* and *Tamas* being overcome—*Satwa* remaineth, O Bhárata; *Rajas* and *Satwa*, being overcome, then *Tamas* remains; and when *Tamas* and *Satwa*, are overcome then *Rajas* remains." We shall presently see how these laws are capable of interpreting the entire history of the cosmos throughout its whole process of evolution.

We have said that Hindu philosophers trace the origin and development of the physical universe from what they call *Mula-prakriti*—the undifferentiated cosmic matter. *Mula-prakriti* represents a condition of matter, in which the three laws mentioned above, of *Satwa Rajas* and *Tamas*, tend to equilibrate one another and no one of them is allowed to predominate. The substance of the universe is, therefore, in a state of perfect homogeneity and inaction then. But when the time of creation comes, it becomes and endowed with activity either on account of its inherent nature, as Kapila holds, or on account of the impulse given to it by the universal intelligence of Iswara, according to Bâdarâyana. The law of *Rajas*, then, gets the better of *Satwa* and *Tamas*, and commences its work of production and development. In obedi-

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ence to this law, the *Prakriti* passes through two stages of evolution, Primary and Secondary. It first evolves *Mahat* and the threefold *Ahankara*, which, in its turn evolves out of itself, the *Indriyas*, the *Tanmatras* and the gross elements. The Primary evolution stops with the production of the gross elements, and then the Secondary evolution begins. The elements combine together in all manner of ways; the earth, and all the heavenly bodies are formed. In the earth, the mineral, the vegetable and the animal kingdoms make their appearence in slow order and succession. Genera, species varieties and individuals gradually evolve till at last we have the universe in the form in which we see it now. Throughout all these processes there has been, as Spencer has pointed out in his First Principles, a continual differentiation, an incessant redistribution, of matter and motion. The passage of matter has been, all through, from a condition relatively homogeneous to conditions more and more heterogeneous. Throughout this period of cosmic evolution the *Rajasa* aspect of the Universal Law of Chance stands out promenently, having *Satwa* and *Tamas* to play only a secondary part.

The law of production gives place to the law of *satwa* or harmony, when a certain stage in the evolutionary process is reached. It is difficult, and even impossible, to point to the exact time at which the law of *Rajas* is superseded by the law of Harmony. Rajas gradually retires into the back-ground, yielding its place to *Satwa*. *Satwa* shows itself distinctly, when the more prominent natural objects like the sun, stars, planets, etc., have made their appearance. In fact, their positions in nature, their functions, their movements, and all their infinite relations to other things are determined by this law of harmony. The law of harmony keeps the heavenly bodies in their places, guides their courses, and determines all the phenomena of astronomy.

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It tends to preserve the main divisions of the Earth into land and water; it tends to preserve all the varieties of the mineral, vegetable and animal kingdoms of the Globe. In humanity it produces order, evolves political, social and other institutions, improves the arts, the literature and the sciences, and in fact, contributes to from and maintain what we call civilization. All these are kept up only so long as the *Satwika* law of harmony prevails over *Rajas* and *Tamas*.

When harmony has reached the zenith of its power, it gives itself up to the third aspect of the Universal Law of change, the *Tamasic* Law of Dissolution. *Tamas* then gains ascendancy over *Satwa* and *Rajas*, the dissolution of the universe begins on a scale not hitherto heard of.

This is called the period of *Pralaya* in the Hindu *Sastras*; There are several kinds of dissolution mentioned in the Hindu Scriptures, of which two only are important and deserve notice, as they affect the whole universe: The first is called the *Dina pralaya*—the dissolution which is supposed to take place at the close of a day of Brahma; which, according to the chronology of the Hindus, extends over millions of years. It represents a partial dissolution of the universe, of only the visible physical aspect of the cosmos. All the natural objects, are supposed, at the time of this Dissolution, to be resolved into the five gross elements of fire, air water, earth, and ether of which they are all composed. These elements remain in the same states of separation for an equally long period, the night of Brahma, before they begin their combinations again. It should be remembered that what are called the days and nights of Brahma are but mythical, the one representing the period of evolutionary activity in the universe, and the other the period at which its complementary law of Dissolution prevails.

The second is what is called the *Maha pralaya*—the great

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Dissolution—which is supposed to begin after the lapse of hundred years of Brahma's life. It is said, that, in this great Dissolution, not only the visible part of this great universe, but even the elementary principles—the five gross elements, their rudiments, the threefold *Ahankara*, and *Mahat* are all subjected to a process of complete involution, till they pass into the state of *Mulaprakriti*, the undifferentiated physical basis of the universe.

We have now described at length, how the three-fold laws of *Satva*, *Rajas*, and *Tamas*, operate on the universe as a whole. But in the fields of intellectual and moral evolution, they manifest themselves in different ways.

To go into the details of the working of these laws in the said intellectual and other fields of evolution, will require much more space than we have now at our disposal. Suffice it to say that in the intellectual and moral spheres, *Satva* manifests itself as wisdom and virtue, *Rajas*, as power, and gratification of passions, and *Tamas*, as ignorance and sin.

These philosophical truths have also been embodied in the popular religion of the Hindus. *Brahman* is the one universal intelligence whose expression is the universal Law of change. Brahma, Vishnu and Rudra, represent the three aspects of the universal law underlying the cosmic process—the *Satvic*, the *Rajasic* and the *Tamasic* aspects, and are, therefore called the creator, the preserver and the destroyer respectively. This is one of the many instances to show that true philosophy forms the basis of all the popular religions of India. There was never any unnatural divorce in India between philosophy and religion, as we find it even today in Europe. The religion of the Hindus is a concrete and practical expression of their philosophy—an adaptation of the highest truth to the comprehension of even the least intelligent minds.

These theories, however fanciful they may appear at

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first sight, and however unprovable in their details, are yet, as general expressions of the universal law of nature, substantially correct. Modern science with its critical methods of research and patient investigation of facts has arrived at exactly the same conclusions. It has exposed the absurdity of the theory of special creation, so long up held by the religions of the West. It has given satisfactory proofs that the cosmical process is one gradual evolution and change, and not a a sudden creation out of nothing nor a succession of such creations. It has gathered innumerable evidences from the various fields of research to prove and illustrate the universlity of the law of evolution, with its complementary laws of harmony and dissolution. It has also shown how these laws are applicable not only to nature as a whole, but also to the entire history of the origin, development and dissolution of every organised phenomenon in it. It is indeed curious to observe how our ancient philosophers, though badly equipped with facts and modern methods of research, were yet able to strike out the widest generalisations possible, There is surely some truth in the statement of many a philosopher, that intuition, if it is rightly cultivated, is a better and more reliable guide in the discovery of universal laws than the laborious methods of inductive investigation. Perhaps our ancients had more of this intuitive faculty in them which enabled them to dive deep into the heart of nature, more easily than we who have to depend upon modern Baconian methods for our researches can possibly do. Modern science stops with a full description of the law of universal evolution, and the statement of the possibility of a universal dissolution. Hindu philosophers have gone further; they assert that this universal process itself, comprehending both Evolution and Dissolution, is a constant and ever recurring phenomenon.Cyclic change is the aspect of that universal law. After the universal dissolution,there is again evo-

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lution, again dissolution and so on to infinite time. This cyclic law is illustrated every where in nature. Day and night, the succession of the seasons, the revolutions of the suns and planets, the rise and fall of nations, the active and passive periods that characterise societies, the recurrence of creative and critical periods in the history of literature; these and many more attest the universality of this law of cycles. Our ancients are, therefore, well justified in pushing their generalisations to the utmost possible limit.

There is one other point of difference between modern science and our ancient philosophy. With regard to the cosmic process of evolution, modern science gives it a bare mechanical interpretation. Though evolution implies purpose, though our scientists use such phrases as adaptation to environments, struggle for life, the end of evolution and so on, which are all meaningless without the idea of purpose, and though they cannot but use such language, still, when questioned, they will give up teleology and say that the scientific conception cannot but be purely mechanical. But Hindu philosophers have taken a deeper view of things. The *Sankhya* conception is quasi-teleological: Kapila accepts that the final end of the cosmic process is *Moksha* or the salvation of the *Purusha*, but he thinks that this final end need not presuppose a presiding intelligence, and that nature herself, though un-intelligent, is capable of bringing it about by a power inherent in and natural to herself. But the *Vedantic* conception goes into the very heart of things. It is out and out teleological. It sees behind the cosmic process a universal intelligence, working on a settled intelligent plan, and guiding the universe to its destined goal. It is beside our subject to explain the real nature of the destined goal, and how it is reached by humanity. There is only one aspect of the final end which we shall consider here; namely the aspect of *Moksha* in relation to the law of universal change

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According to Hindu philosophy the nature of man has two aspects. In his lower aspect man forms a part of nature and is, therefore, necessarily subject to the universal law of change. In his higher aspect–as the real man–he is beyond this cosmic process. He is but a spectator of all the cosmic changes, and perhaps also, to a certain extent, their unifier and controller. In all of us the idea that our real nature is transcendental and is untouched by the cosmic processes of evolution and dissolution, though in our lower transitory aspect we are one with the universe, does not at all times prevail. We have an irresistable tendency to identify our whole self with nature and her processes. We never rise above nature to recognise our real self, though the very fact of our being able to comprehend and study nature suggests that our real kinship is elsewhere than in this world of change. The root of all evil is, therefore, the ignorance of the real nature of the self, which is the same as mistaking the lower perishable aspect of man which is a part of nature to be the real aspect. The final purpose of the cosmic process is, therefore, according to the Hindu philosophy, the recognition and realisation by man of his own essential nature which trancends all change. Ignorant of his real nature man falls into the illusion of supposing that death affects his identity, that it even ends him altogether. Hindu philosophy says that in spite of births and deaths in spite of the changes in the experiences of many lives man preserves his identity all through. Though placed on the *Karmic* wheel of change, the real man is, by nature, above it and can be made to realise this true nature of his in this life itself. This realisation is the final purpose, the *summum bonum* of Indian philosophy.

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THE STORY OF SITA.

FROM THE LAGHU YOGA-VASISHTA.

Vasishta speaks. Listen to this story, pleasant to the ear and the truth of which is undoubted. It will give relief to the mind. There was in this part of the country, a king of noble family, noble himself, named Padma, a king of many sons a man of discrimination; a very sea for the protection of his frontiers, a sun hating darkness, a lake for the swans of good qualities, a fire to burn the chaff of evil. He had a wife named Sita, beautiful and amorous, surrounded by all prosperity, like a Lakshmi risen from earth. Sorrowful when he was sorrowful, rejoicing when he rejoiced, disturbed when he was disturbed, following him like his shadow, and only fearful when he was angry. One day she pondered she who was endowed with a beautiful mind, "My husband, the lord of the world, is dear to me as life. He is now blooming in youth and prosperous. How can I make him immortal and free from old age? How can I pass hundreds of Yugas with this husband? I will question the Brahmins, who are old in wisdom, penance and knowledge, how death in human beings may be prevented." She having had Brahmins brought before her and having saluted them asked, "How can immortality be obtained, O Brahmins." The Brahmins said. "By penance, by prayer, and by religious observances, O Queen, all faculties pertaining to a *siddha* may be obtained. But immortality is not obtainable in any way whatever." Hearing this from the Brahmins mouth she again pondered thus in her mind-fearing separation from her lover. If happily death should come to me before my husband I shall be released from all evil and be happy in spirit. But if my husband should die first, may it be a thousand years, I must endeavour to find some means to prevent his *jiva* from leaving the palace and whilst the true *jiva* of my husband wanders in the world of the harem I shall be able to live happily seeing him ever before me. From this time forward I

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will,for this purpose, worship joyfully the holy and learned Sarasavati with praver, fasting and religious observances." This best of women having thus determined and having told her husband undertook a very severe penance, inaccordance with the Sastra and with religious observance. She ate only after every third night and devoted herself to honoring and performing her duty towards the gods, Brahmins and her teachers. She constantly subjected her body to baths, gave presents and passed her time in meditation. She devoted herself to acts of piety and good works, giving herself much pain there in. She continued thus practising religious observances for three months and with much trouble undertook unceasing penance. At the end of these hundred nights the fair Sarasvati, the goddess of speech,thus worshipped and honoured, much pleased, addressed Sita in these words. "I am pleased, O child, by thy love for thy husband,which thou hast shewn by this constant practising of penance. Choose any desired boon."

The Queen speaks. "Hail, thou whose light is like the light of the moon and which can remove the pains of birth and old age; hail, thou whose light is like the light of the sun which dissipates the gloomy darkness of the heart; O holy mother, mother of the world, protect thy suppliant; grant me these two boons which I now ask from thee. The first is that the *jiva* of my husband even when he is dead may not leave this harem but may always remain near me, and the second I ask for, is the boon that whenever I want thy presence may be granted to me." Hearing this the mother of the world said, "so be it," and then disappeared as a wave on the face of the ocean. Then this royal and revered Queen rejoiced and was glad, filled as it were with a shower of nector and the wheel of time whirled on with its tyre of months, fortnights and seasons, its spokes of days, its axle of years, and its nave of trembling moments and the life of her husband went out from his body and she was plunged in grief when this great king died and wasted away like a lotus deprived of water. The honored Queen, in her desolation, now wept aloud, now remained silent, like the Chakravaka, when

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separated from her mate, awaiting death and the Akàsa-vàni, merciful Sarasvati took pity on her in her dire misery as the first shower of rain takes pity on the fish in the dried up pond.

Sarasvati speaks. "Cover up this body of thy husband under a mass of flowers and thou wilt again obtain thy husband, the flowers will fade but the body will not perish. Then thy status as a wife will be restored to thee and his *jiva* will become pure like the Akàsa and will not depart quickly from the harem. And hearing the words of Sarasvati Sita did with her husband as she was told and then invoked the goddess again in her grief *Sarasvati speaks.* "Why am I again invoked by thee? Why dost thou give thyself up to grief?" Thus said the wise Sarasvati approaching her.

Sita speaks. "Where is my husband and what is he doing in the state he now is in? Bring me near to him. I cannot live alone."

Sarasvati speaks, "There are three kinds of Akasa. The Chittakasa (mental), Chidakasa (spiritual) and the Akasa (elemental). Know that the Chidakasa, O beautiful one, is more subtle than the other two, know that Chidakasa is that middle state of the knowing mind when it flits from place to place in a moments time. Therefore when entering this state in which all sankalpa (will) disappears thou wilt obtain without doubt the calm spiritual state. This is obtained when the world appears to exist no longer; not otherwise except by my gift, wilt thou quickly obtain this. O beautiful one."

Vasishta speaks. Thus speaking the goddess returned to her own divine home and by her boon Sita entered into Nirvikalpa samadhi (willless meditation). In a seconds time Sita left her body and harem cage as a bird leaving its nest flies up into the air. And she saw her husband in the air, the abode of ether, he, the Lord of the world in a place where there were many kings. He was seated on a throne and praised, by those around with cries of Victory to the King and before the eastern door stood an innumerable crowd of ascetics, Brahmins and rishis; at the Western gate a crowd of tributary and other Kings; at the

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northern, an innumerable host of chariots, elephants and horses at the Southern, a crowd of women with averted eyes. Sita, of high purpose, enters this assembly of the king. She, having visited his provinces, heard all his history, heard his bards, and other learned pandits his friends; having seen many rivers, mountains, towns and cities, and above all a young king, sixteen years of age, who had cast of his previous old age :—she, the queen, was much astonished and rising up she returned to her own heaven. Sita then turned her thoughts to Sarasvati, who immediately appeared and Sita, standing, thus questioned the learned goddess. "How is it that the new creation of my lord is as formless and as illusory as the one from which he has departed, tell this to me O thou dispeller of the world illusion."

The Goddess speaks. As the first creation of thy husband was a freak of memory so also is the second. How this is listen. There is somewhere in the akasa a samsara domed building, covered with a crystal roof, transparent as ether; furnished with a hall for the wives of the lords of the world supported on pillars big as Mount Meru; and in the corners are houses for Bhutas like anthills scattered as clods of earth on the sides of a mountain; the dwelling place of aged and revered Brahmins who have had many sons; there are bards seated in cars floating in the air and playing on flutes; and there is a buzzing sound of siddhas floating in the sky, like a swarm of flies; and there is a confused sound of strife between the wicked servants of gods and asuras. There in a secluded corner, on the side of a hill, is a village called Giri, full of caves; in this remote tract where are rivers, mountains and forests, there lived a revered Brahmin hermit, who kept up his sacrificial fires, was learned in the Vedas, in perfect health living on cows milk devoid of the fear of kings, and careful in the performance of the duties of hospitality. He was equal to Vasishta in wealth, dress, age, action, knowledge power and deeds, but he was not a relation of Vasishta He was however called Vasishta and his wife beautiful as the moon was called Arundhuti on the Earth like arundhuti in swarga. She was equal to Arundhuti in wealth, dress, action knowledge,

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power and deeds but was not related to her, though called by the same name. Whilst this Brahmin was one day seated on the thick grassy slope of the mountain he observed below him a king, with a retinue, following eagerly in the chase. Looking at him the Brahmin thus thought. Ah! the state of being a king is indeed pleasant and full of happiness. When shall I be a king ruling over a country stretching away to all the quarters. When shall I be surrounded by infantry, cars, elephants, horses, umbrelas and chowries? When shall the breezes waft to me the sweet scents of the flowers of the *kundha* and *makaranda* trees? When will beautiful women perspire for me in the embrace of love?" From that time the Brahmin was filled with desires of this kind. He however continued during life to unceasingly perform his customary duties, but like a lotus withered by a snow storm he withered away under these desires, and whilst still full of them old age came upon the Brahmin, and his wife also withered away seeing him so near death, and, O women, like thee she began to implore me and beg this boon of immortality, so difficult to obtain. "O Goddess let not the *jiva* of my husband leave our house and to this I gave my consent and then under the stroke of Yama the Brahmin died but remained in the Akasa of that house as a *jiva*, in a subtle state and in this state he obtained the great desire that he had formerly and become a great and powerful king. Whilst his Brahmin wife stood before the body of her husband, overcome with sorrow, two thoughts occured to her—To die with her husband and abandoning her gross body as he had done and to follow his *jiva* in a subtle body. There remained behind in the gross state the sons, houses, lands and other wealth of that Brahmin, but his *jiva* remained for eight days in the cave in Girigrama.

The Goddess speaks. "This, thy twice born husband has now become a king and thou, O woman, art Arundhati, the Brahmin's wife. And then you two, as man and wife rule a kingdom like young chakravaka birds, or like a new Siva and Parvati, born on the earth. Such is the creation spoken of, illusory as the former state of *samsara*; a creation as illusory as the *akasa* itself."

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Sita speaks. "O Goddess thy words are untruth. How can this be? Where in this house is the *jiva* of the Brahmin? And where are we two? How can such a world as this exist? or this earth or these mountains? or the ten quarters? How do we find ourselves in this house? Can the infuriated elephant of India enter a mustard seed? or can a number of lions fight and be conquered by a fly within the limits of an atom? Can mount Meru be placed within a lotus seed and be then swallowd by a bee? All this is impossible and cannot be."

The Goddess speaks. "I have not spoken untruth. Listen to the explanation. All is the result of the laws of fate, not of us. The *jiva* of this Girigrama Brahmin lives in his own house. This kingdom is but a kingdom in the ether and the *jiva* also is as subtle as the air, the former recollection has been obliterated and another one has arisen for you two. Like the memory of the waking state insleep so is this death of thy husband, O woman. This universe is an effect of mind, like a reflection in a glass; enclosed in this *chidâkasa* it is but a reflection of the truth. In the supreme atom, in the atomic *jiva*, all these worlds are seen as reflections."

Sita speaks. "On the eighth day the Brahmin died, O supreme one, and it appeared as if a crowd of years had passed for us; how was this, O mother?"

The Goddess speaks. "There is neither extent of space, nor extent of time, O woman, both are mere play and illusion. Listen to the way in which this appearance acts. The *jiva* after a short period of enjoyment dies in the opinion of the foolish. This is false. Forgetting its former state it thinks of some other, O virtuous one, "I am a man to be depended upon. I am a man whose position is fixed. This body of mine is composed of hands, feet &c. I am the son of this father. So many years old am I. These are my near relations. This is my pleasant dwelling place. Such is the delusion in this world and next in importance to the delusion of death."

Sita speaks. "This is a great vision, O goddess, which thou hast shown to me and whilst I am still under the spell of this

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vision which has come to me without effort on my part satisfy my curiosity. Bring me, O goddess, to the creation of the Brahmin and his wife."

The Goddess speaks. Depending upon this purifying power of the *chidrupa* which is unthinkable cast aside this gross body and become pure.

This being so let us go and witness the creation without obstacle. This body of thine is the great hindrance. These worlds without form appear to have form by false perception just as by the appearence of a ring on the finger we get the idea of golden and other ornaments. Without this practice O girl, this gross body does not attain the state of Brahman. As the atman is only attainable by meditation thou can'st not see Brahman by thy senses. Persons like myself who have attained to perfection reach the state of knowing Brahman by constant effort. But the body of persons like thyself is subtle, of the nature of mind,and by process of time becomes a gross body furnished with a gross intelligence. When the *vasanas* of the dwaita belief disappear in thee then the subtle principle becomes permanent in thy body. When the mind has become purified by the truth and the *vasanas* have disappeared the body takes the subtle form just as the snow melted by the heat of the sun becomes water. Therefore endeavour to get rid, O blameless one, of the *vasanas* and when perfection is attained thou wilt become a *Jivanmukta*. As long as the cool moon of knowledge is not full so long does the body remain and so long are other births experienced.

Sita speaks. "Tell me then, what is the nature of this practice required for the attainment of knowledge? How is it developed and when developed to what does it lead?"

The Goddess speaks. "The wise call that practice which consists in contemplation, in the relation and teaching of religious truths to one another, in the belief in the one supreme Being. This practice produces renunciation of all desires by means of nobility and beauty of life; it distils bliss; and leads to the contemplation of the Supreme Soul. Those are firmly

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engaged in the search after Brahman who struggle by the use of reason and the scriptures to get rid of the belief in the existence of external things and of the distinction between the knower and the thing known, the object or thing seen which is produced at creation does not in reality exist; his universe and the ego are known to exist in the Brahman, only through the practice of knowledge. The love which arises from the strength acquired by practice and which is the result of the destruction of love and hate caused by objects not really existent is called *Brahmabhashya*. The distinction made between knowledge and the thing known is explained by the knowledge of the unreality of objects. The dawn of Abhyasa, that is its practice annihilates this distinction.

Vasishta speaks. After thus conversing together that night those two, Sita and Saraswati, remained motionless in deep trance (*Samadhi*). They got rid of their previous state of ignorance by *Nirvikalpa Samadhi* and the learned Goddess clothed in a body begot of knowledge issued from her state of trance. She, the learned one, abandoning her human body wandered forth and taking another body mounted into space. The two now took the form of birds of the nature of *Chataka* and laughing, joyous and with sparkling eye they ascended far into the sky by the power of the knowledge, and plunging far into the distance they saw the ether stretched out before them like a vast deep, transparent and swelling ocean; now calm, with soft winds blowing, giving pleasure and enjoyment; where were seen a host of *Siddhas* moving swifter than the mind. And a host of demons and devils of various kinds, and a moving crowd of dancing female imps and of hurrying *Yogins* with faces of dogs, cows, camels and asses, wandering aimlessly in all directions; and fixed in these realms of air was the flowing Ganges; and Narada and Thumburu were there singing within palaces which had no walls; and clouds like those seen at the end of a *Kalpa*, steady as in a picture, silently pouring down their contents; and there was a crowd of intoxicated and garlanded women; and also a host of *Bhutas* difficult to count; and there were spaces of impenetrable darkness like thick slabs of stone, and elsewhere spaces of refulf

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gent light like that of the sun! and within the three worlds there was a crowd of *Bhutas*, like flies buzzing inside a hollow jug. These two women traversed these high regions of ether and again made their way towards the earth.

Vasishta speaks. These two noble women passed through the egg of Brahma and went beyond to his abode and there these two *Siddha* women saw their own creations, unseen themselves by the servants in the abode of the Brahman; there the servant folks appeared to be tired with weeping and deprived of the power of thought and like trees struck by lightning, seemed to have lost their previous powers of service and the beautiful Sita, who by long practice, had obtained true knowledge, true *Sankalpa* and true desire, like the goddess herself pondered thus—'Let these people look upon me and the goddess who has the form of a woman.' Then the servants of the palace saw these two women, beautiful like Lakshmi and Parvati and said, Hail to you two, sylvan goddesses,' and the eldest son of the house also saluted them with presents of flowers &c, in the usual way. He said. 'O goddess of the worlds, the Brahmin father and mother of this house, who practised the rules of hospitality, and who were the supports of their caste, and who brought prosperity to their family, have departed from hence leaving behind them sons, cattle and relations, and have gone to *Swarga*. Hence the three worlds are empty for us, and therefore, O goddess, remove our grief, the sight of the noble is never without effect.' Sita touched him speaking thus with her hand and at her touch he cast aside all sorrow and grief, as a mountain casts aside the heat of summer when clouds of rain gather over it; and in the same way all the other folks got rid of their grief. And the two *Siddha* women disappeared from that house in the *Girigrama* in the instant.

The Goddess speaks. What is to be known is now fully known. The various modes of the universe have been seen. This is the true knowledge of Brahman. What else dost thou wish to question about?

Sita speaks. "How is it that I was not seen by those who

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are where the *jiva* of my husband holds rule; but I was seen by this Brahmin son.

The Goddess speaks. Is it not by *abhyasa* (practice) only that the idea of duality disappears completely, beautiful one? In the first case the idea that thou art Sita had not disappeared through the want *abhyasa*; that is *satyasankalpa* had not been acquired by thee. But in the second case when *satyasankalpa* had been acquired by thee when the idea came to thee 'Let the sun of this house see me' it was immediately effective, O beautiful one. If now thou shouldst approach thy husband, thou wouldst arrive at thy former intercourse with him."

Sita speaks. "Ah, mother of the worlds, now my birth in the *Rajasa* state which was neither *Tamasa* or *Satvika*, is remembered by me."

RELIGIOUS EDUCATION NEEDED FOR OUR YOUNG MEN.

In ancient India, the life of the twice-born that is, the Brâhmanas, Kshatriyas, and Vaisyas, was divided into four stages *viz.*, (1) *Brahmacharya* or the life of abstinence and self control, (2) *Garhastha* or the life of a house holder, (3) *Vanaprastha* or life in the forest, and (4) *Bhaikshya* or the life of an indifferent mendicant.

The *Brahmacharya* life lasted for the first twenty-five years, and each of the other stages of life also lasted for the same period, a human life being computed to last for a hundred years. Before the boy had been invested with the holy thread and initiated into the sacred *Gâyatri-Mantra*, he had to live with his parents. But as soon as he got his initiation, at the age of eight or ten, he had to leave his father's house and go to the house of his would-be teacher and live with him, until, the age of twenty-five when, he became master of all the branches of learning. The life spent in his professor's house is called the life of *Brahmacharya*. The *Brahmacharin's* life was exactly the opposite of what we call a comfortable and luxurious life. However rich his parents might be, the new student

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would be treated equally with his compeers. After finishing their morning lesson they had to go in different directions of the country, some to beg uncooked rice, and vegetables, some to bring firewood from the neighbouring forest, some to look after the cattle of his teacher in his pasture ground, some to work in the field, while some remained at home to help their spiritual Mother, the wife of their professor, in cooking, by husking the paddy or pounding the spices. The food obtained by begging is far from luxurious. Although in those days, the people had a very high reverence for a Brahmana teacher and his disciples, and although they gladly filled the begging bowls of the *Brahmacharins* with rice &c., still, the food thus procured from the surrounding people who were seldom very rich, was not in any way comparable to the food which they used to take at their houses where a loving mother would spare no pains to see her child well fed and well clad. But, however, the food, although not very alluring, was substantial, and the keen appetite of a young man soon got used to it. Even the sons of kings had to go and live with their Gurus, along with other boys faring little better than they.

Thus it is clear that the *Brahmacharins* were trained to be hardy and robust in their constitution. It is not rich food that makes a man strong physically. It is common, course, and substantial food such as rice and wheat, with timely exercise, and breathing fresh air all day long that gives a real tone to the health of the man, and these things the *Brahmacharins* were not in want of. After finishing their studies they had to go back to their houses, and used to get themselves married, and lead a householder's life till their fiftieth year. In the prime of manhood, with health and vigour in their limbs as well as in their minds, the sober young men, with all their senses controlled, with all their passions and appetites moderated and alleviated to a considerable degree, used to enter the responsible life of a householder, responsible to their families, the society they had to move in, their country, and each and every individual they had to come across. Their training in their Guru's house had already made them less selfish than they otherwise would have been and as selfishness is the

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mother of all crimes, these young house-holders of ancient India were naturally less guilty than those young men who make their senses their masters. Since health alone brings enjoyment to life, can there be any doubt, that these ancient householders, had the advantange of enjoying their life most? And their enjoyments were not blind, that is to say, they always used to keep their eyes open to the performance of their daily duties. Even in the madness of their youthful enjoyments they never used to overlook the claims of others for similar enjoyments. They knew how to share good things with others. They were loving, friendly, broad-hearted, truthful and happy. As they were almost the masters of their senses, the senses had no power to tempt or delude them to overreach the proper bounds of good breeding and decorum. They enjoyed with their eyes open, and therefore they could clearly see that all sensual pleasures create a craving and restlessness in man to have them over and over again; but as in this world pleasurable things are not so very cheap as painful ones, they could easily see that such cravings could be seldom fulfilled, and as such, when any such temptation used to appear in their mind, as the natural outcome of contact-born pleasure, they could at once detect its tempting nature and like Jesus of Nazareth, could boldly say to the tempter, "Get thee behind me, Satan." In course of time these contented house-holders of anicent India, would find full satiety with all worldly enjoyments and hence, at the end of their fiftieth year, it was not very difficult for them, to give up their family lives in search of a higher one. It is natural for those people who were never led away by excess of carnality, to be so sober and meditative. But the man who is intemperate in his habits, cannot escape getting himself intoxicated with them, and his judgment, therefore, naturally will be just like that of an intoxicated man who sometimes falling in a sewer, in his excess of thirst, drinks the filthy drainage water, as a fragrant, cooling, and refreshing draught, mistaking the sewer, all the while, to be a pearly, diamond-decorated and cushioned throne, and himself, by a sudden stroke of fortune, transformed into an emperor, until by the

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rough handling of the police constables, he is brought back to his senses, a little. Drinking the inebriating liquor of sensual enjoyments, the intoxicated man of the world, imagines his filthy den of a body to be the most valuable throne which he has been destined to sit upon and enjoy for eternity, forgetting the utter precarious nature of his life, and its impermanency as well as its misery, until the cold, unrelenting and uncompromising hands of death remind him, but too late, about the real state of affairs. Such is not the case with the man who is sober, whose enjoyments never go beyond their proper limits, who consequently, being guided always by a clear intellect, makes all his senses friendly and serviceable to him, which otherwise would lead him to destruction. Such a man can never be blind to the fact, that human life, however happy and desirable it may be, can never last long, though there is no knowing, when he will have to take his last farewell from it. It may be the next moment. Plague may come to give him the unhappy and untimely notice that he is to leave his loving wife and children, his palatial building and flattering friends, his name, fame, and honor, his "boast of heraldry, pomp of power and all that beauty and wealth ever gave," for ever. Such a man therefore always keeps himself ready for the call, strengthening and preparing his mind beforehand with the solutions of such problems as, "whence am I, who and what am I." Such a man easily finds out that he is not born with his body, nor is he destined to die with it. He and his body are two different entities altogether, and so by the misery or the bliss of the latter he should not be affected in any way. The body may die, but he knows full well, that he is immortal. Such a man looks towards this life as an insignificant portion of his eternal life. Nay when he meditates upon his eternal nature, this small insignificant human life is left out of consideration. Such a man never believes in the tempting promises of his senses, and never gets himself deluded by the belief, that this life is all in all. His soul, therefore, naturally craves to be firmly established in that kind of knowledge which fully and clearly reveals to him that he is deathless and eternal. He finds, in time, that such knowledge

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can never come to a man who takes worldly life as something very serious and worthy of one's deep attention, merely because he gets in it such apparently important, and extremely tempting things as name, fame, honor, wealth, sensual enjoyments and sundry other things which baffle all calculations. Knowing its futile and trifling nature, he therefore attaches no seriousness to it and his whole soul is directed to understand his real nature which is eternal and ever blissful. Therefore when the already moderate cravings of his senses get themselves almost reduced to a non-entity at the close of his rigorous manhood, when the senses are lively and naturally prone to contact-born pleasures and when they thus create a tendency to overvalue the importance of life to an ordinary man, one important question engrosses all his attention, "who, what, and whence he is?" To get a satisfactory solution of it, he finds a householder's life altogether unsuited to him, inasmuch as other minor things try to encroach upon his attention which has already been occupied by the one ruling problem "who, what and whence he is?" Naturally he wants at that time to lead a secluded life in the forest, to unveil the mystery of his birth and death, by cutting of all worldly connections.

So the *Vânaprastha* or forest life, is a natural sequence to the well spent life of a sober householder. He is not forced or compelled to give up the world, but it naturally drops down from him even as the petals fall off when the fruit begins to grow out of the flower. He finds no pleasure in leading a family life, and force or compulsion alone can make him continue that life. So that he goes away from the world, with his wife, handing over care of his house to his children, and in the seclusion of the forest undisturbed by any anxiety, he deeply searches in the innermost recesses of his heart, the solution of the problem "who, what, and whence he is?" It takes him several years to find out the much-longed-for solution, and in utter joy and buoyancy of spirit, he is not able to confine himself to a single place and roams all over the world alone in perfect bliss and happiness, not caring for the morrow. If any one gives him food he takes it, and if he

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does not find any, he is perfectly satisfied even with that. For, he has realized that he is beyond all thirst and hunger, and that he is all perfection, all-bliss and all-knowledge. This is what is called *Bhaikshya* or the aimless, all-blissful life of a Sanyasin or Paramahamsa, and the last chapter of an ancient twice-born Indian's life.

In this materialistic age when matter or what is cognised by the senses alone is regarded to be true, it is hard to find any sympathiser with such a kind of life. People now a days love liberty and even good-intentioned restraint is not palatable to most of them. So it is natural for such people to conclude that this kind of dividing every man's life into four different stages, is altogether arbitrary, nay, tyrannical. They say, a man may not fully enjoy his life at the end of his fiftieth year, so why should he give up the blessed life of a family man instead of doing good to society, by contributing to the increase of its numbers and planning sundry means to make it vie with heaven, by finding out some means of making human life permanent and comfortable with the help of modern science.

In reply to these men, let us say that in Old India there was no compulsion, regarding the discontinuity of a householder's life after his fiftieth year. Only those who really felt family life to be burthensome, that used to to forest-life in preference to their continuing as a householder any longer. The four divisions or stages of life were not in any way stereotyped, or fixed once for all. On the other hand, there are such injunctions, as, "yada hareva virajeth thada hareva prabrajeth," which we find in the Upanishads, and which means, that whenever a man would feel himself disgusted with the world, finding no relish in it, and when the idea of renouncing it has the firmest hold upon him, he should give it up, and lead the life of a sanyasin, altogether un-concerned with worldly affairs. A Brahmachari, without being a householder, can take up Sanyasa, if he finds no relish in married life. But these are all exceptional cases, and exceptions always prove the rule.

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Our next reply, as to being a useful member of society, by doing good to it, is that the ideas of usefulness and goodness vary in different individuals, inasmuch as they are materialistically or spiritually disposed. When a man is materialistic in his mood, that is to say,when he regards those alone to be true which he can sense, the world of phenomena alone to him is always true, and giving up all concern with such a world is nothing less than madness according to him. That this age is extremely materialistic, is best attested by the fact,that people now a days have more love for the world than for anything that is beyond the world, the pursuit of which they term a chase after a wild goose. They may have no quarrel with those people who write big philosophies about mind and soul, bringing in all sorts of transcendentally whimsical theories regarding them,but when any philosopher tries to live according to the philosophy he has given birth to, he is looked down upon as a mad-cap. The highest aim of a modern writer of philosophical works seems to be, having a good sale for his extraordinary works filled up with all sorts of extraordinary theories, and procuring an extraordinary name and fame for him. Now a days the healer of the body is honored much more than the healer of the soul. Our old Manu says, that whenever a Doctor or Physician visits your house, never accost him or give him a seat to sit upon ; and if he wants to sit let him take his own seat, and if he wants to talk, let him talk first ; but when your priest or Guru, the healer of your soul, comes, if you see him at a distance, bow down and go up to him, and with great reverence bring him to your house, offer him the best seat, and wash his feet with cool refreshing water and drink a little bit of the water falling from his feet to purify yourself. In old India people used to obey Manu, and therefore the healers of the soul were honored more than the healers of the body. Exactly opposite is the tendency of this age. Whenever a Doctor or Physician comes to a modern Hindu's house, he does not know how to receive him, how to satisfy him, or when his priest or Guru comes to live with him for a few days, or wants some pecuniary help from him, he cannot but think him to be a troublesome

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individual. Of course, there are honourable exceptions to this rule, and as I have already said, exceptions always prove the rule. These two opposite behaviours of the ancient man, and the modern man, clearly point out to two different ages, the ancient or spiritualistic and the modern or materialistic age.

We have already defined what modern materialism is, that is regarding those to be the final truths which we can sense. There were also materialists in ancient India who used to hold that the Creator, Preserver, and Destroyer of the universe is matter and matter alone. These were the followers of Bhagavan Kapila, the father of Sankhya philosophy, the most ancient, as well as, the most perfect system of positive philosophy. Modern positivism, founded by M. Augusti Comte, which excludes from philosophy everything except the natural phenomena or properties of knowable things, and holds all inquiry into causes whether efficient or final to be useless and unprofitable, commits a great mistake by regarding the dependent and therefore unreal existence to be independent and real. Kapila, although he was a materialist, did not commit that mistake. To him matter was altogether a different thing from what we see, touch, taste, hear and smell. It is something unknown and unknowable, which coming in contact with the senses produces the universe of phenomena. So the subject matter of Comte's philosophy instead of being an indipendent existence, is merely a result of the union of the self with the not-self, of Purusha with Prakriti. That philosophy which deals with mere contingent truths is not worthy of holding the holy and high title of philosophy which literally means a love for real knowledge or knowledge of the reality. The matter of Kapila was independent of the senses, hence a materialistic philosopher of Kapila's school, must have to go beyond his senses, if he wants to come face to face with Prakriti, or the primal matter, the mother of the universe. Even a materialist of Ancient India could find no solace in the world of phenomena, that is to say, could not find any charm in leading a worldly life; much less, could an idealistic, or monistic philosopher of that period find any satisfaction in worldly pleasures. Indeed, the

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lover of truth, whether he be monistic, or materialistic, must go beyond his senses, and consequently must go beyond the world which is born of the senses, to realize that truth. For what is Truth? Which is always one and the same, and consequently independent and changeless? How can phenomena be regarded as real in that case? Comte teaches us to worship the unreal. Is it preferable?

But however philosophically we may regard phenomena as unreal, 99·9 per cent of humanity of the present day, regard them to be as the only real things, for which alone life is worth living, especially such is the view that is always taken by a young man, and it is not strange. The young man has been freshly endowed with a body which has all its senses fully developed, with new energy, vigor, and life in them, each and every one of which is trying to assert itself calling upon the attention of its young votary. He has begun to enjoy his life newly. Life has not yet become monotonous to him. Everything to him is new and beautiful, and therefore attractive. To preach to such a man, that the world is false, that his newly-married wife, as well as his new born baby is false, that his home, friends, and neighbors are all false, is merely madness on the part of the preacher. What though he preaches the bare unvarnished truth? He will be merely throwing away pearls before the swine, and so instead of being a wise man, he will play the part of a veritable fool.

The sages of Ancient India found out this difficulty in the way of preaching Truth to all. How are we to get over the difficulty? Truth must be preached, however unsavory it may appear to many. Medicine must be administered to cure the disease however unpalatable it may be to the patient. As in order to make the patient swallow bitter quinine, gilded pills have been invented by our modern doctors, ancient doctors of divinity invented similar means to make the young householder swallow those bitter doses of Truth. They were not unacquainted with the art of gilding in order to make the truth acceptable, and attractive. They began to compile the attractive life incidents of sages and kings, of the rich and the poor, and with them they

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composed such charmingly romantic poetical garlands, through which the thread of Truth ran and kept the flowers in their places, that young customers began to flock from all quarters,and the demand for garlands was so very great that the sages kept on composing garlands after garlands till almost the whole of the spacious hall of Sanskrit literature were filled up with the sweet scenting *Purânas, Itihâsás, Samhitás &c.* In this way, the difficulty of preaching truth to all, was met by our ancient sages. It is our duty to take that lesson from them, and avail ourselves of those invaluable garlands the store of which is altogether inexhaustible, to decorate our young men with.

It is useless to preach abstract Truth to a young man, as his mind is always practically disposed. Beauty is the ruling passion of his mind, and hence whatever you have to say, you must say beautifully if you want to make any impression on a young mind. In ancient India, a young householder was not therefore altogether void of spiritual truths, inasmuch as he had to imbibe them through those attractive books of divine and ennobling poetry. But a Brahmacharin was not allowed to confine himself exclusively to those poetical works He had to pass through a system of prosaic discipline, and to grasp intellectually all philosophical truths which lie beyond the senses, and hence beyond the world, so much so, that occassionally, a Brahmacharin was found to become totally disgusted with even the idea of leading a married life, knowing it to be altogether false and misleading, and prefer *Sanyâsá* to *Gârhâsthya* or family-life.

Some people may ask, is this not too hard for a Brahmacharin ? To them our request is to study the characters of their own children. Should the children be given undue liberty ? A child's mind is always after play,is always after trifling things ; and if you allow him full liberty he will grow up to be a shallow man, in no way different from an animal, merely eating and drinking, playing and sleeping. A human child is intended for higher things than these. We should make a god out of him and not a beast. If this is true, it is our duty not to give him undue

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liberty. We should make him go through a strict course of discipline, and as an uninformed young mind is more plastic than the formed mind of a man, you can at that time give it any bend you like. What higher thing is there than truth? And what father will not like to see his child get the highest and best of all things? So it should be the duty of all parents to create a desire for the realization of truth in the minds of all their children, as soon as they begin to harbor the ideas of likes and dislikes. That is the reason, why in ancient days, our sages were so very strict in the matter Brahmacharins. They were their real friends, and hence they wanted to give an ennobling turn to their minds which are extremely plastic, and hence docile at that tender age. What was apparently cruel was really most beneficial and ennobling.

Such Brahmacharins are now a days rare in India. The guardians and teachers of our young men are themselves materialistic, and it is strange, that these also will be similarly disposed? But, we have seen materialism or positivism can never raise a man higher than the level of a beast, and as the life of a beast can in no way be liked by any, is it not our bounden duty to save ourselves from being confined to that abject level and know how to do that? Modern philosophy, dealing with unreal things, can never give us any help towards ameliorating our condition. The world with all its charms, can never promise us immortality, although it deludes us into the belief that we are never to die, most of the time of our life. Then what to do and where to go? If we want to realize the Truth, if we want to realize that we are really immortal, if we want to be the sharers of eternal bliss, if we want to step into that realm reaching which we will at once recognise ourselves as perfect, if we want to be the greatest, the best, and the highest, we must have to get beyond this universe, or in other words, we must have to go beyond these senses. There is no other way.

The sages have done the work for us. Indeed bare, unvarnished Truth cannot but be unpalatable to a man who is materialistically disposed. And who is not now a days? But when that very Truth is coated over with the sugar of poetry, and thus when

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abstraction takes a concrete form, instead of being repugnent, it appeals to our hearts.

Can you name a single romance, more attractive than the Mahabharata, and can you name a single Epic which contains more solid truths or philosophy or is grander than this—the grandist epic, the *Mahàbhârata*. It is the store-house of all knowledge, all poetry, all attraction, and all charm. Such a charming teacher is sure to attract a young mind, and is sure to appeal to his heart. Such being the case, can there be any doubt, that this book of all books, this encyclopœdia of all knowledge, this magnificent, heaven-like and all-embracing palace of the Muses, this Mother of truth not dazzling like the sun, but softened and mellowed like the moon, this invaluable receptacle of the divine Gita, this ocean of poetry, this Mahabharata is exactly what our young men need.

CORRESPONDENCE.

Sir,

I have been disappointed and pained by the concluding part of the article on "Vegetarianism", which appears in your double number of March last. I began to peruse the article with the hope of being supplied with one stone the more for adding to the superstructure of the doctrine of *Máhimnyât sarvàbhutàni*, whereas it turned out that the writer had insidiously tried to undermine the very basic support of Vegetarianism viz., ethics, telling the reader of the *Brahmavadin*, that the problem of Vegetarianism is to be solved by the Professors of dietetical hygiene rather than of moral science. You might as well one day open your columns to the cause of vivisection, for is not the material well-being of man to be gained even at the cost of the "lower" animal? That is why I read with pain his lecture on "Animal slaughter no sin," in the columns of the *Brahmavadin*.

Let me now fathom the depths of the reasons for the feeding of man on the carcase of a fellow being. I paraphrase his statement in this way. "To be weak is miserable, doing or suffering". Vegetable diet leads to weakness; *ergo* Vegetarianism must give way to a diet of animal flesh, blood, bone and marrow &c. Bah!

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The ethics of *Meum* and *Teum* all cast to the wind! Let doctors certify that a pound of beef gives greater strength than a pound of wheat. Nay, if the doctors preach a diet of human flesh as favouring animal strength, cannibalism even would be thrice welcome. For has it not been quoted from the Srutis that the "Goal is not to be attained by the weak". O, Patanjali, it never struck thee that strength is in beef and not in *Brahmacharya*! Else why hast thou indited the aphorism *Brahmacharya prathishtâyam vîrya lâbhah.*

Whether this *virya* is the thing to be desired or the muscular pugnacity of beef-eating Tommy Atkins is the moot question. The spiritual strength of Sankara, Ramanuja, Kabir, Nanak and Gouranga was, I fancy, not the outcome of living on a superabundance of the flesh of the cow, but on the milk of that motherly animal. Their strength was due to their *Brahmacharya*, and it is possible that the latest instance of the spiritual triumph of an Indian whom your writer quotes at the end of his article to prove his case is due I calculate, to his *Brahmacharya*, rather than to any anti-Hindoo diet that he may have had a *penchant* for.

Like the writer of the article which I have criticised I append simply my initials. A. B.

[We dare say our correspondent is aware of the fact that the conductors of this journal are, by sentiment, tradition and practice, strict vegetarians. The letter objected to by our correspondent was given a place in the Brn. simply to stimulate enquiry into the subject. What constitutes the purity and fitness of food is a question which the *Vedanta* does not and cannot ignore; and when we publish any communication from any of our correspondents, it does not mean that we agree with the opinions expressed therein. It cannot be denied that there are even now men among us who hold that India's modern day weakness of all kinds is due to her marked absence of relish for animal food. Is this a right position to hold even from a purely physiological stand point?—That is the question. *Ed. Br.*]

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THE
BRAHMAVÂDIN.
"एकं सत् विप्राबहुधावदन्ति."
"That which exists is one: sages call it variously,"
—*Rigveda*, I. 164. 46.

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POSSIBILITIES OF THE MORAL LAW.

In these days of escape from the bondage of conservative philosophy, there is much fast and loose playing with the moral sense. This must be evident to all who have considered the implications of the now widely accepted statement, "All is good; there is no evil." The same comment applies to most systems of Oriental mysticism, in part to Theosophy, and to Pope's oft-quoted saying, "Whatever is, is right." Moreover, physical science in a measure inculcates the same unethical view of things; this is true, in fact, of any mechanical theory, of any philosophy that inculcates fatalism.

From one point of view, such a doctrine means the entire negation of morality, and its precepts are utterly dangerous and reprehensible. Yet those who advocate the doctrine are generally people of strongest religious faith; those whose lives exemplify a highly commendable trust in the ultimate goodness of things. There must then be a deep truth in their religion, and they would undoubtedly scorn the idea that their doctrine gives the lie to morality. Let us, therefore, examine this precept, "All is good," to determine in what sense it contains truth, and eliminate from it its negation of the moral law.

In the preceding discussion entitled, "Has Life a Meaning?"* I have contended that the only justification for human life is the power of individual action, the presence of responsibility, the series of possibilities which our experience offers not only to do

*See the February ARENA, p. 162.

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right, but to do wrong; the opportunity freely to choose the ethical life, thereby adding something to the moral republic of God. Man, I have tried to show, is not merely a natural product, not the mechanical resultant of the past, nor even the creature of his present desires; but a part of his life is always indetermined; he acts anew for and by himself; he is, in part, the shaper of his destiny, fashioning his life by choice, will, or love; and his feelings and ideas are made dynamic, not merely by choosing, but by actualizing them. Life, therefore, has a meaning; it is of absolute ethical value; it is inspired by an "ought to be." We are not to regard the universe from the point of view of some fixedly determined Absolute, who has decreed all things, but to look upon life from the relative standpoint, believing in the immanent God of evolution, who lives, moves, and has his being with us, putting opportunities and possibilities before us, and granting us freedom to accept or reject them.

From this point of view, the real purpose of life is of course the continuous revelation of the Spirit, whose ultimate ideal is not only to attain the universal moral goal, but spiritually to perfect all humanity. Yet the important fact, the meaning of life for each of us, is man's action in reference to this purposive activity of God, the question whether man is conscious of his share in the creative endeavor, whether he is antagonizing or harmonizing his life with it. For even if the power of God be found such that submission is the wisest course in life, if we conclude that the highest spiritual life is obedience to the Father's will; this submission or co-operation is voluntary; it calls for action on our part. Whether we deem him a God of hate, or a Spirit of love, the need of action is still imperative. If God so adapts life that spirituality shall make the strongest appeal,—we cannot very well deem any other life acceptable—still, the acceptance is an act of will. And the fact that man is not simply a foreordained centre of reaction in favor of righteousness, is perfectly clear from the widespread prevalence of, and undeniable interest in, unrighteousness; from the fact that we feel ourselves responsible. In any case, therefore, we are called upon personally

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to act. All precepts must accordingly take account of this fact of responsibility, the need of personal action, and be adapted to the contingencies of moral and spiritual evolution. And the real test of any precept is the question, May it safely be applied universally? Is it morally safe as a universal law? Does it take account of all the factors in life, and ethically apply to finite choice and action.

The above being accepted as the fundamental purpose of life; namely, the choice and realization of an ethical ideal, it follows that at the foundation of the consciousness in us that "makes for righteousness" lie certain distinctions between right and wrong. Without such discriminations, there would be neither ethics nor morality. It is because whatever is, is not yet right, but may and ought to become so, that I am called upon to obey the moral law, to ask: "What is the purpose of God?" If we ought to conquer and obey, we can do so, as Kant has shown. If we can do right, there is freedom to do wrong; the universe recognizes our right of choice. Faith that the right will ultimately triumph, can only mean that I will its triumph; a faith that I am called on to prove by works; not that God decrees it, despite me. There would otherwise be no ground for achievement at all. For he who believes in the moral ideal, necessarily disbelieves fatalism, and with it the monistic, pessimistic philosophy which acceptance of it implies.

It is not enough to say with Professor Royce* "that unless I, in my private capacity will what harmonizes with the Absolute Will. . . . I shall be overruled by the other wills that [in that case despite me] harmonize in the whole." I must discover the lack of harmony, and choose the remedy for it myself, in order to be truly moral. Kant taught the absolute autonomy of the moral reason—"causality with freedom." Not that we are given a part to play, and will be curbed if we do not play it, for this would still leave room to doubt that we possess real freedom, but that we are left freely, out of love for the moral law, to contribute our share of righteousness.

In order to enforce these conclusions, let us see what would

* "The Conception of God," p. 274

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follow if it were true that "whatever is, is right." If so, the liar does right when he utters a falsehood; the thief when he steals, and the murderer when he kills. You have excused the entire world of sinners. "Forgive them, they know not what they do." but it is because the sinner should have done better that we condemn his deed. Forgiveness implies no sanction of wrong-doing, no escape from its penalties, save in so far as by ceasing from evil-doing, we no longer incur its natural consequences and penalties. Regret, so for as a deed is unethical, is well-founded; dissatisfaction with an immoral deed implies that it ought to have been otherwise; that what was, was not right, and we intend to prevent its repetition. Consequently instead of defending the past as right or good, because"it happend and must have been right,;" our endeavor should be to discover the errors, the lessons of history For it was not God alone who acted, it was also man. Man in process of evolution does partly right and partly wrong.

Only on the supposition that an all-wise God alone exists, that God alone acts, that there are no ethical selves at all, can we say, "All was right." It is unwarranted assumption, therefore, to say that the conditions in which we now find ourselves, are the wisest possible conditions, or that in the past our life has been as wise as it could be. We may believe this, but we do not know it. Only omniscience could know how far our action is wisest, how far it emanates from ourselves, and to what degree it comes from God. A perfect being alone could make the wisest use of circumstances, and who shall claim perfection? Circumstances may have a wiser lesson to teach, they may be such as to bring only good, if perchance we are enlightened enough to learn their lesson or discover their goodness. But the wisest circumstances, those which are wholly good, will naturally gravitate to us only when we are wise and good enough to invite them. For, remember, that man acts and reacts, and life has such worth or meaning for him as his own state of development makes possible. Life is for him what his own activity and wisdom make it. While he is imperfect, his life is imperfect, his thought is imperfect, and the circumstances he gathers about him are such as his imperfect

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state draws to a focus. Life shall become wholly good and wise to the degree that he learns he distinctions upon which our moral consciousness insists. It shall be wholly good only when,instead of accepting circumstances as the wisest and best, he discovers that some are bad, some good, some better, and best; while the truly good is not the circumstance,but the moral and spiritual life which makes it so. Thus right-thinking, wise action shall make things good; for goodness and wisdom come from within,where the moral law obtains all moral estimates are inclusive of the worth of the individual.

From a mechanical point of view, it may be true that even a murder is a natural consequence or necessity of circumstance; for, physically speaking, a man may not be above it. But the physical man is not the whole man; circumstance is not the whole of life. Man has powers of thought, and is a moral agent. He did not think, you allege. Aye, but he ought to have thought. Moreover the world teems with crimes committed by those, who, like the murderer of the Austrian empress, carefully planned a deed and gloated over it when it was done. There is surely no room for doubt here. Circumstance is never an excuse for crime, although circumstances may explain the conditions of crime.

It may, however, be urged that whatever is, is right from an absolute point of view; that God is good, that his manifestations are good, and, therefore," all is good." But this is pantheism. All is not God, from the moral point of view; for there are ethical selves; there is right and wrong. Furthermore, what have we to do with an absolute point of view? what do we know about it except theoretically, as a mere abstraction or ideal? All our knowledge is relative; we are concerned with the actual state of man today. If the universe is to be understood concretely, that is, from the fact that man acts, the relative is the only real point of view, the absolute is hypothetical. Every attempt to define it simply reveals the limitations of the one who essays it. To affirm that the absolute is true now, while the relative is illusory, is like asserting that we are on the mountain-summit, when, in truth, we are still in the valley. It is rational to keep the summit in mind

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as a probability of attainment, but we are concerned with the next step in the endeavor to attain it, and we shall know what the summit is like only when we actually stand upon it. The rational man knows only the laws of evolution, the concrete world, and the immanent God of evolution. If there were an absolute point of view, only an Absolute could know it. Besides, if there be an Absolute, it must be in harmony with the relative, or human standpoint, otherwise right and worng, and human action would have no real meaning. Once more, therefore, the relative point of view is our only true one. The concrete world is the real world. From our only possible point of view all is not yet good. There are necessary distinctions of lower and higher, and these are kept up, are of worth to God. Our moral precepts should therefore recognize these distinctions: we are morally bound to judge all men in accordance with the highest standards we know, and since all men are moral agents, the least we can attribute to the lowest of them is some consciousness of lower and higher, the conflict of selves; occasional servitude to the one, and occasional obedience to the other.

As an illustration of the current disregard of moral distinctions, take the "charity" so commonly advocated nowadays. It is asserted that people do as well as they know, that their acts follow from what they are, or "they are not developed to see farther." Now as highly commendable as this charity is, from one point of view—and I am not arguing for unforgiveness—from an ethical standpoint it means, if taken literally, neglect of the ideals that happen to be beyond present attainment; the denial of the moral law. If people do not know better then they do, all is fate, all is mechanism, there is no ideal realm, there is no hope. Such charity "covereth a multitude of sins" in the wrong sense. We could offer no greater prayer than that people should do, or begin to do, as well as they know; that all the moral law asks of us. I am justly displeased with myself only so far as I fail to be true to the best I know. All that people show me is not good. I am to discern, use my moral judgment, now helping by explaining and loving, now by unqualifiedly condemning—not the man—

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but the deed he does.

Still it is maintained by the advocate of this unqualified charity, there should be no censure. But how are we ever to help our fellows if we accept everything they do as right? What would happen in society at large if men held this view in regard to crime?

In order to put this doctrine to the test, I once asked a believer in "all is good," what he would say to the harlot. "That she does right; I would love her," was the reply. I then drew a worse picture of degradation; namely, the reprobate who consciously deceives and ruins the innocent young girl. Even then my opponent would admit no wrong, alleging that the experience might make for the spiritual development of the girl! If this conclusion were to be accepted, it would be perfectly legitimate to do evil that good might come. Even wilful lying is good, because liars "learn" something from it.

Questioning my opponent further, I learned that he did not deplore evil at all. He compared the alleged wrong-doer to a green apple. But, if man is in reality no higher in type than the vegetable organism, all our moral consciousness is an illusion, the mechanical theory of the universe is true, and the philanthropists, unselfishly laboring to lift man from his degraded state, are doing wrong to interfere.

I then appealed, at last, to the ethical standard of Kant; namely, that we accept that deed as right or moral which we will to see all men performing. Applying this standard, that which one believed right in the reprobate's life, one would like to see all men doing. If it be right in one instance wilfully to deceive the innocent, it is right in all. Here, again, I made no progress, for "all is good," I was told. My opponent would accept no moral standard. He would not trace the effect of his doctrine upon society. He appealed simply to the individual "feeling" of what is right, which he deemed of as much value as all the ethical philosophy in the world. Accordingly, I found this man affirming of a wrong done him by another, "all is good," and declaring the same of his own mistake; these deeds were good because they occur-

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ed. One could but admire his spirit of love and good will. But, unmasked, here at last was the basis of his spiritual faith, the elevation of private feeling above all moral standards, the utter disregard of all distinctions of lower and higher, and contentment with every thought and deed, as good, or at least a greater as opposed to a "lesser right."

Yet it is a fundamental principle of our moral nature that we must recognize a higher prompting than personal feeling; that we must consider other ideals besides the spiritual. If I am ethically quickened in the least degree, I must admit that all is not good in myself. If there is a lesser right and a greater right, there is a wrong also. All may become good, if I become aware of the wrong, and choose the higher prompting. All occurrences may have a good side, but it remains for me to see the possibility, and turn it to good account.

For all we know, some events may have happened which were downright mistakes; the worst possible deeds. It is dificult to understand how evil could become more vile than in the crimes constantly committed in our large cities in support of licentiousness. To excuse such crimes in the slightest degree, is utterly wrong and reprehensible. The fact that they continue shows at how low a grade of ethical thinking, humanity still stands.

Yet the fact that we call a crime an evil and not a good, does not mean that we may not love and help the evil-doer; it does not mean any less faith in the power behind all evolution. Our charity may be as strong as ever, but it must be wise. We may sometimes be as helpful by revealing a man to himself, as by holding up an ideal. If the reprobate could know the full import of his crime, the terrible burden put upon the one he wrongs, upon society, and upon himself, would it not be the best event that could betall him? Do we not rather need to come to judgment, than to please ourselves by contemplating self-complacent ideals? Does not the fuller judgment include both what we are, and what we ought to be? In a word, is not this coming to judgment a needed part of the system of evolution whose laws we believe to be beneficent, whose ideals we deem good?

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The critic may answer that "all is good" which I attract; it is "needed" for my development; it is "sent to me by the divine Father." Am I then passively to accept whatever comes; to use no discernment? Rather say, that if I am undeveloped, my deeds may attract that which will work my harm. I must, therefore, use my judgment. I must learn the moral and intellectual lessons of experience, when judged by the highest standards. I must, so purify myself that I shall invite only the pure. "All things work together for good for them *who love the Lord.*" One may safely allow the power of attraction to operate only when one's life is dedicated unqualifiedly to truth and virtue. Previous to that stage, the acceptance of whatever comes, simply because it comes, may lead one into innumerable difficulties. Again, it is assumed by many that all that we are to become is enfolded within, and that education simply develops and brings out what is latent.

But this is true only as a possibility. The real result of education depends upon the conscious direction we give our tendencies; what we select and will to survive. A human being is at first only a bundle of possibilities, some of which must be chosen and some rejected.

Or, it is asserted that we are doomed to work out, or at one for, a long roll of past karma, Is it so? If I chance to come to judgment, is my past life fated to rule my present, so that no effort of mine will avail to change it? This would imply that I am a machine, that nothing is ethically demanded of me. Rather say if I became conscious of higher ideals, if I became wiser, yesterday may have little connection with today; for I may come to judgment, I may will to make today a turning point in life, so that even my friends shall marvel at the change. Have we not all known instances where young people have made this astonishing change, when the "soul's awakening" came, when a shiftless life suddenly became a life of great usefulness, in a new direction, a direction entirely contrary to what the past life tended to make it?

Karma is true, but it is only half the story. Those who emphasize karma are apt to overlook chance, really the most

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important aspect of our moral life. Their vision is generally turned toward the past; or they are striving to avoid another incarnation; whereas the believer in chance looks toward the future: he is thinking not so much of what has been as of what may be; he is not concerned with fate and necessity, but with freedom and possibility. And no man can serve two masters. If the thought be absorbed in what one must suffer, there is a tendency toward resignation, similar to that inspired by the old orthodoxy: "I must suffer this because God sent it." Furthermore, the advocates of the hypothesis of reincarnation usually accept the law of rebirth as a fact which is no longer open to question. It is a dreary, dismal, unprogressive world into which such a theory invites us.

According to another equally conservative philosophy, it is affirmed that God foresaw and chose the course of each soul once for all, because his perfect knowledge included all possibilities. But "why, if one act of knowledge from one point can take in the total perspective, with all mere possibilities abolished, should there ever have been aught more than that? Why duplicate it by the tedious unrolling, inch by inch, of the foredone reality."*

No, we must have novelty, possibility, chance, if we are to have independent moral life, or any life of consequence at all. Whatever is is both right and wrong. But whatever is, is right ideally, all that is good in possibility, may be made right or good actually by choosing and doing it. "Each detail must come, and be actually given, before in any special sense it can be said to be determined at all."

Is it not then clear that any statement like "whatever is, is right" must be rejected in so far as it annihilates distinctions and disregards the moral law? But, if you admit this deficiency, if you reserve a place in your thought for moral principles, the moral philosopher is ready to believe as confidently as any one in the potentiality of the good, in the ultimate goodness of God and his universe.

"All is good' means all is growth," says a recent writer. But

* Prof. James, "The Will to Believe," P. 271.

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even this modification is not worthy of unqualified ethical acceptance, for if all is to be growth; we must first select that which is worthy of growth; it must be rightly understood and developed. Thus understood, namely, in the light of moral evolution, one is ready to admit that the spirit, the intent of his precept has accomplished great good, by teaching that every tendency in man may be turned into good. From this point of view, the body is good; every part of it, every function is good. But its use results in good only when its functions are understood: *it is good only in its place.* That place man has learned to recognize only through mistakes, the mistakes of the monastic life, the erroneous doctrine that the entire human world is fallen and depraved, that all materiality is vanity and vexation of spirit.

It is easy to account for the rise of his doctrine that "all is good, there is no evil." It is a reaction from the extreme orthodox position, that man is a "poor miserable sinner," that the physical life is vile, and that there can be no good in us except as the only-begotten son who died for us, redeems and uplifts us. One rejoices in the escape from the bondage of pessimistic theology; one readily understands why, as a result of this escape, one exclaims in gladness, "all is good." It is a hymn to God, a burst of praise, of joy, and hope. But when enthusiasm gives place to thoughtfulness, one modifies the hymn by affirming that all shall become good, all may be saved, everything may be lifted and purified. All's well that ethically ends well. All things are good when viewed in right relations. The universe at heart remains unhurt.* That is good which is good universally.

But certain combinations of notes always produce a discord. Out of all those who say, This is good, or, That is good; Two and three make four, or, Three and three make four, only one is right: namely, the man who says, Two and two are four. As President Elito said in his recent address on the function of education in democratic society: "Every child should be taught that what is virtue in one human being, is virtue in any group of human beings, large or small—a village, a city, or a nation; that the

* I shall develop this thought in a later article in this series.

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ethical principles which should govern our empire are precisely the same as those which should govern an individual; and that selfishness, greed, falseness, brutality, and ferocity are as hateful and degrading in a multitude as they are in a single savage."

"The first element of morality," says James Freeman Clarke,* "is not only primal but universal. It is one and the same thing, wherever it exists. The sense of an eternal distinction between right and wrong, and of the eternal obligation to do what is right and to refuse to do what is wrong, must be the same in the child as in the archangel."

It is no argument, therefore, to insist that, "the moral law is overruled by the spiritual." It is not a law, nor is it moral, unless it is true on all planes, everywhere, and at all times. To contend that it applies to the external," while love applies to the inner world, is an equally futile attempt to deny its universality. The degree of morality may change and be transcended' the social conscience varies from age to age. But morality is ethics in practice; it represents the degree of moral consciousness attained by a given generation. The moral law does not dictate the details of morality; it decrees that there shall be morality. It imposes an ought, saying to man' Of the two or more courses open before you at a given time,choose the one which conscience emphasizes as right, the higher, the wiser. There may be a thousand oughts of which we are now unconscious, which further enlightenment wil reveal. But they are still right, and in due season moral enlightenment will come. Meanwhile, it is impossible to deny the fact that we are at present aware of moral obligation, and that however far we may progress, there will still be a course we ought to pursue.

However dark and doubtful the present, it always holds an ought; there is a deed for us to do. Suffice it now that we know this; when tomorrow comes, the new duty will come with it.

For more is not reserved
To man, with soul just nerved
To act tomorrow what he learns today.

* "Ten Great Religions." Vol. II. P. 282.

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If your spiritual life, which you say is higher, than morality is really higher, it is righteousness; it is a life we ought to pursue. The term "higher" implies ethics; it involves choice. And what deed of the spiritual life could be higher than self renunciation, the choice of the Father's will, the entire dedication of self to the great ought-to-be of God? What is the Father's will, if it be not the height of morality, that which ought to be obeyed? If there is nothing higher, it is impossible that the moral law can be overruled; the summit of spirituality and the height of morality are the same. You may have a lower form of morality without a high degree of spirituality. A lower form of spirituality is possible, where unethical statements like, "all is good" are made. But the perfection of the one is the perfection of the other. Never until human experience shall cease will there cease to be a lower and a higher. There is always a beyond, just as there are higher forms of mathematics than twice two four, higher in the sense of being more complex. But in these more complex forms two and two are still four. The law is absolute, imperative, eternal. God himself cannot make it otherwise. It is an expression of the nature of God. For by the term God, we mean the perfect Being he who knows the right, who is so moral, that all knowledge, all thought, all conduct is of this precise, perfect type; it is complete righteousness. The existence of an ideal, of a purpose in the universe and in human life, shows that God himself deems some things right, some wrong, that a certain ideal or purpose ought to be realized, while all other possibilities should be excluded. Thus the moral law springs from the nature of God, it is an eternal aspect of his being, as much a part of him, as essential and as high as love. For love is perfect, when it is not only wise, but right. The law of love is ethical. Love, or the spirit, is the fulfilling of the law which regulates what ought to be. Love is the motive, law is the method, and wisdom the guide.

It is clear, then, that the acceptance of ethical distinctions, as the basis of conduct worthy of man, has a marked effect upon that phase of life commonly known as spiritual. For the spiritual

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man is apt to be good-natured or non-resistant to a fault; he is the one who has said, "Whatever is, is right," "All is good." He is usually submissive receptive. He is heard to speak even of evil as "good in the making," neglectful of the false conclusion which follows from this, namely, that one may then do evil that good may come. Illness is often looked upon as an "affliction" which must be patiently borne; all suffering is alleged to mean "progress," and is therefore deemed good. There is also a tendency to overlook intellectual distinctions, to be vague, careless in the care of property, and careless in business methods; inaccurate unsystematic, mystical. Of course, if one has decided that the moral law is "overruled, it is a logical procedure to be inaccurate, even dishonest, while contracting debts without knowing how one can possibly meet them, and practising methods to which a business man, if honest, would not stoop. But true spirituality is entirely consistent with righteous financial methods. The dogma that the intellect is secondary, is responsible for much of the confusion of thought which has recently obtained. But what standard should govern our powers of expression, if not intellect? How can business be conducted except upon business principles? Is not the theory that all this is of the "external," a relic of the middle ages, when the body was looked upon as evil? And is not this dogma responsible for the unethical thinking which has crept into current thought?

Rather say, then, that instead of setting aside the moral law, the spiritual man should raise life and thought to its high standard, that the conscience of spiritual communities must be educated. Nothing short of acute intellectual analysis can accomplish this: the persistent question, What is right? What ought I to do?

I do not wish to throw any discredit upon the spiritual life, but to free it, if possible, from the suspicion that it is not truly ethical; that it engenders easy-going thought, a tendency which, if continued, would lead to the degeneration of our moral consciousness. It is well, also, to ask, in passing, How far is it right or wise to be non-resistant? It is possible that by leaving a

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wrong to right itself, one may suffer long after the trouble might have ceased, had one taken active measures, against it. Suffering may, in some cases, mean progress, and in others temporary retrogression, requiring the reverse of non-resistance. He alone shall continually progress in the spiritual life who is ever watchful, who constantly maintains his hold upon the spiritual ideal, since it is easy to retrograde, if one becomes careless in thought and action.

It may be argued that retrogression is really progress. By many it is nowadays deemed wrong to admit the possibility of failure. But degeneracy leads to progress, only when one learns and once more becomes continually on the alert. Considered in itself, it is retrogression, and is not to be concealed under soft names. Moreover, if there are no failures, "whatever is, is right" there is no moral order; we have no need to exert ourselves that things may not go wrong, but may calmly float along the stream of life, wherever fate drives us. But, in truth, there are failures; otherwise we are not morally free. Failures will teach their lesson only when recognized as such. It is egotistical assumption to say that we have never failed. Humility, not assertion of infallibility and perfection, shall open the door to growth. The true power and meaning of a force or faculty of our nature is understood only in the light of what it can do and what it cannot do. The admission of failure as a factor in our experience would lead us to ask, Why did we fail? Why did intuition prove inadequate? For the fact that there is a divine moving does not imply that it is always discovered and obeyed.

In the fuller consciousness we are made aware both of defects and of higher standards. But the defect is always a defect; the evil does not become good. Yet, side by side with the wrong consciousness, the evil deed, may come the consciousness that it is evil. The good is known by contrast; thus the purpose of evil in a moral universe is shown. The universe is good because evil is always bad, because it is never good, and never can become good: two and two never become three. It is not evil that leads to good; it is the coincident consciousness of its utter wrong, the

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discovery of what it is, and its utter rejection.

Having once attained a high moral level, is it possible to retrograde? Obviously, yes, else man is not free. Every sin is degeneration. Do not, therefore, say of me that I *could* not do wrong. For if I could not, I should be immoral; my inheritance, temperament, and moral enlightenment may be such as to render wrong-doing extremely improbable. The chances are that I shall not lie, I shall not steal, nor am I likely to commit murder. For what I am today, that is, the result of past moral choice and endeavor, precludes these possibilities. But circumstances might arise in which I should deny my conscience and do wrong. I am free to do so. It may be God's desire, God's hope, that I shall not. But if he willed that I could not, he would not be granting me freedom. "A brute I might have been, but would not sink in the scale."

There is both God's will and my will. I may continue in my way, or I may choose His way. The choice is pure matter of chance. But, having chosen, I necessarily reap according to my sowing; for otherwise the moral order would not be an order, but a chaos. I cannot escape the results of my own acts. Here I am bound; but I can choose that other results shall come, and thus gradually progress. I am neither forced down hill nor up. The fact that karma is true, that I must reap as I sow, does not show whether I shall fall back or progress, morally speaking; for moral progress is absolutely an affair of choice.

That God grants such freedom that millions of people may remain about the same for centuries, history clearly shows. The Chinaman may be conservative, if he wishes; the Mahammedan may continue to practise the morally atrocious religon of the sword; the miserable Sultan is permitted to slay *one hundred thousand* innocent Armenians—one of the greatest crimes of history—while the Christian nations are allowed to stand by in apathy, when, forsooth, their selfish interests are at stake. What better evidence could one ask that we are free?

If now you contend that God designed the Mahammedans to do as they did, that it was "all good because it happened," that

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there was a purpose in the Armenian atrocities, I cry out, Save me from such a God! I would not own him. He is not the God of the moral law. And why should one try to find any purpose in the Armenian atrocities?

Must every crime have a meaning? Only so, in case the universe is a mechanical, fateful, pessimistic, not a moral order. And what better evidence of degeneration could one have than the fact that man may sink even lower than the brute, and become a mere vicious wanton, selfish and cruel? What greater reason for believing in the goodness, the love of God; than the persistent possibility put before even the lowest of us, to reform, to regenerate, to become morally upright and pure? Is not this possibility the true hope of the world? Is not this great fact, that the God of the universe holds out the pathway of escape to each and all, the true basis of belief in his goodness?

If so, if moral salvation is the true road to freedom, the spiritual life must take cognizance of these great facts and laws, or it is not truly spiritual. Instead of obeying the first moving that comes, or accepting circumstances as they come, the spiritual man should, therefore, discriminate, seek alternatives, consider the chances of mistake or defeat; for we permanently progress only as rapidly as we became conscious of errors and defeats. Instead of regarding trouble as a God sent affliction, affirming that "all is good," one is to ask how one caused it, what is the way of escape? How may I better my conduct? How ought I to act? Especially is it necessary to eliminate all suggestions of fatalism; for just as there are two diametrically opposed philosophies, the one fatalistic, egoistic, unmoral, pessimistic, mechanical; the other inculcating freedom, altruism, the moral law, optimism, and superior causation, so there are two strongly contrasted lines of conduct, the one into self, despair, apathy; the other out of self, hopeful, active. It is, indeed, a very different attitude toward life, the belief that the universe is partly dependent upon us, that we must awaken and do our part, as opposed to the old, easy-going belief that goodness will triumph anyway, and all will somehow be saved. One must continually ask one's self, Am I bestir-

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ring myself? What is my part? What am I best fitted to do; What next? One does not even indulge in pleasure for pleasure's sake alone; it is a means to an end, namely, to fit one the better to work for humanity; and one is continually asking, How can I turn this experience to intellectual and moral account? There is literally no moment spent for self alone, but all is for mankind, for the moral law. The future, in large part, depends upon ourselves, and is never sure until we make it sure. Wizards and astrologers may prophesy misfortune, calamity, and death? but are we to bow down before grim, hypothetical fate? Rather let us see to it that the harm they prophesy shall not come to pass. For if one accepted such prophecies as true, saying "All is good," many an avoidable calamity might thus be calmly accepted, whereas disbelief would have made it possible to escape. A vast amount of harm has been wrought by these pernicious prophecies.

Theosophists may tell us that we must suffer,and work out our karma; but what have we to do with a far-off hypothetical existence that no one can more than dimly remember, when we have rich possibilities today, open to the resistless command of the will? It is true that our troubles are in large part of our own creation; law is still absolute, but there is no time-limit or fate involved in that—only the possibility to recreate wisely where we have wrought miserably before.

There is also a possibility not only of doing what we ought, but of doing yet more. The glory of ethics is the choice which transfigures ethics, through the highest moral motive of all; namely, love. For we have not fully described the sphere of man's freedom until we have included the possibilities of love. In this higher mood I give to another not merely because I owe him somewhat, not because he has put me under obligation by entertaining me, giving me a present, or doing me some favor, but because I love him, because the prompting is spontaneous, and I ought to follow this higher motive. I give full measure, running over, for giving's sake only.

For, note when evening shuts,

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A certain moment cuts
The deed off, calls the glory from the gray,
A whisper from the west
Shoots--" add this to the rest,
Take it and try its worth : here lies another day."

The mechanical theory of obligation, that one must exactly compensate for every favour received, is not pure ethics, it is in fact little superior to a selfish or mercenary motive, and is obviously a part of the same grim old pessimism, fate. We need not necessarily give to those who have given to us, unless it be agreed upon from a business point of view. Give to those whom you are spiritually prompted to help, regardless of what they may, or may not have done for you. Attribute the same spontaneous motive of love to those who give to you. Give not even as you would have others give unto you, for the golden rule is ambiguous and is susceptible of an egoistic interpretation. But give as you would like to see people universally give, regardless of self, or of compensation. Does God love us merely because he ought? Did he create because he must? Does he compel us to love him? Rather did he create out of fulness of love that sought companions to share it, with such love, in fact, that he leaves us to love him or not in return, as we may choose. Moral choice is, therefore, the basis of the higher life, that which gives it definite direction, but love is the highest motive which prompts it.

Again, conduct is to be adopted so as to take account of chance or possibility. Do not anticipate harm and accident, but send out the thought which shall invite the favourable possibility, safety, health, happiness, righteousness. We apparently do not need any greater power than we have, we need simply to focus it more wisely. As we observe the surging, struggling forces within, we learn that now this one waxes strong and dominates, now that one weakens and another tendency rules. It is a case of control by the strongest. We must, therefore, make those tendencies in us which we would see survive, stronger than those we despise. Here we must be most skilful. The sensuous man cannot reform himself while passion is paramount. He must

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begin after he has indulged appetite, and strengthen his better self while the lower sleeps, or is weak from excess. Is not this the law of all development? If at one time you yield to sense impulse, and at another, wisdom intervenes to tell you of the consequences and master the temptation, while at another you fail, make the wise self master by giving it your thought. Think, understand yourself better, ask yourself what you will to become, and if your desire for that ideal is strongest, that ideal will prevail. For when sorrow, calamity and temptation come, one must take one's chances. The time to prepare for war is in times of peace, by constant target practice, by daily drill.

There is apparently no reason to blame the universe. When we are honest with ourselves, we cannot conceal the fact that in many, many ways we know better than we do,—the consciousness of lower and higher is never absent from us. Every ideal is an ought. What we know is so much better than what we do, that we shall not realize our present idea for a thousand years. If we know that we ought, the question is, How? What is the method? Hear again, we know better than we do, for nature has taught us how to achieve; namely, through evolution. Our first duty is to begin. Since we already know, all we need to do to take advantage of the possibilities of freedom, is now at last, even at this late day, to choose to do the wisest we know. Even though life be veiled in mystery, we know enough about the laws of accomplishment to do that. Though the world is partly the field of chance, probability is on the side of righteousness. For the pilosophy of freedom takes away nothing from spiritual faith. It leaves as much room, yes, more reason for believing in the goodness of things.

There is reason, too, for this firm faith, for there is both law and freedom; both a will that chooses, and a mechanism that carries it into execution. The wise man does not will at random, but by making law his servant. Therefore, if the soul is some time to escape from bondage to law, it must do so by first understanding the law, then making it a means to an end. It is useless for me to cry out in ecstatic belief in freedom that I can have

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what I will, I may claim to possess the wealth of the ages, and shout my claims for ever. But nature will pass me by unheeded. When, however, I say to nature, This is my ideal, teach me how to rule myself, she places herself at my disposal, as much as to say, "Will, believe, pray, trust, and wait. I will in due season bring what you wish."

And this is the place to distinguish between causation and sequence. Sequence is mechanical; it is fate-driven. The second step is like the first, and necessarily follows it. But in causation, effect is not like cause. "If the effect is not different, causation does not exist and its assertion is a farce."* It is when something mixes with or joins something else, to produce a new result and different from either, that causation occurs. If I read a stimulating book and think as I read, the author's ideas and my ideas may combine to produce new ideas. But the new ideas are not like the author's, and not like mine; they sprang from both, and are different. Even if you knew both the author's ideas and my own, you could not tell, nor could I tell, what would result from their union. You cannot tell what an effect will be, by knowledge of its cause, until you have made the experiment, just as the chemist puts two liquids together to see what will happen. If one combination were bound to result, there would be only fate; in chemistry or physics the result is mechanical. But the higher we go, the less mechanical we find the universe until we pass from mechanism to organism, and from organism to personality. Then what a wealth of possibilities make for causation; how far removed is the will from mere sequence!

Such an analysis reveals much uncertainty, it is true. But is not truth better than error? Since we do not positively know, is it not better to discover that our supposed knowledge, is really belief, or probability, and not assured truth at all? There is no reason why the admission of uncertainty or chance as a factor in our philosophy should in any way lessen faith in the probable triumph of the good. The bare existence of the moral law is

* Bradley. "Appearance and reality." P. 55. See his able discussion of the difficulties involved in the concept of causation.

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strong evidence of the goodness of things. And is anything lost by looking at the possibilities of failure? Who is the rational optimist if not he who, instead of shutting out the sin of the world goes into the slums to inform himself concerning the dark phases of life; he who, despite his knowledge of evil and the possibility of its triumph, still believes that the right shall prevail? If our logic compels us to accord to the bad the possibility of triumph, it also suggests a far grander possibility of accomplishment; namely, the opportunity to win the day for righteousness, when unrighteousness was freely offered as an alternative: to triumph despite the bad.

Freedom becomes the characteristic of the man who truly gives himself to the world; the one who opens wide his heart to let love speak unstintedly. It is the beauty, the grace of movement, the melody of music, the fulness of utterance, the self-forgetfulness of service, the harmony of love, the sacrifice of the Christ, the joy of the universe. It is the stern dignity of the moral law, the gentle ease of spontaneity. Nature looks on with pride as her children attain it one by one, and on successively higher planes. The universe looks on with pleasure when a man, at liberty to use it as he may, registers his choice in favor of the moral law.

If I seem to have confused freedom of choice with freedom as a general principle, I would remind the reader of the common factor in all aspects of human life, namely, the will. The moral law is the reason for the existence of finite will power, but the will functions in its unmoral aspect before man reaches the ethical plane. It frequently chooses the spiritual life before it is aware of moral distinctions. Hence the confusion of doctrine exemplified in "all is good." Because of this confusion, the will becomes listless, the mind accepts the conclusions of easy-going optimism and thus spiritually loses its chief potency. I have rejected this doctrine because it thus fails to stir the heart to activity, because it neglects the supreme opportunity of life, because it is untrue to Anglo-Saxon genius, and brushes the sense of responsibility aside. As a critic has recently put it, the doctrine is "inverte-

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brate." There is more vitality in the old orthodox belief that we must earnestly work and pray to save souls. As another critic expresses it; "The pendulum has swung to extreme optimism, which blindly leaps toward the Absolute, in ignorance of the requirements of the law." The stress is laid on mere thought, to the neglect of the fact that disease, suffering, and evil did not originate in thought alone, nor is the mere affirmation of ideals capable of producing a cure. That shall regenerate me which inspires me to action, and action partakes of the whole life of man. Our age needs the fire of moral genius, that awakening of man to a sense of duty which shows that on him, on you, on me, on all of us, the salvation of the race depends. We need that which shall bring us to judgment in our souls, bring us face to face with selfishness. We need that stirring appeal which shall inspire men to take, not the easy pleasant course, but the far more difficult pathway of the unselfish life. For nothing shall ever take the place of downright self-discovery, the heroic endeavor to overthrow the weight of habit, impulse, and passion, and become triumphantly a Man. Here is the moral opportunity, here is the spiritual dawn, and this new epoch shall come only through a reaction from this listless optimism, through the awakening of man to the responsibilities of individual action, the great possibilities of the moral law.

Finally, then, this conclusion brings us to the point reached in the preceding paper. Pantheism is rejected because it leaves no room for finite individuality; pessimism because it dogmatically asserts that life is as bad as it can be and cannot be improved; fatalism because it denies the possibility of human action; and the present day optimism of Spiritual thought in so far as it identifies good and evil in fatalistic belief that all things of their own accord tend toward perfection. Instead, I substitute belief in an omnipresent Being, who grants us freedom of choice and action that we may, through this separate, yet related experience, learn the beauty of our life with him; and if we will, contribute our individual share to his advancing moral cosmos. I find a truth in fatalism, namely, that the universe is regulated by law; a

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truth in karma, namely that our deeds make us what we are. But I find neither basis nor reason for human existence, unless free finite action is also real; no rationality in a doctrine which does not incite to action, no ethics unless it separates right from wrong, and no spiritumlity unless it inspires the unselfish love that *accomplishes*. In my fullest life, therefore, I understand the beauty and necessity of law, by which I am bound only until I co-operate with it; my conduct is regulated by a clear cut moral sense; my heart is prompted by inclusive, outgoing love. And I look up with reverential admiration to that Spirit, that achieving Perfect, with whose advancing revelation it is my joy to harmonize, glad that freely spontaneously, I can dedicate all that life brings me to his great glory, the high ideal of his moral republic, and the sublime fellowship of his all-comprehending love.—*The Arena, April, 1899.*

HORATIO W. DRESSER.

A LECTURE ON THE VEDANTA PHILOSOPHY OR "ADWAITAVAD."

DELIVERED BY THE SWAMI ABHAYANANDA, THE AMERICAN SANNYASIN INITIATED BY THE SWAMI VIVEKANANDA.

(DACCA, JAGANNATH COLLEGE HALL.)

Mr. Chairman and Friends.

The sun in its radiance shines for one purpose only, the huge sea rolls its waves for one purpose only, the storm reigns, the lightning flashes, the birds sing, the flowers bloom but for one purpose,—one only, namely, to free the mind of man from the shackles and bonds of ignorance, from the bonds of the object of sense;—in other words, to work out the Salvation of man. All Nature, from the lowest to the highest type, is enlisted for that one purpose,—the salvation of man, the raising of the Vibrations of the mind to the Vibrations of the Soul. In my last speech I

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mentioned what Capila, the founder of the Sankhya Philosophy, says: "Nature (*Prakriti*) has been created for the soul (*Purusha*), and not the soul for nature." Nature is necessary to point out the way of Freedom to man, and Freedom means Salvation. In your Epic poem the Ramayana, we have a good example of this. There *Rama* stands for the soul, for the atman, and *Sita* for the mind. Sita, the mind was captured, forcibly taken away by Ravana, the king of the demons. The lower mind succumbed to the senses and became enslaved by the objective world. The mind was in bondage. Then Rama, the soul, had to conquer,—to liberate Sita,—his own shadow, his negative, his wife. In this undertaking, all Nature is enlisted, all work on Rama's side, all animals toil for Rama and formed an army—For rescuing Sita. The leader of the army was the Ape Hanuman—the Ape, the greatest of organised life beneath man. Even the little squirrel furnished its quota of help and brought a few Grains of sand to build the bridge for connecting India to Ceylon where Sita lay in captivity. Hanuman, the general of the army of animals, and the mightiest, wrenched mountains from the bases and sank them into the sea to lay a firm foundation to the bridge. In Rama's war all Nature fought, all the powers acted with one object in view (*viz.*) the liberation of the mind;—for mind which is material perishes; that which truly exist is the Soul or the Atman. I quote Kapila again. "It is the mind that enslaves the man, it is also the mind that shall liberate the man."

There are many schools of theology which hold that the soul has had a beginning, was created, that it may be educated, and become purified. The oriental school holding that ideal, fail to discriminate between Jivatman and Atman. On the plane of objectivity, mind had a beginning, commenced to evolve in the lower organisms. As soon as sensation of pleasure or pain takes place in the lower expressions of organised life, then mind comes into existence. The theory of Evolution has been popularised in Europe and in America by Darwin, especially by his great work "the descent of man." Now the theory of evolution has become fashionable. Universities in Europe and America teach Darwinism.

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Darwin says, man is the evolution of the mollusk." University men adopt this without much reasoning; and teach it because it has been accepted by common assent. The object of evolution is the developing of consciousness of man's individuality.

But why is the developing of man's individuality necessary? God—Brahman—(do not misunderstand me, by god here I mean Brahman.)—is one. No man can think of God unless as a Being which is perfect. A Being imperfect never can appeal to the consciousness of man as being God. Inferior gods are found in mythology, but these have no claim and cannot be limited. To satisfy the mind of man, God must be a perfect being. There is no compromise. Either Brahman is perfect or It is not perfect. It is, as Shakespeare says, "To be or not to be that is the question." The requisite of perfection is Non-limitation. God must be unlimited; Brahman must be simple and not a compound, He must be Infinite—unbounded. It is erroneous to say that the mind being finite cannot conceive of infinitude. Victor Consin, one of the greatest of French philosophers and eminent orientalist, declared that mind cannot comprehend the finite. For example, I see the yard before me it is bounded by a wall, my mind enquires; "What is back of that wall?"—"A garden."

"What is back of that garden?"—"A house" "What is back of that house?"—"A field."—And on and on the mind will go enquiring and never will rest satisfied with finiteness. God therefore is infinite, *i. e.* All-embracing,—All-contaning. This is plain reasoning. Let us take another illustration, on the plane of objectivity. The sea is infinite, but the waves on its surface are finite. The waves therefore do not exist. The sea exists because it is enduring, but the waves are not enduring. But god is absolutely Absolute. (By god, remember, I mean Brahman). In it there is no relativity; outside it there is nothing. The eminent French philosopher whom the ignorant call an Atheist says;—"There is but one Principle, there cannot be two; because if there be two, they must be either similar or different, one must destroy the other; if similar they are but one."

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Brahman,the One,the Absolutely Infinite,–is the essence from which all things manifested proceed. I deny that Brahman is conscious, for this would imply something outside of itself of which it be conscious. I deny that Brahman is thinking, for this would imply a something external to itself of which it be thinking. I deny that Brahman has knowledge, for this would affirm that there is outside of it something to be known! Brahman is not conscious, but it is the Essence of consciousness; Brahman is not thinking, but it is the Essence of thought; Brahman has no knowledge, but it is the Essence of knowledge; Brahman does not do any action, It simply is. Says Krishna to Radha "O Radha, Radha! take this soul that trembles in Lifes dim midnight to thy golden house!" Radha is the mind, the projection of the Essence which is the spirit. Krishna begs of Radha, because without Radha, He cannot express or manifest Himself; He cannot be known. But as soon as Radha is acting, the spirit is projected out and becomes manifest. Without Radha, consciousness exists, but there is no one to be conscious and no object to be conscious of. Let us take an illustration from science. Every thing that we see around us, is solar rays. This college is solar rays; this platform is solar rays, the seats on which you sit are solar rays, your own persons are but solar rays. Yet these rays manifest in different forms apparently separate one from the other. Fichte, the great German Vedantist says. "The Ego, without the non-ego exists not. The non-ego is produced in order that the Ego, through the resistance of the non-ego may know its own activity." Let us take another illustration. Thick clouds sometimes gather and entirely conceal the sun. But these clouds are nothing but emanations,—the sun is obscured by its own self, its own shadows, The projected is the negative side of the projector both elements form one body, Hegel says, "The proposition is composed of its position and its negation. The negation is part of the proposition and completes it." My mind can grasp only what it can embrace, if my vision be broad it embraces much, if small it embraces little.

Brahman, the one, through the laws of Its own being, throws

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itself into manifestation. The one becomes the many, just as on the plane of objectivity, the sun becomes the myriads of beings in the universe. Objective manifestation proceeds by cyclic motion. The seed becomes the tree becomes the seed. All things flow from the One, all things return to the One. The spirit, Krishna manifests through Radha or nature;—the Positive element manifests through the negative. The spider draws out of its own bosom the substance wherewith to spin its web. The web seems to be different from the spider, but in reality, the web is the spider's own substance. It can stand apart, can look at itself projected in a form different from itself. The hair growing on your head, is but your own being projecting itself out. If you sell your hair,—you sell your own being (they do so in America). Thus one substance gets transmuted into another, all elements in Nature are mutually convertible. This is called in phisical science the "correlation of forces." The Hindus of ancient times understood the process of evolution from the finer to the grosser element and that of involution from the grossor to the finer. A noted French astronomer Amille Flamarion says, "matter is inponderable. For ages and ages, scientists have laboured at finding the weight of the earth, and now we discover that it has no weight at all, that lifted to certain altitude, it transmutes into gas. Out of gas it came, to gas it returns—the eternal law of cyclic motion.

Through evolution, the simple type becomes complex—consciousness unfolds and individuality grows into perfectness. Animals, plants, and minerals—everything is conscious, because Brahman, the all in all, is the essence of consciousness. But man alone is conscious of being conscious of something. In the animal kingdom we find self assertiveness, the strong is preying upon the weak. Then might is right. But as we advance and reach to the human we enter into another phase of life where Love instead of brutal strength is expected to be the motive of action. A man who appresses the weak in any way, that man is not on the human plane, he is still on the animal plane. Will an ape understand what a man can understand? Man is at once

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the evolution of the spirit into matter and the involution of matter into spirit Your great savior or Ayatar Buddha,—Buddha! that glorious star in the sky of India that holy man who was ready to give his life for an ant, was a true man, so were Sankara, Ramanuja and Chaitanya. On the plane of religious expression, when the soul whispers within man, instead of "might" constituting "right" it is love that constitutes might. This is an inversion of the process of evolution from the lowest organism to man,—being the involution of man the shadow, into spirit, the Reality. In Nature, we find that the shadow reflects invertedly, upside down. Trees on the edge of a river, reflect upside down, the base of the real tree also forms the base of its shadow. So on the lower plane, where might makes right, we have the spirit reflected into matter; but on the higher plane, "might" gives way to Love, the, lover and the beloved become one, spirit and matter are united and the happiness of the strong is to die for the weak.

The universe is God in manifestation. The clouds are God in manifestation. It is always God or the son of God that we see in Nature. Lord Krishna says, "I am seated in all beings animate or inanimate." All manifestation is God. God having become manifest, having become objectified, is now an object of worship and adoration. Before the son of god, I bow my head down. I worship him, I worship all in the universe, because all is god, I worship all by serving all, I worship the animal, by serving the animal. God is infinite, but my love made it finite, objectified him, so that I may adore the Eternal principle. In Vishnu and his august Incarnation Krishna, we worship love immeasurable that preserves creation. In Siva we worship strength, will, power by which things inferior are destroyed for the production of a thing superior. God in manifestation, or god personal is that which can be worshipped. Brahman the Impersonal cannot be worshipped because it is infinite. The infinite can never be known, but can only be realized. Only God can see God. If I see God, every where, in every man, I serve God by serving the children of God. If I offer a helping hand to the feeble, I serve God. If I see a man hungry or suffering, I suffer, I give him

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help and serve God. St. Paul says—"If I give all I have to the poor, if I give my body to be burned and have not charity, I have nothing." Only through Love, only by serving all can we be saved. In your Epic Ramayana, Hanuman worshipped God by serving Rama; and after Sita's rescue, in presence of all nature, man and beast, Rama took Hanuman in his arms. The animal was raised by serving man. Through service alone can we become emancipated, can we grow spiritually, can reach the God of life which is Liberation, Freedom;

The more you recognise God in every thing, the more Krishna is within you; the less you see Krishna in others the less Krishna is within you. Love, at first appears on the plane of selfishness, is the love of ones own self. Gradually a man takes a mate, and his love is divided and increases, then that love extends to children, to the whole family, then to the whole province,—to the whole country;—then to animals (as in the case of Buddha),—then to the plants, to the mineral, to the whole universe. and he becomes one with the universe. We know nothing, until we become it. Man is said to have been created after the image of God. He is faithful to the image, only when he reaches to unity and recognises no separateness, for God is one. Lord Krishna teaching Arjuna says that desire causes rebirth "Is there to be reembodiment always?" questions Arjuna. "Yes" replied the teacher, "allways so long as there are desires in the man." "Is there no hope of deliverance?" pleads Arjuna. "I am going to reveal to you a great and profound secret the mystery if mystries! To reach prefection, you must conquer the science of Unity!" The realization of Oneness, Adwaita, is the only road to Liberation.

When we have reached the unity through Love, we fear nothing, for all things are within us. We do not do, we are! we shine as does the sun by the power of our own being. Our love is that of the mother the all-embracing, all sacrificing all protecting mother's love. Mother! the crowning of the efforts of Nature. Mother! the glorification of creation.

To be One, to feel absolute identification with all beings and

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things in the universe is to tread the path of Adwaita. This path is entered by the help of Love; it is trodden by the guidance of Love it is achieved by the Absolute Realiztion of the One, Infinite, unbounded all-comprehending Brahman, which is the Essence of Love.

THE VEDANTA WORK.

The Orphanage.
Bhabha P. O. Dt. Murshidabad.
10th, May, 1899.

To

The Editor "Brahmavadin."

Sir,

We should feel much obliged if you would kindly allow a little space in your much-respected Journal for the following report of the receipts and disbursements of the Murshidabad Orphanage.

What we have given you before was not a correct one. This time we are closing account for one year.

An account of the receipts and disbursements of the Murshidabad Orphanage from May 1898 to April 1899.

Receipts.

	Rs.	A.	P.
Donation	489	10	3
Monthly Subscription (from October, 98.) ..	141	10	0
Miscellaneous	9	8	9
	640	13	0

Disbursements.

Rice, Dal, Ghee, Oil, Spices &c., ..	208	7	9
Milk	23	15	3
Medicines, Barley &c., ...	10	4	6
Furniture, Quilts, Blankets, Cooking-pots, Dumb-bells, and other necessary articles ..	80	2	3
Native Cloth, Cotton, Shoes &c., ..	24	15	9

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Conveyance Charges (including Railway fare for bringing 4 boys from Darjiling) and Cart hire for bringing goods. ..	79	15	0
Postages and Telegraphic charges ..	21	0	3
Stationary, Books for the boys &c., ..	13	10	0
Labourers Charges, Cooly-hire &c., ..	43	0	10½
Charges for bringing paddy from Panchgram	12	13	0
Bazaar, Tiffin and miscellaneous ..	105	13	7½
	624	5	3
Balance in hand.	16	7	9
	640	13	0

We beg to acknowledge with due thanks the receipt of the following sums towards the Murshidabad Orphange Building Fund.

The Nawab Bahadur of Murshidabad ..	200	0	0
Mrs. C. E. Sevier Almora. ..	100	0	0
Sheik Mahammad Maniruddhi Saheb, Beldanga, Murshidabad Dist.. ..	50	0	0
Hajee Sheik Nakibuddin Saheb Delkunda.. Dt	25	0	0
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Yours,

AKHANDANANDA.

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IN MEMORIAM: A. J. COOPER-OAKLEY.

With the passing away of the late Registrar of the Madras University, India has lost a good Sanskrit Scholar, and an ardent follower of the Advaitist philosophy. From the beginning, Eastern thought had always for him a peculiar fascination. Indeed, he traced part of his blood to some old Persian stock. India was no land of exile to him, but his own real home. One could think better out here, he used to say. Coming out at the time of the rise of the Theosophical movement, he worked with that society for some years, being at one time associated with Dr. Neild Cook (now Health Officer of Calcutta) and other prominent Theosophists in the conduct of their Indian organ. And though subsequently feeling it his duty to sever his official connexion with the society, at heart he remained in sympathy with the greater part of their work and teaching. In the Neo-Hinduist movement he took the greatest interest, and in the work of '*The Brahmavádin*' in particular. In conjunction with another well known Sanskrit Scholar he had already made some translations, soon to be, if not already, published. And he was planning more at the time of his death. To those who had the privilege of knowing him, it was obvious that the man's whole life and personality were dominated by the principles of the philosophy to which he devoted his heart and brain. Never was there a man more in earnest. He was, as the Greeks would say, SPOUDAIOS. Generous and sincere, no man, Hindu or European, ever went to him for advice or help in vain. Though he had little of the missionary instinct in him, sometimes over a cheroot he might be persuaded to open out—to those who wanted to learn. Then his conversation would be brilliant and inspiring. His own *Guru* was, as I have heard it said, the celebrated Subba Row.

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Europe and America for the world-old philosophies and faiths of the East. But he left proselytising and propaganda to others. He had carved out a path of his own. PHONĀNTA SUNETOISIN.

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"एकं सत् विप्राबहुधावदन्ति."

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

—*Rigveda*, I, 164, 46.

VOL. IV.] June, 1 and 16, 1899. [Nos. 17 & 18.

	Page.
Open Column:—1. The Influence of the East on Religion	561
2. Evolution and Involution ...	576
3. Analysis of the Transcendental Logic	581
4. Reincarnation, by Swami Abhedananda	603
Editorial:—The Origin and Growth of the Vedanta Religion	591
The Vedanta Work:—1.—New York Letter ...	598
2. Dacca Letter	624
Sayings of Sri Ramakrishna Paramahamsa ...	601
Correspondence:—1. The Bible and the Bhagavad-gita	617
2. The Grief of Solomon ...	621

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

—*Rigveda*, I. 164. 46.

VOL. IV.] JUNE, 1, 1899. [No. 16.

THE INFLUENCE OF THE EAST ON RELIGION.

BY REV. R. HEBER NEWTON, D. D.

NEW YORK.

"Afterward he brought me to the gate, even the gate that looketh toward the East, and behold the glory of the God of Israel came from the way of the East." [Ezekiel X. 3. 1.]

The gate that looketh toward the East has been to many others than Ezekiel the observatory whence is seen the oncoming glory of The Eternal. A very old and very wide spread instinct is that which leads man, on entering his chamber to commune with God, to throw open the window whose prospect is toward the East. Orientation has a deeper meaning than our ecclesiastics fancy. The noblest form of nature worship was that whose traces we may find on many a hill of England, where our fathers gathered in the dawn of day to hail with sacred song the coming of the Sun. As needs must be in a cosmos—a beautiful order; the core and centre of whose physical system is a moral order--the cosmical truth enshrines an ethical truth, and the symbolism of nature becomes a sacrament of spirit. Of the Light which is "oncoming into the world," as St. John says, it is true that "His goings forth are as the morning"—the Pathway of Divine progress in humanity, an ascension of the Sun of Righteousness toward the zenith. The history of man repeats the story of the natural order, and, "westward the star of empire takes its

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way," civilization and religion arising in the East, and moving thence in successive effluences toward the West. Whither the Spirit of the Eternal led the soul of Ezekiel, thither the same Divine spirit has led other human Souls in different lands and at different critical epochs, to watch for the signs of fresh light; and they who have come down to their fellows with the glow of a new day on their faces have, whether in Babylan, or Rome, or London, told the same story—"He brought me to the gate, even the gate that looketh toward the East; and behold the glory of the God of Israel came from the way of the East."

Once more it seems to me, if men cry to the watchers—"Watchman what of the night?" the answer floats down—"The morning cometh;" and the wise in a profounder ritual than that of men, face toward the East. That a new flood of spiritual life must be soon due he feels sure who has marked well the movements of the tide of history, and guessed the cycles of the stars. The ebbing of the tide of materialistic speculation is felt beneath the feet of them that reason well; and the sucking undertow of the social waters, in a new wave of enthusiasm of humanity; a fresh force of justice and brotherliness, is heard by those whose ears are close to the sands of the shore. Whence is a new tide coming, on whose flood we are to float across the shallows of the age? In every direction we see in society the evils of an excessive development of the tendencies which are peculiar to our Western civilization. The element which form our strength in the realms of thought, of feeling, and of action, have been pushed beyond the golden mean; and the result is, as in all disproportion, error and evil. If our human therapeutics at all shadow the divine dealings, we might expect the correction of these disorders by the supply of the lacking elements in our own blood. The qualities which the Western world lacks the Eastern world holds in excess. We might then look for the ordering of Providence of an infusion of the essence of the East; the balm of Gilead for the wounds of England, the cordial of India for the tire of America. Singular indeed to him who believes in no Destiny that shapes our ends, is the rediscovery of the East in our

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century; the bringing of its mystic lands from out the darkness; the establishment of close connections between the movements of the two hemispheres; the unsealing of the sacred books of the East for the study of the West.

Some years ago when, being younger, I thought in my folly that I held a private patent of expectation, I heard one of our wisest teachers of religion in this city give me back my own dream saying to me—"I look for a new religious impulse from the East," and then it seemed that every one who thought was saying with Tyndall—"Light will come again from the East." We find ourselves, as by common instinct, standing in the gate that looketh toward the East, where rise, on our impatient eyes, the streaking of a new and holy light, and we whisper—Behold the glory of the God of Israel cometh from the way of the East.

Some over-hasty souls, like our famous American theosophists, not content to stand with the seer in the gate, have gone out into the East, to find there the religion of the future. They are finding, I fancy, that which one who of late has been worshiping with us told me he had found for himself; when, driven away from the traditional Christianity, he had in the old world mastered the Parsi tongue that he might search among the sources of Bhuddhism for the higher light–only to come home again with the conclusion, that, at least, there was nothing there higher than the truth which is found in Christianity. What we may reasonably expect is not the coming of a new religion from the East to supersede Christianity, but the coming of influences from the East to renew and restore Christianity. Our lamps burn low, but we need not cast them away: we should simply open them to the sacred oil from the East, which the High Priest of the Temple is even now pouring in upon the wicks—when, lo; a new flame, in which we shall see and rejoice.

The Eastern thought of nature may greatly help us of the West. Do we think, in our egotism, that we have for the first time in the history of man studied nature? We may draw a just rebuke from our rapidly increasing knowledge of those wise men who, in Egypt, and Chaldea, and India observed and pondered

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and laid the foundations of the noblest of our physical knowledges. If we think that we alone of the children of creation, have divined the secret order of creation we may learn humility as we acquaint ourselves with the wonderful divination by which they anticipated the greatest of our later guesses. And so comming to appreciate the patient brooding thought over the problem of the earth, the slow, sure following of the trail of nature on the part of those dark skinned sages, we shall be prepared to allow more modestly that there may be something in their view of nature which we may need as we know that there is much in our view of nature which they need. Our western mind is analytic, logical; breaks up nature into bits, conquers in the sign of the test-tube and the crucible; deals with phenomena; pursues the sequences of physical processes; familiarizes itself with the action of forces and the methods of laws, and in so doing does wisely and wins our wonderfully widening knowledge. But our very development of power is, as always, in the parsimony of mother nature, at the cost of other powers. Contrast our study of nature with that of the son of the East. His mind is sympathetic, constructive, intuitive; he sees the unity under all diversity; the whole in every part. He is facinated by the conception of the substance, the reality lying under all phenomena. He passes without interest through the surface, fields of law and force, and faces this eternal mystery of being, in which all phenomena of existence play, as the bubbles thrown up for a moment on the surface of the everlasting stream. We call him an idealist, a dreamer. He calls us sense-blinded materialists. His limitations are plain to us, and our limitations are as plain to him. He sees through one eye. Man needs both eyes focusing on nature to get the true light. We shall learn to credit his vision as revealing an essential part of truth, as we find his vision to be that of the profoundest thinkers of our Western world from Plato down to Hegel. We shall probably never turn away from our scientific vision. That is too true as far as it goes. But we may open the other eye and correct its one-sidedness see that which it alone failed

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to reveal. There all our present miserable notion of a conflict of science and religion will vanish like a ghost of the night. It will be seen to be a spectre of the twilight. The East knew of our theory of Evolution long centuries before Spencer established it scientifically, or Huxley bore down with it so aggressively, on faith. It was the cardinal doctrine of the sages in india. But those calm minds, sitting beneath the palm trees by the sacred rivers, thought through the problem in whose outer meshes our hastier minds are too easily detained. Their vision of Evolution only deepend the mystery of the universe. The fact of an orderly and gradual development of life, through the stages of creation, held nothing of the secret of life itself. Such a process could be only the manner of the unfolding of the "somewhat," charged with all these marvelous potencies. That "somewhat"—the substance or reality standing under all phenomena—was the Infinite mystery to know which was to know the secret of being. No investigation of the materialist could discover the secret of being which gave substance to our mental forms in their subtle phantasmagoria. Mind alone, which pondered over this mystery, could image its being. It was mind, intelligence.

"Out of thought's interior sphere
These wonders rose in upper air."

Confirmed idealist as was the Hindu philosopher (I speak of the dominant school of philosophy, that which permanently characterized India), he could speak of the material world only in terms of mind. Evolution became the doctrine of the progressive unfolding of life through the action of an Infinite and eternal spirit. It was, it is, the history of the Divine Being. It was, it is, a religion. And this Eastern wisdom our Western world cannot reject as an alien conception when, not alone, idealist philosophers like Berkeley hold it but savants like Huxley confess that, as between the two conceptions of idealism and materialism, they would have to take the first theory. True they talk of a possible third conception, the conciliation of both, of which it will be time to speak when the shadow of any such though

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looms above the horizon. Our western world, gone daft over the fascinating theories of savants, and fancying that in them it has solved the problem of being in terms of matter, may turn to the sages who had divined our pet theory centuries ago, and to whom it had become a translucent symbol of the Divine Presence and action. Our own poets who drink of the Castalian springs of western philosophy, are those who, like Emerson, are interpreting for us the real siginficance, of our scientific theories, and showing us how to worship where we only thought to study. Standing in the gate that looketh toward the East, these seers behold the glory of the Lord coming upon our wisdom of nature by the way of the East.

(2.) This insistent idealism in philosophy, which the East may have again to teach the world lays the basis for religion, deep and broad and firm. Resting upon this basis, the Eastern mind through its peculiar spiritual sense, opens the world in which the soul of man communes with God. The Oriental seems to have developed a sense which is lacking in most of us children of the west. One sees about him in our society hosts of men excellent admirable, noble, upright, and conscientious, faithful in every relation of life, who appear to have no sense by which to apprehend God. He is an abstraction to them—a reality in which they themselves believe, but of whom they have no personal consciousness; with whom they feel themselves to stand in no actual relation. The story of spiritual experience comes to them in an unknown tongue. Their conclusion concerning such matters is fairly expressed in the common account they give of those who speak of such experiences where they say "You are peculiarly constituted," "you are spiritually organized." Now, the Eastern, whatever else he possesses has the sense of God. Religion's home is in the East. Its power there is almost tyrannous. That power never fails. It ebbs, but rises again, fresh and inexhaustible. The Eastern walks amid the forms of force of which we talk so glibly, and feels God. In the sun and the wind, in the river's ceaseless flow and the waving of the forest's tops, he is sensible of an awful yet gracious Presence

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He hears whispers and catches the light of glorious garments trailing by. As in Macdonald's charming story, he is ever surprising the gods at play. You who heard that dark-skinned Hindu speak and pray in this church some years ago must have felt a singularly sweet devoutness breathing through the rich eloquence of the speaker. Without prearrangement, as though it were to him the natural conclusion of his talk with man, he finished his address with a simple, child-like Prayer to "Our Father who art in Heaven." At family prayer in my house one morning, sitting, after the custom of his people, in his chair, he talked to God in such a way as hushed our hearts into a new feeling of the presence of Him in whom we live and move and have our being. There were no petitions but an exhaltation, so to speak, of his consciousness of the all Father, an aroma in the spiritual atmosphere, as when the morning sun draws from the flowers of the field the fresh fragrance in which there life streams up toward their source. I realized then what I had been told of him—he lives in God. The words of Chundrasen about the Hindu gift of the yoga, the faculty of apprehending and communing with the Divine Presence came to my mind, and I perceived how truly there was active in this race a spiritual sense which seems numbed and dormant in our Western people. That evening I turned, as he had asked me to do, to the Upanishads, where, said he, breathes the early and deep Hindu consciousness of God—and I knew afresh what a revelation there may be to us who have so much religion and so little living sense of God, as the Hindu spirit breathes in our spirits, we, too, shall find quickening in us this blessed sense of God. So was I brought to the gate that looketh toward the East and I beheld the glory of the God of Iserael coming from the way of the East.

(3.) The East will help us, through its insistent idealism and its deep abiding sense of God, to a freshened feeling of the true nature of man. As with nature, so with man, our western thought tends to play upon the surface of the problem. We are intensely busy with our studies of man's nature, and are learning wonderful things about his organization; truths full of

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value to the race for the lack of which the world has lain so long in sickness of body and in superstition of mind. We are coming to know the elements out of which we are composed, the laws of their combination, and the methods of the working of the mysterious forces which fashion us. The human anatomy is laid bare to our eye, and the wonders of physiology are coming out into the light. The puzzle of the convolutions of grey tissue which make the brain of man, is fascinating our wise men, and they cherish swelling hopes of yet guessing the secret of the relations of mind to matter. We have traced so far the broken links of the story of the coming into being of the human race, that we have already titled the future history of man, one day to the world, the forthcoming book of Genesis. We have analyzed the moral nature of man, and resolved it into its several elements, and have shown how our ideals of right were slowly formed through social necessities and clothed with impressive sanctions, until at length they stand so awfully sacred in the inner shrine of the soul, that we bow before them in worship. And having done all this invaluable work we think that we shall have solved the problem of man, so that he can be expressed in a chemical formula, and labelled in the Museum of natural History. Having done all which, the East smiles in acquiescence, her eye as in a vision fixed upon a somewhat within this chemical compound, and whispers—"And God (the Eternal) formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." That which we miss in the focus of our microscopes, which casts no weight in our balances and slips away in the fires of our crucibles, the Eastern discerns, even as he sees through nature to its substance, and he knows that man in essence is spirit, mind. He will quite humbly receive our Western Knowledge concerning the physical constitution and the historic development of man, but then he will return to us that deeper wisdom which reveals the inner and essential being of man. Our crude fancies about an automaton man will disappear, in the acute sense quickened within us of that spiritual being which is free to will and responsible for its action, as be-

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cometh the child made in the image of the Eternal Spirit, the Father of our human spirits. There will come to us the true significance and the deep reality of that ancient belief that in the human spirit speaketh the Divine Spirit; that, as a Hindu-American seer tells us, we are "always spoken to from behind," that truth is, as the ancient Hebrew said—the voice of God. Inspiration will then be no theory of the scholar, but the consciousness of the faithful soul. So again we find that "the glory of the Lord" cometh by the way of the gate whose prospect is toward the East.

(4.) The East will help us to a better view of Christ. Whatever the object of the vision, the image of it on the human retina will be largely determined by the nature and condition of the retina itself. Christianity has seen Christ, not as He really was, but as He has appeared to its eyes. Our western eyes have seen Him westernized, distorted in the lenses of Grecian speculation, of Roman Institutionalism, of mediæval Scholasticism. To German and Scotch, and English and Americans, He necessarily shapes Himself as best as possible upon their natures. How grievously the image of Jesus has suffered in this transference, scholars know right well. The image of Jesus which the Christian church has framed in its theologies is far from a counterpart of the original and real Jesus; so far, that were most christians carried back into the age when He was upon earth and set down in His own Galilee. He might then pass them, never known or recognized. How can we ever get back to that far off age and see Him as he was? Simply by getting over into the position of those who to day reproduce the life and spirit of His day. In the east time is not. To-day is as yesterday and one century as eighteen centuries earlier. As the east now reads Him coming to Him in a free and natural manner—that we may be sure is the nearest approach which we can get to a true image of Him. For Jesus was an Oriental, and only by the Oriental can he be interpreted. A foretaste of what is before us in this earlier view of Jesus we have already, in that touching book of a Hindu teacher, "The Oriental Christ." At every touch of the eastern hand the

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faimiliar incidents take on fresh light, and the story stands forth in a new vivid realism. Renan told us years ago, that in Judea the story of Jesus became strangely real, and writing in the east, his book became with all its faults, a revelation of the actual man who walked the land of Galilee eighteen centuries ago. We shall gain a new sense of the veritable actuality of the man of Nazareth. Luther, disputing with Zwingle, his finger on the text-"this is my body," closing thus every appeal of the reason against the dogma of transubstantiation, will no longer be possible when the east reads for us those words. The poetic, mystic utterance of the consciousness of the man who felt Himself so completely one with the Father that his own consciousness was, as it were, the consciousness of God, will cease to be a hard prosaic proposition for the metaphysic of the schoolmen, and will become the plastic palpitating word of the mystic Eastern saint, whose thoughts are feelings, and whose words must therefore needs be poems. When the oriental comes to them he knows what was meant by them, and we must learn of him. We may thus lose the form which we thought was our Christ—though without the Eastern touch that is fading fast enough from our eyes—but we shall gain a figure which we shall know to be the true Christ. And that will be an image sweet and gracious, holy, and in the deepest sense divine; before which, in new passion of reasonable reverence, we shall bow most worshipfully, and from whose touch our lives shall flame anew in sacred passion of most loyal love.

Thus, I believe, Jesus will come again to us of the Western-world, and we shall all follow Him with new abandonment of love. Let us each ask, as the Hindu preacher asked—"Not that I might speculate about Jesus but that I might learn to do as He bids me." Thus as we stand in the gate that looketh toward the east the glory of the Lord cometh from the way of the east."

The East will help us in many ways to better general conditions for the religious life. Our occupation amid external activities keeps us aloof from the deep inner life of the spirit. The multiplicity of outward affairs distracts our minds and exhausts our

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energies. We are too hurried to "wait upon the Lord." God may be in the wayside bush speaking to us, but what can we hear as we thunder past in our "Lightning express?" How shall we catch the low whispers of the still small voice, amid the babel tongues of the exchange? How, in our chronic tire, shall we climb the heights of contemplation, where our tryst is appointed with the Eternal? We need some what of the peace and quiet of those calm Easterns, who have time to pray, and leisure to think and who know the way within the innermost recesses of the soul, where is the Holy place of God.

We are oppressed with the multitudinous miseries of earth, the wretchedness and woe of this weary world, and we turn the forces of our religious life out upon the work of bettering society. We cannot do otherwise in our western world to which Providence has given the powers for the righting of these disorders. The establishment of the divine order in human society, the creation of the proper social conditions for the kingdom of God, is of co-equal importance with the inspiration of the inner personal life. But our ideals suffer in this constraint of work that is upon us. Philanthropy and piety would form a heavenly pattern for our aspirations. But philanthropy without piety, philanthropy as a substitute for inward experience, for the life hid in God—this can but fashion a maimed and mutilated image. We measure men by their charities, not by their holiness, and find the true church in the number of their benevolent societies rather than in the saintly beauty of the lives which they nourish. We condone the faults of him who subscribes freely to our schemes of reform. We guage the river of life proceeding from beneath the throne of God by the power which it supplies to our mills of charity, and value it because of the wheels it turns. Thus doing comes to dispense with being. We think Christ came to found a society for the organization of soup-houses and hospitals, ah! We greatly need the spirit of these child-like peoples, who stand confused amid our vast social mechanism, valuing somewhat lightly our great charities and our brilliant reforms, and dreaming that the kingdom of God is to come without observation;

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that outward institutions and laws are to crystallize upon a society breathing the spirit of brotherliness and love; that the world is to be lifted into righteousness under the spell of lives all luminously good, and saved from sin by the touch of men in whom is felt the living God. Our Western races are called to the development of earth's resources, and under the ancient command, master the earth and "have dominion over it." Thus, as we see, is the wealth produced in whose division all may ultimately share, and the storehouses filled from which the poorest may draw in the time of need. Only thus is society so far advanced already beyond the civilization of the East that the famines which there sweep off human beings like flies at the touch of frost, are impossible in christendom. But in thus being not slothful in business we find it hard to be "serving the Lord;" and before we are well aware of it we find our devotedness to business has become a real devotion, a worship of the Power once known as Mamman, whose altars are in our homes and our exchanges, and on which we offer—ourselves. As every careful, honest student of society sees and tells us, our real religion is a worship of wealth, from which fearful apostacy our wise may see not well how to rescue us; but from which infidelity we would soon be delivered if the higher Eastern spirit breathed upon us its simplicity, its indifference to material possessions, its disregard of riches and the goods that they can buy, its respect for poverty, its sublime upliftedness above the hunger that eats the heart out of our life, its ideals which seem to us as those of some other world, where the question "what is he worth?" cannot be answered by inspecting a man's bank-book, or opening his coupon-box in the Safe Deposit. The Political economy which expresses our ideals of civilization finds it hard to fit into its order that Son of Man who had "not where to lay his head." His ideal it finds unreasonable; his aspirations wild quixotic dreams. We are told that it is impossible to live a Christian life, that to pattern our lives upon the Master's life would be to undo society. And they, our finest impulses, and our most generous aspirations we are taught to smother. Our

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received theories rally to the aid of our native selfishness, until the language of our Communion consecration becomes a bitter mockery, which I am sure the disciples of Christ often shrink from repeating—"*And here we offer and present unto thee, O Lord, ourselves our souls and bodies; to be a reasonable, holy, and living sacrifice unto thee.*"

Oh! for one gneration of the climate of the soul in which were born all the great enthusiasms of self-consecration; the contempt of the world which filled the desert with anchorites and the monasteries with men vowed to poverty; the hunger for sacrifice which inspired a Buddha, and the greater than a Buddha—Jesus Christ, Our Lord. We could safely trust our Western world to set bounds of moderation to this passion of devotion, to keep the altar on which these heavenly fires were lighted from burning up. But oh! for the flame coming down from heaven upon our altars!

Mathew Arnold has told us the story of the past in which we are to read the vision of the future, which comes to us as we stand in the gate that looketh toward the East, and behold the glory of the Lord coming from the way of the East.

1. "Well-nigh two thousand years have brought
Their load, and gone away
Since last on earth there lived and wrought
A world like ours to-day.

2. "Like ours it look'd in outward air;
Its head was clear and true,
Sumptuous its clothing, rich its fare,
No pause its actions knew."

3. "Stout was its arm each thew and bone
Seem'd pussiant and alive—
But, ah! its heart was stone,
And so it could not thrive."

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4 "On that hard Pagan world disgust
And secret loathing fell;
Sleep weariness and sated lust
Made human life a hell."

5. "In his cool hall, with haggard eyes,
The Roman noble lay;
He drove abroad, in furious guise,
Along the Appian way."

6. "He made a feast, drank fierce and fast,
And crown'd his hair with flowers—
As easier nor no quicker pass'd
The impracticable hours."

7. "The brooding East with awe beheld
Her impious younger world,
The Roman tempest swell'd and swell'd,
And on her head was hurled."

8. "The East bowed low before the blast
In patient, deep disdain;
She let the legions thunder past,
And plunged in thought again."

9. "So, while she mused, a morning broke
Across her spirit grey
A conquering, new-born joy awoke,
And fill'd her life with day."

10. "Poor world, 'she cried' so deep accurst!
That runn'st from pole to pole
To seek a draught to slake thy thurst—
Go, seek it in thy soul!"

11. "She heard it, victorious West,
In crown and sword array'd!'

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She felt the void which mined her breast,
She shiver'd and obey'd."

12. "She veil'd her eagles, snapp'd her sword,
And laid her sceptre down;
Her stately purple she allow'd,
And her imperial crown;"

13. "She broke her flutes she stopp'd her sports
Her artists could not please;
She tore her books, she shut her courts,
She fled her palaces."

14. "Lust of the eye and pride of life
She left it all behind--
And hurried, torn with inward strife,
The wilderness to find."

15. "Tears wash'd the trouble from her face!
She changed into a child!
"Mid weeds and reeds she stood—a place
Of ruin—but she smiled!"

To

THE EDITOR "BRAHMAVADIN."

To Emerson and Thoreau America owes the introduction of Eastern philosophy into its literature fifty or sixty years ago, when their essays and lectures and poems first called popular attention to Hindu teachings. In these conservative and orthodox days comparatively few appreciated the written and spoken messages brought by these gentle and noble spirits. Now their writings are cherished classics, and the intervening years mark a great change in religious thought in the West. In the past six years, especially, the ideas of the Hindus have made an impression in many directions, dating from Swami Vivekananda's masterly addresses before the Parliament of Religions. The

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growing influence of Oriental Philosophy is seen in the subjects comprised in courses of lectures, in sermons preached in some of the best known churches, and in the publication of an increasing number of metaphysical and philosophical magazines of a religious character. A notable sermon was delivered several weeks ago by the Rev. R. Heber Newton D. D. in the Protestant Episcopal Church of all Souls in New York, of which parish Dr. Newton has been the honored and beloved rector for many years. In the discourse Dr. Newton said it had been his privilege to know some of the children of the East, and to entertain them in his home, and with deep feeling dwelt upon the visit of Swami Abhedananda in his country home last summer. Of a certain twilight hour during this visit of a week Dr. Newton said out of the midst of ordinary conversation the Swami gently led our thoughts to the great Reality, and each of the little company was imbued with a sense of communion, a serene, ecstatic, sweet and tender converse with the eternal and infinite Presence.

The above is an abstract of the sermon sent for publication in "*The Brahmavâdin.*"

N.

EVOLUTION AND INVOLUTION.

Man has a need for religion, from the fact that, some of his acts, though planned and executed with a forethought suitable to the environments, do at times fail and make man feel, that when he proposes there is another who disposes. Apart from this there are other and more important reasons which make religion a necessity. For instance, the duration of life of man in his present birth is limited to a period of hundred years during which he has to fear that death may snatch him away any moment.

Thus the instinct of self preservation goads man to find out how best to extend this short span of life to eternity as the phenomenal world is so attractive to live in. So he begins to observe the objects around him to see if he could find one among them that is eternal. But to his great disappointment he finds

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that though some of them are more long-lived than he, that even such a long life, however long it may be, has an end. So as the first step towards prolonging life, he begins by inventing every day and creating an imitation of material environments round him, similar to the environments of the long-lived object. Thus he goes on finding out a lot of scientific facts with the idea, that finally, he will with the help of these facts succeed in overcoming death. Now the question arises, why should man, seeing that death is common to all manifested things, try to evade death and fear death? The answer is simple. By nature he is eternal. This forgetten consciousness slyly peeps in at some solitary moments, when man is forced to commune within himself being tired with the worry and tossing of the phenomenal world. Thus constant worries of this kind create room for more of such self-introspection. At first, man begins to suspect such moments to be weak moments of his and ends gradually, as it occurs more often, by thinking that there is something in it which is worth analyzing. Thus real religion takes hold of him for the first time and drives the thin end of the wedge into his materialistic mind. So he first begins as a positivist and starts his search after the Truth with the question "who," "what," and whence-from am I?

Thus man for the first time begins his evolution on the spiritual plane, after getting tired and feeling that all evolution on the material plane is mere weariness of the flesh and does not lead to peace and eternality. It is here that the evolutionist got stranded. He tried to solve all problems solely from the material plane and was even able to establish his investigation step after step to the lowest protoplasm or the cell which is the result of the combination of the protozoa and the ova out of which man is evolved. But to his surprise and great disappointment he found that what is called life existed even there and that dead matter however well put together did not grow or evolve. So he felt that his theory of evolution was onesided. Now it was that religion came to his help and it was the spirit alone that was able to get him out of this mire. Similar is the experience of every

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man in life. I may here add that though evolution on the spiritual plane and evolution on what is called the material plane should be identical; yet this difference is necessary and proper and is maintained in the dual or phenomenal world for all manifestation is through matter and without matter there is no manifestation.

In the end all is spirit and according to the Vedanta matter has only a relative existence and is illusory. But coming to the question on hand, man, when he begins to think of himself, tries to find out some thing analagous to his self. For there is no comprehending anything in the world except through analogy. So man begins to seek out that which is capable of being compared equally with himself and asks himself—am I any of the objects I see before me? am I this body which I call mine? am I what is called the mind? And so on he exhausts all the things that can be sensed. But to all of these questions he gets the invariable answer 'No,' for he knows by instinct that he is immortal and that all other things are transient. That through all his several manifestations there is something that persists, that is always constant, the eternal I, that that I is not the body, not the vital *pràna*, not even the mind but that it is the blissful *átman* is evident All else changes but the *átman* does not change, it stands as a witness, *sákshin* to all changes.

He then analyses further and finds out that there is this *átman* in man which is pure spirit and is himself and that there are other selves which are akin to himself and one with himself. He goes a step higher and finds out that all the things he perceives have an existence only in his mind and as such nothing but himself exists. So he comes to the conclusion that he exists and that something else also exists which is not this phenomenon before him but which is much greater. Now that he has got a little bit of what is spiritual experience he feels that "religion is not thinking and theorising but being and becoming." So he thinks that he must be himself and not be swayed by deluding fancies but feels owing to his sense of dependence that this is not a state of entire peace and happiness.

Thus man begins to analyse that superior existence and finds

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out that it is his own self. But then he doubts that if that superior existence is his own self why then should he feel a sort of dependence. So he thinks it best to study the recorded experiences of the sages and great men of the world and learns therefrom that, that superior existence is existence in truth and is the essence of all manifestation, and that it is nothing else than what is known as the *Brahman*. He learns also that it is the nature of the *Brahman* to manifest itself, that the sum total of all manifestation is styled Iswara and the physical God of the universe and the biggest manifestation; that Iswara has three aspects, the *Creative, Protective and Destructive* in nature and is the combination of the trinity, *Brahma*, *Vishnu* and *Rudra*. He further learns that through the grace of Iswara alone, can he attain his goal, for Iswara (though subject to Máyá like man, is not bound by it being the highest manifested Soul and the direct cause of all manifestation in detail),is even styled the master of máyà from the fact that Iswara represents the starting point of evolution and the goal of involution both of which are identical (as both evolution and involution complete the cricle of creation and destruction). He learns also that Iswara represents in one the combination of Father, Mother and Guru the immediate causes of evolution and Involution and that by devotion and Bhakti to Iswara in any one of these three aspects alone can he successfully complete his involution.

Now he bigins to compare the religions of the world with one another and learns that what all the sages of the world have taught are but different paths to the same goal and that renunciation is the key-stone of all religions and is the secret of involution.

So man having completed his evolution and having learnt all that he could learn thinks of renunciation and what is called spiritual experience or the process of involution *(i. e.)* "Being and Becoming." He now knows that evolution and involution are represented best in nature by the vegetable kingdom, for the tree grows out of the seed and becomes the seed completing thereby the circle of evolution and involution. He knows also that for

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this very reason the *Brahman* is described to be:—*Urdhva múlam adhas sàkham* (having the root up and the branches and leaves down) and the Iswara to be the trunk of that tree composed of three branches:—*Brahma, Vishnu and Rudra.*

From this analogy the enquiring man comes to the conclusion that involution is practically retracing the path of evolution for man as he grows older and older comes to resemble a child at this stage in many a characteristic and gradually gets into full play the originally dulled senses of introspective observation.

So he concludes that the practice of *Yoga* alone can ensure involution as *Yoga* is communion with oneself and as such the communion with the *Brahman* itself. Now having to think of *Yoga* and its three divisions all leading to the same goal, Gnana, Karma and Bhakti, he comes face to face with the three schools of philosophy, Advaita, Dvaita and Visishtadvaita. He sees, that though these three schools are all *Vedantic*, that Dvaita is chiefly based on faith and, that Advaita and Visishtadvaita stand better the test of logic and that though the latter two agree in the details they differ slightly with reference to the goal to be reached. He finds also that Visistadvaita does not go beyond a physical God as it is more logical and as logic can go no further, while the Advaita says that actual experience gives out the highest goal to be:—Being and Becoming *Brahman.*" Now he is settled that *Yoga* alone can save man and that every man whether consciously or unconsciously is a *Yogin* so long as he is evoluting or involuting, that it leads to the finale, and that it has four methods of practice Bhakti, Karma, Gnana and *Rája* and so leaves the difference in the finale between Visistadvita and Advaita to be one that personal experience will settle when he is at it. Now with the beginning of the practice of *Raja Yoga* man has begun to involute. He now learns that *Yoga* teaches that the regulation of the breath by keeping the air in or out of the lungs for a long time by alternately breathing in or out through the right or left nostril gives him calmness of mind and also a control over the mind. But he doubts how the regulation of the breath can have anything to do with the mind and finds out that in practice this

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does really happen so that the explanations given in treatises on *Yoga* are but meagre and mystical and that modern science is not advanced enough to solve the difficulty any better and that he should not denounce it before practising it. Thus man by practising *yoga* and completing it has finished his involution and has become one with the *Brahman* through the grace of Iswara or the Spiritual Guru.

MARJALA.

ANALYSIS OF THE TRANSCENDENTAL LOGIC.

TRANSCENDENTAL DIALECTIC.

(*Continued from Page* 432.)

1. Definitions of ideas. Necessity of rising, with regard to all thought, to the conception of the absolute. But this idea is only an inevitable illusion.

2. The existence of absolute unity cannot be proved. The Ego is only a Logical unity, a synthesis of my representations: to conclude from it to the simplicity of its substance constitutes a transcendental paralogism.

3. The conception of the absolute Totality (the idea of the world of phenomena existing in itself as it appears to us) leads to form antinomies. Solution of the antinomies by the distinction of phenomena and noumena.

4. Absolute Perfection is only an Ideal of pure reason. Criticism of the proof of the existence of God.

5. Appendix. The idea of the Infinite, of the Absolute has only a regulative use and only serves to give unity to science and to incite the orders of the human mind in the indefinite search after natural causes.

I.

We have not only notions which do not come from the sen-

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ses (the notions of space, of time necessary to perception; those of quantity, quality, relation, modality, necessary to all judgments which we form of things), but these purely relative notions cannot be conceived save in relation with the absolute or the infinite. Without the idea of absolute unity, the concept of quantity has no longer meaning. Without the idea of perfection the concept of quality is unintelligible. Every judgment on causality supposes a series of causes and consequently a first cause. Finally reality and even the possibility of things cannot be conceived save by the idea of a necessary being, condition of everything, and itself unconditioned. Kant calls these, notions of the absolute, of the infinite, of the unconditioned ideas. The faculty which conceives them is the reason. This is not only the language of Plato, but also his doctrine.....at least up to this point; and even if later the Critique reduces the ideas to abstractions, it reserves one of which it affirms reality; it is the one that Plato calls the supreme idea, the idea of ideas, the idea of the Good.

Just as we do not comprehend the data of sensation save by the light of the concepts of the understanding, so we do not comprehend the concepts of the understanding save by the principles of the reason. Understanding reduces the diversity of the perceptions to the unity of the general idea; reason reduces the general ideas to one still higher, to the universal idea. Understanding is the faculty of rules; reason is the faculty of principles. The word principles must not be taken in a relative sense as in the Analytic. The relative principles only affirm general propositions, that is to say ideas which are not universal except from one point of view; these propositions are derived from first principles, ideas absolutely universal which embrace the totality of possible concepts (for example, the idea of infinity contains all quantities and all qualities). Thus the idea is the unity of all notions, the unity of all diversities found in the understanding; 'the reason,' which conceives them is the faculty of the unity of the laws of understanding under principles.' Thus defined the reason has a double use; a logical use and a pure use, which Kant also calls a real use. Logical use is the reasoning, which draws a par-

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ticular poroposition from a general truth. But as the particular proposition is conditioned, and as the general proposition is the condition we may say that reasoning consists in establishing a relation between the conditioned and its condition. If the general proposition is condition (or what is the same thing, the major premiss) in relation to the conclusion, it, in its turn, flows from a more general major and so on, until we arrive at a universal major, to a universal proposition which may itself be unconditioned and consequently necessary. Now, as every conclusion supposes a major, the mind necessarily mounts by an indefinite regression from the truth of any idea whatever to that of an idea which is its principle, and thence to a principle still further back; this amounts to saying that every contingent truth forces us to ascend to a necessary truth, that the conditioned being given, all the series of conditions is given with it; in a word, that all logical use of the reason supposes the absolute, without which the series of conditions can never be complete, for the first link of the chain will be wanting to it.

The judgment, however, by which I conclude from the series of conditions to a first link—(that is to the unconditioned) is not an analytic judgment, but synthetic (for the contrary hypothesis, that of an infinite series does not implicate a contradiction). Now, synthetic judgments are not valid, according to Kant, save in relation to objects of experience and it is therefore not permissible to conclude from the unconditioned to the objective reality of the first cause. The idea of the absolute is not then immanent, that is to say, it resides in no object of knowledge, but is transcendental, that is, it belongs to the nature of the thinking subject. From whence then comes this need of the reason to conceive the absolute? From the need of resting in its regressive march towards the infinite, and at the same time from a need of economy, which urges it to reduce its conceptions to the fewest number possible, in making them absorb one another. But we take for a first real term of the series of causes the last term of the ascending flight of our thought, and thus give an object to the idea of the unconditioned. This is an illusion which it is no more

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possible to avoid than the illusion of the eyes when the sea appears to me higher in the horizon than on the shore; but if the illusion remains I may know that it is an illusion; I can judge against my eyes, I may also judge against my reason, if transcendental dialectic teaches me the cause of the illusion which makes me believe in the Absolute.

To objectify this idea is the error of Plato. To absolutely deny the ideas, which at least have existence in the reason, and to reduce intelligence of the mere concepts of the understanding, is the error of Aristotle. But in the true systems there is a great part of truth. Aristotle recognised best the limits of objective knowledge; Plato best recognised the laws of thought and above all those of morals. "Plato well remarked that our faculty of thought experiences a higher want than simply to spell phenomena according to synthetic unity in order to be able to read them as experience, and that our reason naturally rises to concepts, too high for an object given in experience to be commensurate with them but which nevertheless have reality and are not pure fiction." In saying that they are not pure fiction Kant does not intend it to be understood that they have a real object (he does not cease to assert the contrary), but simply that they are real as principles of our judgments and above all of our conduct. In fact what rule of conduct can we draw from experience? Such rules would be purely relative, changing, ambiguous. The true orignal of virtue is in the reason, and not in such or such virtuous man presented to me in experience; for I do not judge this virtuous man save by comparing his conduct to the ideal of the Good conceived by my reason. The sight of good men shews me no doubt the possibility of realising, more or less, this ideal here below; but it does not furnish me the archetype according to which I ought to strive to conform my conduct. It is by fixing the eyes on this ideal of virtue and justice, and not by purposing simply to imitate what experience presents to us that the individual and society can advance indefinitely in the path of moral perfection. People have ridiculed Plato for desiring to couple the Government of the

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state to a philosopher King, to a King 'participator in the ideas.' But is it not an idea which ought to serve as the principle of every constitution, of all legislation? If it appears difficult in practice to conform to this ideal of justice, it is less the fault of human nature than the moral ignorance of politicians and their contempt for the true philosophical principles of legislation.

If the idea of the Good is the rule of our actions, it is the ideas, the archetypes of things which explain nature for us. Plato even considers them to be the cause of things. Here nevertheless says Kant, whilst admiring the elevation of Thought of Plato, we must recognise the incapacity of the mind to demonstrate the reality of these archetypes. A prudent and modest science should put aside these elevated conceptions of metaphysics. If we except morality, where experience is incapable of giving us principles, our knowledge cannot raise itself beyond the bounds of experience. We must then free the mind from transcendental illusions, in order to clear and make firm the ground on which the majestic edifice of morality should be raised, and in which reason, in seeking for treasures, has only succeeded in making an infinity of mole holes which mine the foundation of the edifice.

The transcendental ideas of speculative reason are three in number. In fact, the ideas are, as we have seen, the first principle of all reasoning, the indemonstrable foundation of all demonstrations, the supreme major premises from which all possible major premises are derived. Now, there are three possible forms of syllogism, that is to say three ways of referring a conditioned proposition to a major which is its condition; the categoric syllogism; the hypothetic syllogism; the disjunctive syllogism. The categoric syllogism affirms that an attribute is inherent in a substance, and that it has consequently for condition the reality of this substance; the hypothetic syllogism affirms that the cause being given, the effect is given with it and reciprocally, it permits us to rise from the effect to the cause which is its condition; the disjunctive syllogism affirms the diversity of the parts of a whole and at the same time their relation to the whole, (for, if the,

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exclusion of many hypotheses carries with it the affirmation of another hypothesis, it is because they form by their union the sum, the totality of the possible explanations of things). From these we have three ideas: (1) that of an absolute substance, of which the existence serves for that of every other substance, and consequently for every judgment, for every categoric syllogism; (2) the idea of the total series of conditions and consequently of a first cause, foundation of all causes which we suppose in hypothetic syllogisms; in one word it is the idea of a supposition which supposes nothing more. (3). The idea of a being which reunites in itself all that is real in diverse objects and in which all their relations, and all their reciprocal relations depend. This idea, of a being which reunites in itself the diversity of all attributes, and in whom consequently there is nothing wanting, is the idea of the perfect being. This absolute of the synthesis of the diverse corresponds to the category of community, of which it is the highest expression, as the two preceding ideas correspond to the category of substance and of cause.

The idea of an absolute substance is at the same time the idea of a simple substance; for, a composed substance cannot be conceived as unconditioned; it has its condition in that of the simple elements which compose it. I thus conceive myself as simple subject; thus the idea of the ego is in its ultimate analysis the first of the transcendental ideas, the idea of an absolute substance. The idea of the total series of conditions of phenomena is the idea of nature, conceived as the ensemble of all causes and all effects. Finally the idea of a perfect being, considered as condition of the possibility of every thing (for the reason that all possible reality belongs to it) is the idea of God. Without this idea nothing can be thought for all that is the object of thought is not conceivable except through some attribute, and no attribute is possible which is not in Him. The absolute subject is transcendental; for, experience (the internal sense) only gives us the phenomena of the ego, but not the ego as substance. The idea of nature is equally transcendental, for we perceive by experience only a part of the series of phenomena and not their

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totality. Finally the notion of God is too vast for any object of experience to be equal to it. These three ideas are then the object of a triple science of pure reason, transcendental psychology, transcendental cosmology, and transcendental theology. But precisely because these sciences are transcendental, they have no real object, or at least they cannot prove by the ideas the reality of their objects. Kant calls transcendental paralogism the reasoning which concludes from the idea of the ego to the real existence of a simple ego, of a spiritual substance. He calls antinomies of pure reason the contradictions into which we necessarily fall when we objectify nature, that is to say the total series of phenomena. Finally if, because the notion of God is the condition of all thought, we infer that His existence is the condition of all beings, we personify, says Kant, a simple Ideal of the pure reason. Hence the division of the second book of the dialectic into these chapters which are entitled, transcendental paralogism, antinomies, Ideal of the pure reason. This last chapter is followed by an appendix destined to shew that the ideal, if it has no object, serves at least as a regulative principle to human knowledge, and besides prepares us for the moral argument of the existence of God, which will be developed in the methodology.

II

OF THE TRANSCENDENTAL PARALOGISM.

Let us examine then by what arguments the critique endeavours to prove that the ideas are pure subjective conceptions and that all reasonings which have the ego, the world and God as objects are pure sophisms, and first what do we know of our soul? at least what do we know of it *a priori*? (For what we know of it by internal observation is reducible to simple phenomena with which pure reason has nothing to do). I know that I think and that my thought is *one*. The cogito is the condition *a priori* of every act of thought, it is 'the vehicle of all the concepts in general,' or in other terms every thought supposes the consciousness of my faculty of thinking. But I know mere *a priori*. By what right then do we suppose that in this subjective cogito there

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are attributes which do not belong to it analytically. These attributes which although we cannot give it without making synthetic judgments (and consequently paralogisms, since synthetic judgments become sophistic when intuitions are absent) and which philosophers do not hesitate to affirm of our souls are: (1) substance; (2) simplicity; (3) permanence or unity under the diversity of phenomena; (4) relation with possible objects in space and specially with the body. We see that these affirmations *a priori* on the soul correspond to the categories of relation, of quality, of quantity and modality. Thus in showing that these are illegitimate judgments we at the same time prove that from no point of view can we affirm anything of the ego.

How can I really know that I am a being, a substance? Descartes concluded from the thought to existence, as if 'therefore I am,' was compressed or implicated analytically in the cogito. But thought is nothing but the synthesis of the diversity of phenomena. Thus, from the fact of my thought I can only draw one consequence that is. I have consciousness of my synthetic faculty. To decide if this faculty of thought of making a synthesis is a substance, we should have an intuition of the ego; now such an intuition is impossible because the consciousness of the ego being the condition of all intuitions, must precede them all. Moreover there is no concept of the ego because the consciousness of the ego is the concept of all concepts, their vehicle, and is not to be confounded with any of them in particular. How do we then represent the ego in the ultimate analysis? As a transcendental subject of thought ($=x$) that is to say a subject inaccessible to its own thought the simplicity of the ego is no better demonstrated than its substantiality. My thought is one; but to calculate from thence to the unity of the subject would be to conclude from logical unity to a real unity. Besides, are simple substances possible? This is an important question which will be further discussed in the antinomies.

Is the identity of my faculty of thought a proof of the identity and permanence of my person? No, for a function may be permanent and always identical with itself without the

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subject of this function being identical.

Lastly I have no greater right to affirm the relation which I think I have with objects outside of myself and particularly with my body. Who knows, in fact, if this relation is contingent, or if it is not the necessary law of all thought.

It would no doubt be a great acquisition for the critical philosophy if we could prove *a priori* that the cogito implies a substance, that this substance is simple, permanent, distinct from nature; we should then know a being in itself, a noumenon. By penetrating into this unknown world we could then affirm some thing of objects in themselves and that without intuition. But we can never succeed in this, for all pretended demonstrations of my existence as substance fall back on this sophistic syllogism:—Every subject is a substance; now that which thinks is a subject (since it is the subject of thought); therefore the 'I' which thinks is a substance. The word subject has not the same meaning in the major that it has in the minor; in the major it signifies a thing in general, capable of attributes; in the minor it simply designates the act of thought. The conclusion is then deduced *per sophisma figurae dictionis.*

There is then no foundation for the speculative proof which would derive the immortality of the soul from its simplicity. Mendelssohn attempted in vain to better the proof. This philosopher well understood that to prove immortality from the existence of a simple being, it was not sufficient to say 'that which is simple cannot be decomposed,' for if a simple being cannot perish by decompositon, it cannot perish by extinction. Mendelssohn endeavours in his 'Phedo' to shew that a simple substance is neither liable to extinction nor to decomposition. Extinction, he says, can only be caused gradually, that is to say, by the successive loss if its parts. But he did not see that the soul, even if it is simple, may have many qualities and lose them successively and thus arrive by degrees at complete extinction of consciousness and consequently of the Ego, for the Ego is perhaps only my consciousness itself.

Nevertheless if I have no speculative proof of the existence and

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immortality of the soul, it is equally impossible to prove that it does not exist, or that it must perish with the body. Hence, when practical reason shall demonstrate for me the immortality of the soul, and consequently its differentiation from body, I shall have no objection to raise against these truths.

(To be Continued).

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THE ORIGIN AND GROWTH OF THE VEDĀNTA RELIGION.

The *Vedanta* religion is based on the religious scriptures of the *Hindus*, which are, indeed, very extensive. The *Veda* and *Vedanta* together constitute their revealed portion. These form, as it were, the fountain springs from which spiritual influences have been streaming forth to fertilize the head and heart of the *Hindu*. Every one who calls himself a *Hindu* cherishes them with utmost respect and veneration, and looks upon them as of paramount authority in all matters connected with his religion and with his daily conduct in life. Next in importance to the *Srutis*, are the *Smritis* (the institutes of law and daily conduct) of which the code of *Manu* may be taken as the type. It is said that these are eighteen in number, which together with their commentaries and other lesser *Smritis* relating to the same subject form another huge collection of writings, possessing an authaurity inferior only to that of the *Vedas*. We have again the *Itihâsâs* and *Puranas*—a very popular and interisting literature—which are regarded as the *Upabrâhmanâs or* helps to the interpretation of the teachings of the *Veda* and *Vedanta*. This vast ocean of Puranic literature covers an area far more extensive than that of the *Vedas* and the *Smritis* put together. The *Puranas*, it seems, were chiefly intended to popularise the *Vedic* religion, among the lower classes of the Hindus; and in this respect they stand unrivalled. Not even the Vedas have exercised so great an influence in the shaping of the Hindu society and Religion, as these later writings which are replete with moral stories and fables not only instructive but also interesting

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in a high degree.

Of course, this huge mass of religious literature, evidently consists of works which have been composed by different *Rishis* at different times. The latest *Purana* and the earliest hymns of the *Rig-Veda* should certainly have been separated by a vast interval of time, an interval perhaps of more than at least three thousand years. In the purely *Vedic* literature itself which consists of the four *Vedas*, together with their *Mantras*, *Brahmanas*, to *Aranyakas*, and *Upanishads*, one can observe the several strata, as it were, which are plainly distinguishable one from another. The *Mantras* for instance, could not have been contemporaneous with the *Upanishads*. The former should have preceded the latter at least by several centuries.

It is this miscellaneous collection of writings, which the Hindus consider as having been revealed to Ancient India, through inspired *Rishis* at different epochs. No one, not even a devout *Vedantin*, will deny that the *Vedas* were not the work of one hand, but that they are a compilation of the utterances of many different sages who lived at different times. The renowned *Vyasa* himself was only a compiler, and was responsible only for the collection and arrangement of the several portions of the *Vedas*, which he is supposed to have done at the end of the last *Dvapara* or the beginning of the *Kali* age. The *Vishnu Purana* even goes to the length of saying that *Vyasa* was only the last of many such that had preceded him in the field and dealt with the *Vedas* in the same way as he is said to have done. We have, therefore, strong external as well as internal evidences to justify the supposition that revelation in our country was not a revelation through one individual at any particular time; but that it was a revelation which was carried on through many centuries in the inspired utterances of many sages—in fact that it was a gradual evolution of religious thought begin-

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ning as it were, in its lowest form in the *Rig Veda*, till it completed itself in the highest form in which we have it in the *Upanishads* and the *Gita*.

The *Upanishads* form the concluding portion of the *Vedas*. They consist of philosophical and religious disquisitions, no doubt of a sublime order of thinking, but they are neither logical nor systematic regarding the nature of the soul, of God and of the Universe. They are more like the inspired and impassioned utterances of seers than like the logical and measured conclusions of thinkers. They seem rather to throw out hints than discuss metaphysical problems. Their words are more suggestive than explanatory, more dogmatic than reasoned out. There is no doubt that the *Bhgaved-Gita* also belongs to the same period as the *Upanishads*. The *Upanishads* and the *Gita* form the main foundations of the *Vedanta* philsophy, and the aphorisms of *Badarayana* set forth in logical order the doctrines of this school of thought. The philosophy as it is taught in the *Upanishads* and the *Gita* is, of course, the last word of the *Vedas* on philosophy and religion; and many devout Hindus consider that it is the last word on what is possible for man to do in this *Karmic* world of ours. Whatever may be the correctness or otherwise of this opinion, we believe that we shall be very near the truth if we regard *Vedanta* as representing the last stage in the devolopment of philosophical and religious thought in ancient India.

The evolutionary Law fulfils itself no less in the development of religion than in other departments of knowledge. The *Vedic* religion also manifests a growth, *i. e.*, a gradual evolution, from the earliest stage represented by the *Rig-Veda* hymns. Even a cursory reading of our religious scriptures would convince one of the fact that the Vedic religion shows itself in two different forms, each sharply

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marked out from the other, and characterised by its own distinctive nature; an earlier and lower form in the hymns and a later and more developed one in the *Upanishads* and the *Gita*. The former we may call external or objective, and the latter internal or subjective, religion. The one seeks the primeval source of all things,—God,—in the external universe visible to us, and the other seeks Him in the internal recesses of our own hearts. The two forms may also be distinguished as the early *Vedic* and the *Vedantic*. The Early *Vedic* religion is of course a form of externalism. Externalism has its source in the vague consciousness in the mind of man, of some power or powers quite like himself, manifested through the great elements of nature. Hence "Nature-worship" is the earliest form of religion developed, in which the powers of nature are deified and worshipped with the simple offering of hymns and prayers. Of the primitive *Rig-Veda* hymns, we may say in the words of Prof. Max Muller that, in the bright sky, they perceived an illuminator, in the all-circling firmament, an embracer; in the roar of thunder and the violence of the storm, they felt the presence of a shouter and a furious striker; and out of rain, they created an Indra, or a giver of rain." These gods, some higher, and some lower, some beneficient and others maleficient, gradually form themselves into a hierarchy, with a supreme God at the head, supposed to dwell somewhere in space, perhaps in the Seventh Heaven as we are told in the *Rig-Veda* X. 129. Side by side with this multiplicity of gods, grows a more complicated system of worship—a huge ceremonialism with all its paraphernalia of sacrifices and offerings for the propitiation of the gods; like those which are described in the *Yajur-Veda*. Till this stage is reached, the evolution of religious thought is only in the objective plane; but progress does not stop here. The conception of a supreme God, endowed with all human attributes in an infi-

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nite degree and located somewhere in space, loses its charm in course of time and fails to satisfy the cravings of a religious nature.

When this stage is reached, the objective method is disbelieved or rejected, and a new mode of enquiry which is purely psychological and subjective takes its place. The *Aranyakas* in general, and the *Upanishads* in particular, distinctly mark the epoch, at which this change seems to have taken place. Hence it is that, in these writings, the importance of the complicated ceremonialism of the *Yajur-Veda* is either discredited or rather minimised, and the simple worship by hymns and offerings is given up in favour of *Dhyana* or psychological contemplation. We have, therefore, strong grounds for supposing that the *Vedanta* or the *Upanishadic* religion does not simply represent a stage in the onward march of religious thought in ancient India; but that it is, more or less a distinct turning point in the progress of religious enquiry—an evolution, so to speak. But, as it is the case with all evolutions, religious or otherwise, the old order of things does not disappear altogether, but is absorbed or incorporated in the new. It is even regarded as a necessary preliminary to the new order of things. The new *Vedanta* seems to have thus dealt with the old *Vedic* religion and its ritualism. It certainly provides a place for them, though a very subordinate one, whereas a foremost place is assigned to the religion of abstract contemplation in the search for, and the atainment of, God, which the *Upanishads* strongly advocate.

We have seen that subjectivism or more properly speaking, intellectualism turns the enquiry into the ultimate cause of the universe from the outer world to the inner; from the senses to the intellect. In its earlier stages of growth it tries to identify the *Brahman*, the source of all things with the vital principle of man (*prana*), with his

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mind (*Manas*) and with pure intellect (*Buddhi*) till, as the last resort, it has recourse to the spritual self of man. The ultimate cause of things, according to the principle of all sound philosophy and logic, should be infinite, absolute and perfect. The self of man is evidently inperfect and as it is, it cannot be identified with God. The self, therefore, is divested of its imperfections and regarded as *Brahman*, the supreme essence of the Universe. There is, then, according to this view of things only one self for the whole universe; and the whole cosmic process is comprised in the infinite life of that one self or God. Individuality is an imperfection an illusion which should also be removed. Therefore there is no difference between one soul and another. All are comprehended in the one universal soul and all the different lives of different beings are included in the universal life of the One Being, the *Brahman*. Sdie by side with this form of religious thought are also developed the methods of Jnana and Yoga for the realisation of the absolute self in man, which is supposed to be identical with the first Cause of the Universe. This aspect of the *Vedanta* finds its full development in the philosophy of *Sankara* whom we may take as the best exponent of early intellectualism of the *Upanishads*. Though intellectualism may satisfy many who are interested in abstract contemplation, still it goes without saying that it will be felt by the generality of people to be cold and barren; and we believe that unless it is imbued with the fervour of the emotionalism of the *Upanishads* and the Gita, it may fail to exert any living beneficial influence on the religious nature of mankind. Moreover intellectualism, philosophically considered is only half true. Intellectually, man may be considered to be one with God; his intellectual life may perhaps he reasonably conceived to be a part of the larger life of God. But there is the will in man which refuses to identify itself with other wills, much less with the Will of God. Says James Seth—"The process of thought might

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conceivably be one in God and man; the process of Will and Feeling is not one. It is the very nature of will to separate, to substantiate, if also to relate, its possessors; and as a moral being, man claims for himself a moral sphere of Freedom and independent self-hood.

Thus Intellectualism, which is apparently given a more prominent place in the *Upanishads*, is not the ultimate form in the development of *Vedantic* thought. There is a stage, yet higher, which may be called "Intellectual Emotionalism represented by the Devotional school of *Vedanta* incorporating into itself both its objective and subjective aspects."

Emotionalism sees God neither in a Seventh Heaven nor in the psychological nature of the human soul, but it sees Him everywhere, both in and out, as an Infinite Spiritual personality distinct from both soul and matter; a universal presence in which the universe lives, moves and has its being and beside which, the universe itself, in spite of its apparent immensity, dwindles into nothing. This aspect of the *Vedanta* is to a certain extent, foreshadowed in the earlier *Upanishads* but finds its distinct expression in the later *Upanishads* viz. the *Swataswatara* and others. But the highest development of it is seen in the *Bhagavad-Gita* which is considered to be one of the authoritative treatises on the pholosophy of the *Vedanta*; and we believe that it is this form which has been formulated later on in the aphorisms of Badarayana. Among the recent philosophers, Ramanuja, Madhva, Chaitanya more faithfully respresent this side of the *Vedanta* religion than the earlier philosophers of India.

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THE VEDANTA WORK IN AMERICA.

To

The Editor of the Brahmavadin :—

Accounts of the successful and promising season of the Vedanta Society in New York have already reached you from a New York friend, but a few corroborative words regarding the work cannot be out of place. Throughout March, besides two public lectures and two students' classes, a social meeting was held one evening each week. This innovation proved very pleasant and practical, affording the opportunity for better acquaintance wich our blessed teacher, Swami Abhedananda, and with each other. The Swami spoke to each one, often answering personal questions privately. A more formal meeting followed, the Swami presiding; students asked general questions about Vedanta as related to practical experiences in our westen life, and helpful answers were given by the Swami. An interesting feature was the recital by students, of poetry containing Vedantic ideas,—such as extracts from "The Light of Asia" and "The Song Celestial"; "Freedom," and other strong, true verses by Ella Wheeler Willox. A memorable evening was that enriched by our good American friend then just returned from a year in India, and her message was eagerly listened to and cherished. The greatest interest attached to accounts of Swami Vivekananda, Swami Saradananda and the Sister Nivedita, her school work arousing much sympathy. Already a few friends are planning what money help they can give to this practical expression of a Western woman's devotion to the children of the east. It may not be amiss here for a disinterested American to say to such friends in the West as may read this letter, that during the past year the Sister Nivedita, (Miss Noble of England), a young woman highly accomplished and trained, has founded and carried on a school for Hindu children the idea being to teach the practical useful arts of the West as a help toward better every day living in the

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East. Giving her life freely, the work has gone on in the face of poverty of the people and of uncertain and meagre support. This gifted and consecrated teacher and her little flock of some thirty pupils, are housed at 16 Bose Para Lane Bagh Bazaar, Calcutta. Miss noble became a student of Vedanta in England during Swami Vivekananda's visit there, and was made a Brahma charini by him in India. To students of Vedanta who are profoundly greatful for the blessing India has brought to the West in her spiritual teachers, this school affords an easy opportunity for a practical expression of gratitude and love in financial support. But a word more about the social feature of the Vedanta work in New York: With urgent invitations to Swami Abhedananda from other cities, the friends of Vedanta in New York expressed their desire to have the Swami continue his lectures and classes here next autumn. Nearly one hundred persons subscribed their names as friends and supporters of the Vedanta teaching, many contributing generously in reguler monthly sums. It is hoped, with this accumulating fund, to establish a head quarters early in the fall, and to carry on the work more actively and continuously. A new and revised Edition of "Raja Yoga" by Swami Vivekananda has just been published, and three lectures on Reincarnation by Swami Abhedananda. Before leaving New York early in April Swami Abhedananda addressed the Sanserit class in Columbia college in this city, and also one of our best social and literary clubs—Barnard,—giving in each instance an account of the religious ideas of the Hindus. Going to Worcester, Massachusetts, the Swami Abhedananda lectured there on April 14th. in a public hall. The Rev. A. Garvar, a Unitarian minister, introduced the Swami, who was greatly appreciated, and was invited to speak in the same hall the following Monday. The subject was then Reincarnation, and the Audience. which had doubled in numbers, urged the swami to give a course of lectures. This was not possible owing to engagements elsewhere. On April 25th, the Swami lectured on the Vedanta philosophy before the North Shore Club at Lynn, a club composed of cultivated women. Swami Vivekananda addressed the same club a few years ago on

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the manners and customs of the Hindus. On April 26th Swami lectured in Waltham before the Psychomath, a club frequently addressed by Swami Saradananda. The subject was what is Divine Love. An important occasion was the lecture by Swami on the 27th. of April, in Cambridge, the seat of our great Harvard University. This lecture was before the Episcopal Theological School the audience being students who are preparing to become ministers in churches. These young men listened to the Swami with close attention as he told about the religious ideas of our Aryan brothers in the East, and one of them said at the close of the lecture "We want some more missionaries like you." Many questions were asked the Swami, and he himself put one question to them. "Do you believe in the creation as described in Genesis?" The answer was highly significant as showing the out growing of the superstitions of orthodox Chiristian faith and the acceptance of logical and scientific conclusions,—"No we believe in evolution." On the 30th of April, before the Cambridge Conferences the Swami spoke on "Religious Ideas in Ancient India." Prof. W. M. James, M. D. Ph. D. L. L. D., of Harvard University, and other eminent scholars of Cambridge attended the lecture. This partial record of the work done by Swami Abhedananda during a mouth of vacation, after five months of lectures and classes in New York, is some indication of the urgent need for Swamis in America. The time is ripe, in the evolution of religious thought in this country for competent teachers of the Vedanta Philosophy; and especially for Swamis from India, who by their holy living and calm presence shall carry conviction of the truth they teach and practice.

The influence of swami Abhedananda is steadily increasing here. He is a most patient teacher, tactful and judicious in giving personal advice; clear and sound in his understanding of persons and practical affairs. The least possible attack has been made on him personally, owing to his fair persentation of even popular superstitions and fallacies, while his gracious manner and consistent, holy life win respect and regard wherever he goes.

A New York Student.

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THE

BRAHMAVÂDIN.

"एकं सत् विप्राबहुधावदन्ति."

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

—*Rigveda*, I, 164 46.

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SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. A person while going to bathe one day heard that a certain gentleman had been preparing himself for some days to renounce the world and become a *sannyâsin*. This at once set him athinking and produced in him the conviction that *sannyasa* is the highest object of life. He immediately became a *sannyasin* and went away half naked as he was without returning home. This is what is known as the intense *vairâgya* or dispassion.

2. A well known Brahmo preacher said that the Paramahamsa was a mad man and that his brain had got unsettled by constantly thinking over one subject. The Paramahamsa addressing the preacher said—"Thou sayest that even in Europe learned men become mad by deeply thinking over one subject. But what is that subject 'matter' or 'spirit'? What wonder that a man should become mad by constantly thinking over matter. But how can one lose his intelligence and become mad by thinking over that Intelligence from which the whole universe is made intelligent? Do thy scriptures teach thee so?

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3. The easiest means of concentrating the mind is to contemplate on the flame of a candle. Its inmost blue zone is the causal body or *kārana-sarira*. By fixing the mind on it concentration is soon obtained. The luminous zone that envelopes the blue flame represents the *sukshma-sarira* or the astral body and the outermost zone represents the gross body or *sthula-sarira*.

4. Questioned by a pious Brahmo as to the difference between Hinduism and Brahmoism, the Bhagavan said—"It is like the difference between the keynote of a music and the whole music. The Brahmo religion is content with the keynote of the *Brahman* while the Hindu religion has the other notes and harmonies also.

5, The really religious man is he who does not commit any sin because God sees him even though no man may see him. He who can resist the temptation of lust, when a young woman meets him in a lovely forest where he is unobserved by any human eyes, through the fear that God sees him, and who through such fear does not even cast a lustful glance upon her, is the really religious man. He who finds a bag full of gold in a lovely and uninhabited house and resists the temptation of appropriating it is the really religious man. But he who practises religion for the sake of show and through fear of public opinion is not the really religious man. The religion of darkness is the true religion, not so the religion of light.

6. The poor woman of questionable character near the temple of Dakshineswar lives upon the leavings of those that eat in the temple. Will she not have *mukti*? The student "replied, "How will she? She is a great sinner." So, the Bhaghavan said, your taking food out of every body's hands does not show that you have got the *Brahmajnan* and that you see Hari in everything."

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REINCARNATION.

A Lecture by Swami Abhedananda.

The visible phenomena of the universe are bound by the universal law of cause and effect. The effect is visible or perceptible, while the cause is invisible or imperceptible. The falling of an apple from a tree is the effect of a certain invisible force called gravitation. Although the force cannot be perceived by the senses, its expression is visible. All perceptible phenomena are but the various expressions of different forces which act as invisible agents upon the subtle and imperceptible forms of matter. These invisible agents or forces together with the imperceptible particles of matter make up the subtle states of the phenomenal universe. When a subtle force becomes objectified, it appears as a gross object. Therefore, we can say, that every gross form is an expression of some subtle force acting upon the subtle particles of matter. The minute particles of hydrogen and oxygen when combined by chemical force, appear in the gross form of water. Water can never be separated from hydrogen and oxygen, which are its subtle component parts. Its existence depends upon that of its component parts, or in other words, upon its subtle form. If the subtle state changes, the gross manifestation will also change. The peculiarity in the gross form of a plant depends upon the peculiar nature of its subtle form seed. The peculiar nature of the gross form in the animal kingdom depends upon the subtle forms which manifest variously in each of the intermediate stages between the microscopic unit of living matter and the highest man. Gross human body is closely related to its subtle body. Not only this, but every movement or change in the physical form is caused by the activity and change of the subtle body. If the subtle body be affected or changed a little, the gross body will also be affected similarly. The material body being the expression of the subtle body, its birth, growth, decay and death depend upon the changes of the subtle body. As long as the subtle body re-

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mains, it will continue to express itself in a corresponding gross form.

Now let us understand clearly what we mean by subtle body. It is nothing but a minute germ of a living substance. It contains the invisible particles of matter which are held together by vital force, and it also possesses mind or thought-force in a potential state, just as a seed of a plant contains in it the life-force and the power of growth. According to Vedanta, the subtle body consists of *Antahkaranam*, that is, the internal organ or the mind substance with its various modifications, the five instruments of perception: the powers of seeing, hearing, smelling, tasting and touching; the five instruments of action such as the powers of seizing, moving, speaking and so forth, and the five *Pranas*. *Prâna* is a Sanskrit word which means vital energy or the life-sustaining power in us. Although *Prâna* is one, it takes five different names on account of the five different functions it performs. This word *Prâna* includes the five manifestations of the vital force: First, that power which moves the lungs and draws the atmospheric air from without into the system. This is also called *Prâna*. Secondly, that power which throws out of the system such things which are not wanted. It is called in Sanskrit *Apana*. Thirdly, it takes the name of *Samana*, as performing digestive functions and carrying the extract of food to every part of the body. It is called *Udana* when it is the cause of bringing down food from the mouth through the alimetary canal to the stomach and also when it is the cause of the power of talking. The fifth power of *Prana* is that which works in every part of the system from head to foot, through every canal, which keeps the shape of the body, preserves it from putrefaction, and gives health and life to every cell and organ. These are the various manifestations of the vital force or Prana. These subtle powers together with the non-composite elements of the gross body, and also with the potentialities of all the impressions, ideas and tendencies which each individual gathers in one life, make up his subtle body. As a resultant of all the different actions of mind and body which an individual does in his present life, will be the tendencies and desires in future. Nothing will be lost.

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Every action of body or mind which we do, every thought which we think, becomes fine, and is stored up in the form of a *Samskara* or impression in our minds. It remains latent for some time, and then it rises up in the form of a mental wave and produces new desires. These desires are called in Vedanta, *Vasanas*. *Vasanas* or strong desires are the manufacturers of new bodies. If *Vasana* or longing for worldly pleasures and objects remains in anybody, even after hundreds of births, that person will be born again. Nothing can prevent the course of strong desires. Desires must be fulfilled sooner or later.

Every voluntary or involuntary action of the body, sense or mind must correspond to the dormant impressions stored up in the subtle body. Although growth, the process of nourishment and all the changes of the gross physical body take place according to the necessarily acting causes, yet the whole series of actions, and consequently every individual act, the condition of the body which accomplishes it, nay, the whole process in and through which the body exists, are nothing but the outward expressions of the latent impression stored up in the subtle body. Upon these rests the perfect suitableness of the animal or human body, to the animal or human nature of one's impressions. The organs of the senses must therefore completely correspond to the principal desires which are the strongest and most ready to manifest. They are the visible expressions of these desires. If there be no hunger or desire to eat, teeth, throat and bowels will be of no use. If there be no desire for grasping and moving, hands and legs would be useless. Similarly it can be shown that the desire for seeing, hearing, etc., have produced the eye, ear, etc. If I have no desire to use my hand, and if I do not use it at all, within a few months it will wither away and die. In India there are some religious fanatics who hold up their arms and do not use them at all; after a few months their arms wither and become stiff and dead. A person who lies on his back for six months loses the power of walking. There are many such intances which prove the injurious effects of the disuse of our limbs and organs.

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As the human form generally, corresponds to the human will generally, so the individual bodily structure corresponds to the character, desires, will and thought of the individual. Therefore the outer nature is nothing but the expression of the inner nature. This inner nature of each individual is what re-incarnates or expresses itself successively in various forms, one after another. When a man dies the individual ego or *Jiva* (as it is called in Sanskrit), which means the germ of life or the living soul of man, is not destroyed, but it continues to exist in an invisible form. It remains like a permanent thread stringing together the separate lives by the law of cause and effect. The subtle body is like a water-globule which sprang in the beginningless past from the eternal ocean of reality; and it contains the reflection of the unchangeable light of Intelligence. As a water-globule remains sometime in an invisible vapory state in a cloud, then in rain or snow or ice, and again as steam or in mud, but is never destroyed, so the subtle body sometimes remains unmanifested and sometimes expresses itself in gross forms of animal or human beings according to the desires and tendencies that are ready to manifest. It may go to heaven, that is, to some other planet, or it may be born again on this earth. It depends on the nature and strength of one's life-long tendencies and bent of mind. This idea is clearly expressed in Vedánta. "The thought, will or desire which is extremely strong during life time, will become predominant at the time of death and will mould the inner nature of the dying person. The newly moulded inner nature will express in a new form." The thought, will or desire which moulds the inner nature has the power of selecting conditions or environments which will help it in its way of manifestation. This process is expressed by the evolutionists as the law of "natural selection."

We shall be better able to understand that process by studying how the seeds of different trees select from the common environments different materials, and absorb and assimilate different quantities of elements. Suppose two seeds, one of an oak and the other of a chestnut, are planted in a pot. The power of growth in both the seeds is of the same nature. The envir-

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onments, earth, water, heat and so forth are the same. But still there is some peculiarity in each of the seeds, which will absorb from the common environments different quantities of the elements and other properties which are fit to help the growth of the peculiar nature and form of the fruit, flower, leaves of each tree. Suppose the chestnut is a horse-chestnut. If, under different conditions, the peculiar nature of the horse-chestnut changes into that of a sweet chestnut, then, alone with the changes in the seed, the whole nature of the tree, leaves, fruits will be changed. It will no more attract, absorb or assimilate those substances and qualities of the environments which it did when it was a horse-chestnut. Similarly, through the law of "natural selection" the newly moulded thought-body of the dying person will choose and attract such parts from the common environments as are helpful to its proper expression or manifestation. Parents are nothing but the principle parts of the environment of the re-incarnating individual. The newly moulded inner nature or subtle body of the individual will by the law of "natural selection" chooses, unconsciously as it were, its suitable parents and will be born to them. As, for instance, if I have a strong desire to become an artist, and if, after a life-long struggle I do not succeed in being the greatest artist after the death of the body, I will be born of such parents and with such environments as will help me to become the best artist.

The whole process is expressed in Eastern philosophy by the doctrine of the Reincarnation of the indivividual soul. Although this doctrine is commonly rejected in the West, it is unreservedly accepted by the vast majority of mankind of the present day, as it was in past centuries. The scientific exp anation of this theory we find nowhere except in the writings of the Hindus, still we know that from very ancient times it was believed in by the philosophers, sages and prophets of different countries. The ancient civilzation of Egypt was built upon the crude form of the doctrine of Reincarnation. Herodotus says: "The Egyptians propounded the theory that the human soul is imperishable, and that where the body of any one dies it enters into some other creature that may be ready to receive it." Py-

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thagoras and his disciples spread it though Greece and Italy. Pythagoras says: "All has soul; all is soul wandering in the organic world, and obeying eternal will or law."

In Dryden's Ovid we read:—

"Death has no power the immortal soul to slay,
That, when its present body turns to clay,
Seeks a fresh home, and with unlessened might
Inspires another frame with life and light."

It was the keynote of Plato's philosophy. Plato says:—"Soul is older than body. Souls are continually born over again into this life." The idea of Reincarnation was spread widely in Greece and Italy by Pythagoras, Empedocles, Plato, Virgil and Ovid. It was known to the Neo-Platonists, Plotinus and Prochus. Plotinus says: "The soul leaving the body becomes that power which it has most developed. Let us fly then from here below and rise to the intellectual world, that we may not fall into a purely sensible life by allowing ourselves to follow sensible images, etc." It was the fundamental principle of the religion of the Persian Magi. Alexander the Great accepted this idea after coming in contact with the Hindu philosophers. Julius Cæsar found that the Gauls had some belief regarding the pre-existence of the human soul. The Druids of old Gaul believed that the souls of men transmigrate into those bodies whose habits and characters they most resemble. Celts and Britons were impressed with this idea. It was a favourite theme of the Arab philosophers and many Mahomedan Sufis. The Jews adopted it after the Babylonian captivity. Philo of Alexandria, who was a contemporary of Christ, preached amongst the Hebrews the Platonic idea of the pre-existence and rebirth of human souls, Philo says: "The company of disembodied souls is distributed in various orders. The law of some of them is to enter mortal bodies, and after certain prescribed periods be again set free." John the Baptist was, according to the Jews, a second Elijah; Jesus was believed by many to be the re-appearance of some other prophet. (See Matt. xvi., 14, also xvii., 12.) Solomon says in his book of wisdom—"I was a child of good nature and a good soul came to me, or rather because I was good I came into

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an undefiled body."

The Talmud and Kabala teach the same thing. In the Talmud it is said that Abel's soul passed into the body of Seth, and then into that of Moses. Christianity is not exempt from this idea. Origen and other church fathers believed in it. Origen says: "For God justly disposing of His creatures according to their desert, united the diversities of minds in one congruous world, that he might, as it were, adorn his mansion (in which ought to be not only vases of gold and silver, but of wood also and clay, and some to honour and some to dishonour) with these diverse vases, minds or souls. To these causes the world owes its diversity, while Divine Providence disposes each according to his tendency, mind and disposition." He also says: "I think this is a question how it happens that the human mind is influenced now by the good, now by the evil. The causes of this I suspect to be more ancient than this corporeal birth." The idea of Reincarnation spread so fast amongst the Christians that Justinian was obliged to suppress it by passing a law in the Council of Constantinople in A. D. 533. The law was this: "Whoever shall support the mythical presentation of the pre-existence of the soul, and the consequently wonderful opinion of its return, let him be Anathema." The Gnostics and Manichæans propagated the tenets of Reincarnation amongst the mediæval sects called Bogomiles, Paulicians, and so forth. Some of the followers of this so-called erroneous belief were cruelly persecuted in 385, A. D.

In the seventeenth century some of the Cambridge Platonists, as Dr. Henry More and others, accepted the idea of rebirth. Most of the German philosophers of the middle ages and of recent days have advocated and upheld this doctrine. Many quotations can be given from the writings of great thinkers, as Kant, Scotus, Schelling, Fichte, Leibnitz, Schopenhaur, Giardano Bruno, Goethe, Lessing, Herder and a host of others. The great skeptic Hume says in his posthumous essay on "The Immortality of the Soul," "The metempsychosis is therefore the only system of this kind that philosophy can harken to." Scien-

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tists like Flammarion and Huxley have supported this doctrine of Reincarnation. Professor Huxley says: "None but hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality." ('Evolution and Ethics', p. 61.)

Some of the theological leaders have preached it. The eminent German theologian Dr. Julius Muller supports this theory in his work on "The Christian Doctrine of Sin." Prominent theologians such as Dr. Dorner, Ernesti, Ruckert, Edward Beecher, Henry Ward Beecher, Phillips Brooks, preached many a time touching the question of the pre-existence and rebirth of the individual soul. Swedenborg and Emerson maintained it. Emerson says in his essay on Experience, "We wake and find ourselves on a stair. There are stairs below us which we seem to have ascended; there are stairs above us, many a one, which go upward and out of sight."

Almost all of the poets, ancient or modern, profess it. William Wordsworth says in "Intimation of Immortality"—

"The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar."

Tennyson writes in the "Two Voices."

"Or, if through lower lives I came—
Tho' all experience past became,
Consolidate in mind and frame—
I might forget my weaker lot;
For is not our first year forgot?
The haunts of memory echo not."

Walt Whitman says in "Leaves of Grass."

"As to you, Life, I reckon you are the leavings of many deaths,
No doubt I have died myself ten thousand times before."

Similar passages can be quoted from almost all the poets of different countries. Even amongst the aboriginal tribes of Africa, Asia, North and South America, traces of this belief in the rebirth of souls is to be found. Nearly three-fourths of the

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population of Asia believe in the doctrine of Reincarnation and through it they find a satisfactory explanation of the problem of life. There is no religion which denies the continuity of the individual soul after death.

Those who do not believe in Reincarnation, try to explain the world of inequalities and diversities either by asserting that the omnipotent will of God has made these inequalities or by the theory of hereditary transmission. Neither of these theories, however, is sufficient to explain the inequalities that we meet with in our everyday life. If omnipotent personal God created this universe out of nothing, could he not make all things good and all beings happy? If God creates each individual soul before its birth, why does He make one happy and another unhappy? Why is one man or woman born with good tendencies and another with evil ones? Why is one man virtuous throughout his life and another bestial? Why is one born intelligent and another idiotic? If God out of His own will made all these inequalities, or, in other words, if God created one man to suffer and another to enjoy, then how partial and unjust must He be! He must be worse than a tyrant. How can we worship Him, how call Him merciful and just?

Some people try to save God from this charge of partiality and injustice by saying that all good things of this universe are the work of God, and all evil things are the work of a demon or Satan. God created everything good, but it was Satan who brought evil into this world and made everything bad. Now let us see how far such a statement is logically correct. Good and evil are two relative terms; the existence of one depends upon that of the other. Good cannot exist without evil, and evil cannot exist without being related to good. When God created what we call good, He must have created evil at the same time, otherwise He could not create good alone. If the creator of evil, call him by whatever name you like, had brought evil into this world, he must have created it simultaneously with God; otherwise it would have been impossible for God to create good, which can exist only as related to evil. As such they will have to

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admit that the Creators of good and evil sat together at the same time to create this world, which is a mixture of good and evil. Consequently, both of them are equally powerful, and limited by each other. Therefore neither of them is infinite in powers or omnipotent. So we cannot say that the Almighty God of the universe created good alone and not the evil.

The argument which the supporters of the theory of hereditary transmission advance, does not explain satisfactorily the cause of the inequalities and diversities of this universe. Why is it that the children of the same parents show marked dissimilarity to their parents and to each other? Why do twins develop into dissimilar characters and possess opposite qualities, although they are born of the same parents at the same time and brought up under similar conditions and environments? How can heredity explain such cases? Suppose a man has five children one is honest and good, another is an idiot, the third becomes a murderer, the fourth goes to church and is devotional and the fifth is a cripple and diseased. Who made these dissimilarities? They cannot be accidents. There is no such thing as an accident. Every event of the universe is bound by the law of cause and effect. There must be some cause of these inequalities. Who made one honest and good, and another an idiot, and so forth? Parents? That cannot be. They never dreamed that they would beget a murderer or a villain or an idiot. On the other hand, almost all parents wish their children to be the best and the happiest. But in spite of their desires they get such children. Why? What is the cause? Does the theory of heredity explain it? No, not at all. In the first place, there is a great dispute amongst the advocates of the heredity theory whether or not one inherits the acquired characters of the parents. Dr. August Weismann and the followers of his school deny that the hereditary tendencies of the parents predominate in one, of the grandfather in another, those of the grandmother in the third, while the tendencies of the great-grandfather or of the great-grandmother in the fourth, and so on. But Weismann says that the acquired characters are never inherited. The individual inequa-

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lities are caused by the differences of germ-cells. He believes in the "continuity of the germ-plasm." We will be able to understand his theory better from the following quotations, which give his own words. He says, "I have called this substance 'germ-plasm,' and have assumed that it possesses a highly complex structure, conferring upon it the power of developing into a complex organism." (Weismann on "Heredity," Vol. I., p. 170.) Again he says: "There is, therefore, continuity of the germ-plasm from one generation to another. One might represent the germ-plasm by the metaphor of a long, creeping root-stock from which plants arise at intervals, these latter representing the individuals of successive generations. Hence it follows that the transmission of acquired characters is an impossibility, for if the germ-plasm is not formed anew in each individual, but is derived from that which preceded it, its structure, and above all, its molecular constitution, cannot depend upon the individual in which it happens to occur, but such an individual only forms, as it were, the nutritive soil at the expense of which germ-plasm grows, while the latter possessed its characteristic structure from the beginning, viz., before the commencement of growth. But the tendencies of heredity, of which the germ-plasm is the bearer, depend upon this very molecular structure, and hence only those characters can be transmitted through successive generations which have been previously inherited, viz., those characters which were potentially contained in the structure of the germ-plasm. It also follows that those other characters which have been acquired by the influence of special external conditions, during the life-time of the parent, cannot be transmitted at all." (Vol. I., p. 273.) In conclusion, Weismann writes: "But at all events we have gained this much, that the only facts which appear to directly prove a transmission of acquired characters have been refuted, and that the only firm foundation on which this hypothesis has been hitherto based, has been destroyed." (Vol. I., p. 461.)

Thus Dr. Weismann has subverted the old theory of heredity, and has pushed it so far that it has come almost to the door of the doctrine of Reincarnation. According to Weismann's

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theory, the character of each of those five children is not the result of a hereditary transmission, but a manifestation of "those characters which were potentially contained in the structure of the germ-plasm." Secondly, if this be the case, the question arises, where did the potential characters or tendencies of the germ-plasm originally come from? Weismann's answer is "from the common stock." But what and where that common stock is Dr. Weismann does not tell us, so the solution is only half satisfactory.

Vedànta explains this difficulty by saying that each of these germ-plasms or bioplasms is but a reincarnating subtle body, containing potentially all the experiences, characters, tendencies and desires which one had in one's previous life. At the time of death the individual soul contracts and remains in the form of a germ of life. It is for this reason, Vedànta teaches that it is neither the will of God nor the fault of the parents that has formed the characters of those children, but each child is responsible for its tendencies, capacities, powers and character. It is its own "Karma" or past actions that make a child a murderer or a saint, virtuous or sinful. The stored-up potentialities in a subtle body manifest in the character of an individual. The doctrine of Reincarnation alone can explain most satisfactorily and rationally many instances of uncommon powers and genius displayed in childhood. The theory of heredity has up to this time failed to give any good reason for them. Why is it that Pascal, when twelve years old, succeeded in discovering for himself the greater part of plane geometry. How could the shepherd Mangiamelo, when five years old, calculate like an arithmetical machine. Think of the child Zerah Colburn. When he was under eight years of age he could solve the most tremendous mathematical problems instantly and without using any figures. "In one instance he took the number 8, raised it up progressively to the sixteenth power and instantly mentioned the result which contained 15 figures—281, 474, 976, 710, 656," Of course he was right in every figure. Asked the square root of numbers consisting of six figures, he would state the result instantly with perfect accu-

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racy. He used to give the cube root of numbers in the hundreds of millions, the very moment when it was asked. Somebody asked him once how many minutes were there in 48 years, he answered, 25,283,800, and so on. Mozart, the great musician, wrote a sonata when he was four years old and an opera in his eighth year. Theresa Milanolla played the violin with such skill that many people thought that she must have played before her birth. There are many such instances of wonderful powers exhibited by artists and painters when they were quite young. Sankaracharya, the great commentator of the Vedanta philosophy, finished his commentary when he was twelve years old. How can such cases be explained by the theory of hereditary transmission. Joseph Hofmann showed wonderful genius and complete mastery of the piano when he was ten years old. When they were quite young, Homer, Plato, Shakespere, Beethoven, Raphael, showed extraordinary powers which could not be traced back to any members of their ancestral line. No other theory than the doctrine of Reincarnation can explain satisfactorily the causes which produce genius and prodigies.

Another argument which the Vedantists advance in support of the theory of Reincarnation is that "Nothing is destroyed in the universe." Destruction in the sense of the annihilation of a thing is unknown to the Vedantic philosophers, just as it is unknown to the modern scientists. They say "non-existence can never become existence and existence can never become non-existence;" or, in other words, that which did not exist can never exist, and conversely that which exists in any form can never become non-existent. This is the law of nature. As such, the impressions or ideas which we now have, together with the powers which we possess, will not be destroyed, but will remain with us in some form or other. Our bodies may change, but the powers, *Karma*, *Sanskäras* or impressions and the materials which manufactured our bodies must remain in us in an unmanifested form. They will never be destroyed. Again science tells us that that which remains in an unmanifested or potential state must at some time or other be manifested in a kinetic or

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actual form. Therefore we shall get other bodies, sooner or later. It is for this reason said in the "Bhagavad Gita"—"Birth must be followed by death and death must be followed by birth." Such a continuously recurring series of births and deaths, each germ of life must go through.

One objection that is often raised against the doctrine of Reincarnation is this: If we had previous births, why do not we remember them? This question prevents many people from accepting this doctrine. But they do not realize that even during our life-time we forget many things which we did in our infancy or childhood. I do not remember what I did when I was a baby, but shall I deny my existence as a baby? Certainly not. Do you remember what you did on the afternoon of the 24th of March, 1887? Certainly, you do not. Would you say that you did not exist on that day because you do not recall it? That cannot be. Our memories are very poor and imperfect. If we can recall to our minds all the thoughts, ideas we had in our infancy and all the dreams which we dreamed at that time, then it will be quite easy to remember correctly what we were before. There are instances of Yogis who do recollect their past lives and can tell those of others too, and they can be verified in many ways. The Yogis know how to develope memory and how to read past lives. They say, time and space exist in relation to our present mental condition; if we can rise above this plane, our higher mind sees the past and future just as we see things before our eyes. Buddha remembered many of his past births. Those who wish to satisfy the idle curiosity of their mind may spend their energy by trying to recollect their past lives. But I think it would be much more helpful to us if we devote our time and energy in moulding our future and in training to be better than we are now, because the recollection of our former condition would only force us to make a bad use of the present. How unhappy he must be who knows that the wicked deeds of his past life would surely react on him and would bring distress, misery, unhappiness or suffering within a few days or few months. Such a man would be so restless and unhappy that he would not be

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able to do any work properly; he would constantly think in what form misery would appear to him and so forth. He would not be able to eat or sleep even. He would be most miserable. Therefore we ought to think that it is a great blessing that we do not recollect our past lives, and past deeds. Vedanta says, do not waste your valuable time in thinking of your past lives, do not look backward during the tiresome journey through the different stages of evolution, always look forward and try first to attain to the highest point of spiritual development; then if you want to know your past lives you will recollect them all. Nothing will remain unknown to you, the Knower of the universe. When the all-knowing Divine mind will manifest through you, time and space will vanish and past and future will be changed into the eternal present. Then you will say as Sri Krishna said to Arjuna, in the "Bhagavad Gita:"—

"Both you and I have passed through many lives; you do not recollect any, but I know them all." (*Ch.* iv. 5.)

CORRESPONDENCE.

THE BIBLE AND THE BHAGAVADGITA

We are all aware that some days ago, our friend Rev. Mr. Wilson kindly favoured us with his views on the teachings of the Bible and those of the Bhagavadgita. He drew a line of comparison and gave us some points of difference between them. He told us that while the Bible taught *Theism*, the Bhagavadgita advocated *Pantheism*. While the teachings of the Bible were all based on the principle of *Love*, those of the Bhagavadgita had for their basis the principle of *Indifference*. He also mentioned some other points; but he confined his remarks especially to the points referred to above and we have met here today to discuss the same.

Let us take the first two of these points *Theism* and the so-called *Pantheism*.

Theism acknowledges the *Existence* of one personal God as

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the Creator of this Universe. Being its Creator, He is quite independent of it, and is all-powerful. His personality does not consist in having a body of flesh and bones like our own. He is believed to be a Spirit (perhaps, like our soul) having self-consciousness, reason, affection, will, knowledge of right and wrong and a nature to do right. Being a spirit he pervades the whole of this Universe; *i. e.* He is omnipresent. This, I understand, is the Christian idea of a personal God.

And I believe all the dualist sects of Hinduism such as the *Vaishnavas* and others have a similar idea of God.

Now the teachings of the Bhagavadgita are as far as I know, based mainly on the *Adwaita philosophy*. This philosophy also acknowledges the existence of one Almighty Creator of the Universe; but in a somewhat different sense, which is very well explained in the last July number of the Brahmavadin under the head of *The Vedantic conception of the Universe*; I will just read to you a portion of this, gentlemen, in order to give you some idea of the so called *Vedantic pantheism*.

* * * *

You see from this how the universe is only a manifestation or projection of God, its Creator, I believe, this idea of God, is more scientific and reasonable than the idea of the personal God, which does not stand the test of reason and science. Hence, there has been a great struggle between religion and science in the western world. I therefore believe that the *Vedantic* idea of God is more acceptable than the Christian or the *dualistic* idea of the personal God.

Now the next two points for consideration are *Love* and *Indifference*. Before I proceed to deal with them I think it necessary to make a few preliminary remarks. I believe that there is a natural craving in the hearts of men for everlasting happiness and man has always been trying to discover some means to satisfy that. He has found, by experience, that he can derive some pleasure and happiness from sensual enjoyments; but it is very temporary and mixed up with misery. Because all the earthly means of happiness (I include under this, body, its senses and their

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objects) are limited, perishable and subject to the natural laws of necessity, he feels that he can be permanently happy, if he can get permanent and complete liberty and independence; *i. e.* practically speaking, if he can be happy within himself, without the aid of any external earthly objects, so that sensual enjoyments may become superfluities with him to be utilized at pleasure. Philosophers have found out means to attain this end and also to beguile away the sorrow of this world. But there seems to be a difference of opinion between them. Some of them appear to have partially succeeded in gaining their object. These are the *Dualists*. Others, who succeeded in fully realizing their object are the *Monists* or the *Adwaitins*.

With these preliminary remarks I take up the points on hand for discussion.

Love is one of the principal means of gaining everlasting happiness. It is a passion that brings about *Unity* of hearts. When there is *Unity* of hearts among men, it is needless for me to say that they are able to enjoy the highest amount of earthly happiness by helping one another. *Love* being a passion, enables us to beguile away our sorrows. Nothing is more painful than the idea of putting an end to our being. Lord Bacon, in his essay on death, has pointed out that our passions are so many instruments of beguiling away the pangs of *Death*. Instances are not wanting of men laying down their lives for the objects of their *love*.

When a man is willing to die for an object of his *love*, he so identifies himself with it, that he is necessarily indifferent to everything else.

In ordinary life we see that great mathematicians and others while engaged in their beloved pursuits, are altogether forgetful of every thing around them; nay even of their own bodies. Sir Henry Hamilton, in writing about concentration of mind, has quoted examples of Archimedes, Socrates and several others, in this connection. It must be borne in mind that we are easily able to concentrate our mind on the object of our love. It is observed that men, who are gifted with love for learning have generally

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very simple habits, and they are not much after money and earthly enjoyments like other worldly men; *i. e.* they are somewhat indifferent to them. Christian Missionaries, who come to India to preach the *Bible*, are often treated with coldness by the people here. But they love their Lord and their duty so much that they are perfectly indifferent to the maltreatment they receive at the hands of ignorant men. The inference from all this is that the more ardent and absorbing the love a person feels for an object, the greater is his indifference towards other things. Love of God then implies indifference or want of attachment to all our earthly belongings. I believe the example of *Jesus Christ* himself supports this statement. He loved God and saw him seated in the heart of every man. Consequently he loved all his fellow-brothers, so much so that he sacrificed himself for their sake without a murmur. He never cared to have a family, and was thus indifferent to his love of *God*; hypnotized as it were by his idea of *God*, he saw *Him* everywhere and at all times and felt so happy in His company that he cared not for earthly enjoyments.

'Love your enemies' says *Jesus*. Now I ask how is it possible to love your enemy unless you forget all the differences between him and you? These differences arise from your love for external objects, and unless you are indifferent to them, you can neither see your *God* in him nor can you love him. It is evident from this therefore, that the love of *God* without indifference to earthly enjoyments is not possible.

I think the whole drift of the teachings of the *Bhagavadgita* is that man must do his duty and work without any regard to the fruit thereof. *Bhagavan Sri Krishna* advised *Arjuna* to fight because it was his duty as a *kshatriya* to do so, never minding the result, "duty for duty's sake, "*Love* for love's sake" being the principle.

You see from this, gentlemen, what sort of philosophic indifference is spoken of in the *Bhagavadgita*. The teachings of the *Bible* also, as far as I see, are not without it. But it is only implied there.

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In conclusion I beg to point out, that those, who love *God*, feel happy in His company when working in this world even under unfavourable circumstances. And thus they have the means of their happiness always within their reach; because it is within themselves, and therefore always at their command, unlike all external earthly objects of pleasure and happiness. Those who hold the personal God theory, remain His servants for ever and thus their feeling of dependence never leaves them. This gives some room for fear of losing some part of the supreme happiness so that the craving for it is never fully satisfied in their case.

The monists or Adwaitins are practically Dualists, so long as they do not realize that *jivátma* and *paramatma* i. e. man's own self and the Universal Self or *God*, are the same. They therefore, begin like the Dualist, by loving *God*; and ultimately find that they are one with *Him* or that they have no real independent existence at all, that they are happiness or bliss itself without beginning or end. With these remarks I conclude, hoping that they will be favourably received by the audience.

Ratnagiri. M. R. Joshi,

THE GRIEF OF SOLOMON.

I have often read with tears the last verse of the first Chapter of Ecclesiastes. "For in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow." If this is the conclusion come to by one of the wisest of men about three thousand years ago, what shall we say of the portion of grief that is likely to be the lot of a large mass of the thinking men of to day?

In truth, a state of grief seems to be the chief feature of a thoughtful mind. Whether in Science or in Literature, in Philosophy or in Fine Arts, the more one drinks of the draught of knowledge, the greater is one's resignation to the will of God and the greater is the sense of the mystery of the void around. Have you read science? Has not the thought of man's incompetence to probe beyond a thin veil of Nature struck you dumb

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and made you completely sad? The very knowledge that you have gained must have produced a sort of melancholy in you. Astronomy, with all the vast vistas it has opened up to your vision, has given you an ineffable sense of man's littleness and of the ultimate fate of the stars and systems that will wander lightless and lifeless in space. And so with regard to the study of the other sciences. Now turn to Poetry. Who has dived deeper into the depths of the human heart than the myriad-minded Shakespeare? And what is his verdict on the final problems of Life and Death?

We are such stuff as dreams are made of, and our little life is rounded with a sleep."

So also the philosophic poet of the nineteenth century in his poem on *Immortality* says:—

"Our life is but a sleep and a forgetting."

In philosophy, again, the same result is seen. The latest development of German thought as represented by Schopenhauer and Hartmann has pessimism for its key-note; and pessimism is only another name for philosophic sorrow, at the inscrutability of existence and the inability of man to right wrong in the world. This last idea suggests the cause of the perennial importance of sorrow to a progressive mind. As long as life lasts and thought endures, the presence of evil and the mystery of thought will always appeal to the thinking intellect. Why does the good man suffer and the bad man prosper? Where shall we go after death? Will the gates of Hell or the gates of Heaven open unto me? Or my whole self turned to nothing after death? These questions and others like these invite perpetual solution. To a wise man they are the salt of his life. We may build systems on their solution as vouchsafed by philosophers. Still nothing can stop the incessant craving in every honest soul to find a definite solution for itself.

This hypostasis of grief, however, must not be confounded with the existence, in some minds, of a sort of discontent with the ways of the world. The two are distinct and bear a polar antithesis to each other. The one is loving and constructive;

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the other is anarchical and destructive. The one flows silent, fertilising everything; the other is volcanic and blasts with a single eruption. In fact, a genuine grief at the misery of others is one of the rarest of gifts. It is the result of a long training in moral education. It is more a quality of the heart than of the head. Still it grows *pari passu* with the growth of all our faculties. One whose mental horizon is bounded by one's family or village, cannot feel any sympathy for the sufferings of remote humanity. A milk-maid in Trichur will laugh at your heartburnings for the ravages of the plague in Bombay or the atrocities of the Turks in Armenia. One who has not heard of the Theory of Evolution or of the habitability of the planets cannot pray for the good of other kinds of existences, or existences in other parts of the universe.

The same differences that we note in the case of individuals, may be noted in the case of nations as well. Witness the large subscriptions raised in England for the welfare of the persecuted Jews in Russia and the shipments of corn from California for the famine-striken peoples of India. Grief spontaneous and all-embracing is the ideal purposely set before mankind by the great religions of the world. The crucified Christ is emblematic of apotheosized sorrow. Prince Sidhartha leaving the pleasures of his palace and the inheritance of an empire for the good of his fellow creatures strikes the imagination as the very embodiment of divine grief and divine love. And so in the Hindu Pantheon, the various incarnations of the Deity are depicted as due to an overflowing sympathy on the part of the Almighty to help and regenerate the world. The projection of the divinity into the plane of man is the highest ideal of suffering, self-Sacrifice and love.

PALLIYIL KRISHNA MENON.

Trichur.

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To

The Editor "*Brahmavadin.*"

Swami Abhayananda the American Sanyasin initiated by the illustrious Swami Vivekananda was invited by the Ramakrishna Mission under the patronage of the Hindu community at large. Some gentlemen went to Naraingunge to escort the Swami from there. The Dacca station where the Swami was to alight was crowded with a large number of students and gentlemen. The Swami was received with the acclamation of "Jaya Ram Krishna, Jaya Ram Krishna"; and garlands of flowers were placed round the neck. A crowd of young men showed the way to conveyance, which was in readiness for the Swami. The palatial house of the late Babu Mohini Mohan Das was arranged for the Swami's residence. At the natural green arch-gate was attached the word "Welcome" and the house was decorated with flags and plantain trees.

The Swami was here in our midst for about two weeks. Her vast philosophic researches, profound scholarship, sweet and engaging manners and an appreciative tendency of heart are things never to be forgotten by the people of Dacca. The Swami is French by birth, American by education and a devout *Advaitin* by religion. More than once she appeared in public to join in *Hari Sankirtan* with an Indian *sari* on, a bag of Tulasi beads in hand, uttering *Haribolo* and a garland of Rudrakhsa round her neck. She could not but look with admiration and sympathy at the bright and cheerful faces of Indian women who, she said, were so barefacedly misrepresented by the so called Western savants. She took dishes from their hands with delight and felt cheered up by the sweet importunities of their little children. India to her is really "the land of promise" as it were, and her children the chosen seeds of God. She entertains lofty ideas regarding India where the Rishis and Sages preached the *Adwaitavad*,—the highest and noblest of all philosophies in the world—some thousands and thousands of years ago. The occidental scholars had a glimpse of the *Adwaitavad*, as it were, only the other day and it is a matter of great satisfaction to learn the

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manner in which the Vedanta, the Bhagavad Gita and the Upanishads are regarded in Europe and America which shows a sure sign of their universal acceptance at no distant future. That the Americans are ahead of all other nations in the world in entertaining new ideas and that they are the pioneers of this gigantic movement was simply verified by the Parliament of Religions held at Chicago in 1893.

There were three public meetings held under the presidency of Roy Kali Prasanna Ghosh Bahadur, the well known scholar and champion of Bengali literature. The first was convened on the 7th April at the North Brook Hall at the instance of the Ramakrishna Mission, Dacca, and the spacious Hall was crowded to suffocation, and many a gentleman had to go away disappointed. An address of welcome couched in appropriate and appreciative language was presented to the Swami. The swami, being cheered on rising, began thus: "Though an American I belong to India spiritually and consider the Indians to be my brethren in Religion ....."

The second meeting was held on the 14th April at the spacious Hall of Jagannath College. Hours before the appointed time the whole Hall was quite full of expectant faces of all classes and creeds. The swami on rising was greeted with deafening acclamations. On this occasion she spoke on "Religion." It was really a marvellous intellectual treat and the Dacca public young and old, students, teachers, professors, pleaders, high officials, missionaries and zemindaras all relished it to their hearts' content. The third gathering too was held on the 14th April at the instance of the Ramakrishna Mission and was presided over by Roy Kali Prasanna Ghosh Bahadur. The Swami with sustained thoughts and energy stood before the large concourse of people to lecture on the most abstruse possible of subjects, the "Adwaitavad" and her sweet note and convincing pros and cons and her all silencing attribute was really a matter of extreme wonder to the people of Dacca. It achieved a grand success. There were objections no doubt regarding some controversial points but when the Swami stepped forward to refute the points,

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all gloom, all objections vanished in the twinkling of an eye, to the satisfaction of the audience. There were two lectures more, one on "Vedanta in the West" at the late Babu Mohini Mohan Das's house and the other on "Love" at Babu Raghu Nath Das's. It is really a matter of very great wonder and admiration that the Swami though a foreigner and born and bred up under the influence of quite a foreign religion had fully and successfully imbibed the true spirit of Sankaracharya and the sages of ancient India;—this mainly through English translations of the Sanskrit works of those master minds. It will be very long before the Dacca public will forget this wonderful American Sannyasin.

I cannot close this without thanking the generous public on behalf of the members of the Ramakrishna Mission for their kind contributions and sympathetic attitude.

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THE BRAHMAVÂDIN.

"एकं सत् विप्राबहुधावदन्ति."

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

—*Rigveda*, I, 164, 46.

Vol. IV.] July, 1 and 16, 1899. [Nos. 19 & 20.

	Page.
Sayings of Sri Ramakrishna Paramahamsa ...	627
Open Column :—1. Evolution and Reincarnation by Swami Abhedananda ...	629
2. Antinomies of Transcendental Cosmology	641
3. Characteristics of Buddhism by H. Dharmapala Anagarika	654
Translation :—Hymn to Dakshinamurti ...	667
Correspondence :—Origin of the Universe ...	670
Editorial :—Revival of the Vedanta	675
A Tribute of Affection to Swami Vivekananda ...	683
Extract :—If Christ Should Come To-day ...	684
Vedanta Work :—1.—New York Letter ...	686
2. Moorshedabad Letter ...	691
Review	693

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VOL. IV.] JULY, 1, 1899. [NO. 19.

SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. Once a gentleman with modern education was discussing with the Bhagavan the nature of family men who are not contaminated by worldliness. Addressing him the Bhagavan said—Do you know of what sort your so called uncontaminated family man of the present day is? If a poor man comes to beg any thing from the master of the house he being an uncontaminated family man and having no concern in money matters, as it is his wife who manages all those things, says to the begging Brahmin, 'Sir I never touch money. Why are you wasting your time in begging from me.' The Brahmin however proves an inexorable fellow. Tired with being entreated your uncontaminated family man thinks within himself that this man must be paid a rupee and tells him openly, well sir, come to-morrow, I shall see what I can do for you. Going in, this typical family man tells his wife, look here, dear, a poor Brahmin is in great distress, let us give him a rupee. Hearing the word rupee the wife gets out of temper and says tauntingly, what a generous fellow you are. Are rupees like leaves

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and stones to be thrown away without the least thought. The master in an apologetic tone says that the Brahmin is very poor and that they should not give him any thing less than a rupee. The wife says, 'No, I cannot spare that much. Here is a two anna piece you can give it to him if you like.' As the Babu is a family man who has renounced all concerns, he took, of course, what his wife gave him. Next day the beggar got only a two anna piece. Your so called uncontaminated family men are really not masters of themselves. Because they do not look after their family affairs they think that they are very good and holy men, while as a matter of fact they are quite the contrary.

2. Human body is like a pot. Mind, intellect and the senses are like water, rice and potato in it. When a pot containing water, rice and potato is placed on the fire and these things made hot, if any one touches them and is burnt it is not the heat belonging either to the pot, or to the water, potato or rice that burns. Similarly it is the *Brahmic* force in man that causes the mind, the intellect and the senses to perform their functions. And when that force ceases to act, these organs also stop.

3. Personal God is eternal and supports this universe. But the indivisible *Brahman* who is pure, absolute Existence-Intelligence-Bliss is incomprehensible like a vast shoreless ocean without bounds and limits in which I only struggle and sink. When I enter into the always sportive Personal Deity (*Hari*), I get peace like the sinking man that finds the shore.

4. All women are portions of the Goddess *Bhagavati* and should be regarded as mothers.

5. As the woman who is fully devoted to her husband is called *Sati* (or chaste) and obtains the love of her lord, so the man who is solely devoted to his special Deity obtains God.

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EVOLUTION AND REINCARNATION.

BY SWAMI ABHEDANANDA.

The amazing achievements of modern science have been opening every day new gates of wisdom and slowly bringing human minds nearer and nearer to the ultimate reality of the universe. The fire of knowledge kindled by science has already burnt down many dogmas and beliefs held sacred by the superstition of the past, which stood in the way of truth-seeking minds. In the first place science has disproved the theory of the creation of the universe out of nothing by the action of some supernatural power. It has shown that the universe did not appear in its present form or come into existence all of a sudden only a few thousand years ago, but that it has taken ages to pass through different stages before it could reach its present condition. Each of these stages was directly related to a previous stage by the law of causation, which always operates in accordance with definite rules. The phenomena of the universe according to science, are subject to evolution, or gradual change and progressive development from a relatively uniform condition to a relative complexity. From the greatest solar system down to the smallest blade of grass, everything in the universe has taken its present shape and form through this cosmic process of evolution. Our planet earth has gradually evolved, perhaps out of a nebulous mass which existed at first in a gaseous state. The sun, moon, stars, satellites and other planets have come into existence by going through innumerable changes produced by the evolutionary process of the Cosmos. Through the same process plants, insects, fishes, reptiles, birds, animals, man, and all living matter that inhabits this earth have evolved from minute germs of life into their present forms. The theory of Evolution says that man did not come into existence all of a sudden, but is related to lower animals and to plants, either directly or indirectly. The germ of life had passed through various stages of physical form before it could appear as a man. That branch of science which is called

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Embryology has proved the fact that "man is the epitome of the whole creation." It tells that the human body before its birth passes through all the different stages of the animal kingdom—such as the polyp, fish, reptile, dog, ape, and at last, man. If we remember that nature is always consistent, that her laws are uniform and that whatever exists in the microcosm exists also in the macrocosm, and then study nature, we shall find that all the germs of life which exist in the universe are bound to pass through stages resembling the embryonic types before they can appear in the form of man.

In explaining the theory of Evolution, science says that there are two principal factors in the process of evolution; the first is the tendency to vary, which exists in all living forms whether vegetable or animal; the second is the tendency of environment to influence that variation, either favorably or unfavorably. Without the first, evolution of any kind would be absolutely impossible. But the cause of that innate tendency to vary is still unknown to science. Upon the second depends the law of natural selection. The variation must be adapted to favorable conditions of life; consequently, either the germ of life will select suitable environments or vary itself in order to suit the surrounding conditions, if they are unfavorable. But the agent of this selective process is the struggle for existence which is a no less important factor. Thus Evolution depends on these three laws: Tendency to vary, or variation, natural selection, and struggle for existence. Science tries to explain through these three laws the physical, mental, intellectual, moral and spiritual evolution of mankind. But the theory of Evolution will remain unintelligible until science can trace the cause of that innate "tendency to vary" which exists in every stage of all living forms.

If we study closely we find that man's "self" consists of two natures, one animal and the other moral or spiritual. Animal nature includes all the animal propensities, desire for sense enjoyments, love of self, fear of death and struggle for existence. Each of these is to be found in lower animals as well as in human

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beings, the difference being only in degree and not in kind. In a savage tribe the expression of this animal nature is simple and natural while in a highly civilized nation it is expressed not in a simple and straightforward manner, but in an artistic and refined way. In a civilized community the same nature working through varied device, policy and plan, brings the same results in a more polished form. In the struggle for existence amongst lower animals and savage tribes, those who are physically strong survive and gain advantage over those who are physically weak; while in the civilized world the same result is obtained, not by displaying physical force but by art, diplomacy, policy, strategy and skill. Various kinds of defensive and offensive weapons have been invented to conquer those who are less skilful in using them, although they may be physically stronger. The simple expression of animal nature which we notice in savages and lower animals, by the natural process of evolution has gradually become more and more complex, as we find in the civilized nations of the world. The energy of the lower human nature is spent chiefly in the struggle for material existence.

But there is another nature in man which is higher than this. It expresses itself in various ways, but on a higher plane. Love of truth, mastery over passion, control of the senses, disinterested self-sacrifice, mercy and kindness to all creatures, desire to help the distressed, forgiveness, faith in a Supreme Being and devotion; all these are the expressions of that higher moral and spiritual nature. They cannot be explained as developed from animal nature by means of the struggle for material existence. For these qualities are not to be found in lower animals, although the struggle for existence is there. The moral and spiritual nature of human beings cannot be traced as the outgrowth or gradual development of the animal nature. There is a dispute among the Evolutionists as to the method of explaining their cause. Some say that these higher faculties have evolved out of the lower ones and have developed by variation and natural selection; while others hold that some other higher influence, law or agency is required to account for them.

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Professor Huxley says: "As I have already urged, the practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct, which in all respects, is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion, it demands self-restraint; in place of thrusting aside or treading down all competitors, it requires that the individual shall not merely respect, but shall help his fellows; its influence is directed not so much to the survival of the fittest, as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. It demands that each man who enters into the enjoyment of the advantages of a polity shall be mindful of his debt to those who have laboriously constructed it, and shall take heed that no act of his weakens the fabric in which he has been permitted to live. Laws and moral precepts are directed to the end of curbing the cosmic process, and reminding the individual of his duty to the community, to the protection and influence of which he owes, if not existence itself, at least the life of something better than a brutal savage." ('Evolution and Ethics,' pp. 81-82.)

Prof. Calderwood says: "So far as human organism is concerned, there seem no overwhelming obstacles to be encountered by an evolution theory, but it seems impossible under such a theory to account for the appearance of the thinking, self-regulating life distinctly human." Thus, according to some of the best thinkers, the explanation of the moral and spiritual nature of man as a development of the animal nature, is quite insufficient and unsatisfactory. The theory of natural selection in the struggle for existence cannot explain the cause of the higher nature of man. We cannot say that a theory is complete because it explains many facts. On the other hand, if it fails to explain a single fact, then it is proved to be incomplete. As such, the theory that cannot explain satisfactorily the cause of the moral and spiritual nature of man can not be accepted as a complete theory. That explanation will be considered as complete which will explain most satisfactorily all the various mani-

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festation of the animal, moral and spiritual nature. Moreover, supposing the "tendency to vary" has evolved into the moral and spiritual nature of man, science does not explain the cause of that tendency to vary, nor how animal nature can be transformed into moral and spiritual nature. Is that "Tendency to vary" indefinite, or is it limitted by any definite law? Science does not say anything about it.

The explanation of the theologians, that the spiritual nature has been superadded to the animal nature by some extra-cosmic spiritual agency is not scientific, nor does it appeal to our reason.

Now let us see what the Vedanta has to say on this point. The Vedanta accepts evolution and admits the laws of variation and natural selection, but goes a step beyond modern science by explaining the cause of that "tendency to vary." It says, "there is nothing in the end which was not also in the beginning." It is a law which governs the process of evolution as well as the law of causation. If we admit this grand truth of nature, then it will not be difficult to explain by the theory of evolution the gradual manifestation of the higher nature of man. The tendency of scientific monism is towards that end.

Some of the modern scientists who hold the monistic position, have found out the same truth which was discovered long ago by the Vedantic philosophers in India. J. Arthur Thomson, an eminent English scientist of the present day, says, in "The Study of Animal Life," that "the world is one, not two-fold, the spiritual influx is the primal reality and there is nothing in the end which was not also in the beginning." But the evolutionists do not accept this truth. Let us understand it clearly. It means that that which existed potentially at the time of the beginning of evolution has gradually manifested in the various stages and grades of evolution. If we admit that a unicellular germ of life or a bioplasm, after passing through various stages of evolution, has ultimately manifested in the form of a highly developed human being, then we shall have to admit the potentiality of all the manifested powers in that germ or bioplasm, because the law is "that which existed in the end existed also

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in the beginning." The animal nature, higher nature, mind, intellect, spirit, all these exist potentially in the germ of life. If we do not admit this law then the problem will arise: How can non-existence become existent? How can something come out of nothing? How can that come into existence which did not exist before? Each germ of life, according to the Vedanta, possesses infinite potentialities and infinite possibilities. The powers that remain latent have the natural tendency to manifest perfectly and to become actual. In their attempt they vary according to the surrounding environments, selecting suitable conditions or remaining latent as long as circumstances do not favor them. Therefore variation, according to the Vedanta, is caused by this attempt of the potential powers to become actual. When life and mind began to evolve, the possibilities of action and reaction hitherto latent in the germ of life became real and all things became, in a sense, new. Nobody, can imagine the amount of latent powers which a minute germ of life possesses until it expresses in gross form on the physical plane. By seeing the seed of a Banyan tree, one who has never seen the tree cannot imagine what powers lie dormant in it. When a baby is born, we cannot tell whether he will be a great saint, or a wonderful artist, or a philosopher, or an idiot, or a villain of the worst type. Parents know nothing about his future. Along with his growth, certain latent powers gradually begin to manifest. Those which are the strongest and most powerful will overcome others and check their course for some time; but when the powers that remain subdued by stronger ones get favorable conditions they will appear in manifested forms. As, for instance, chemical forces may slumber in matter for a thousand years, but when the contact with the re-agents sets them free, they appear again and produce certain results. For thousands of years galvanism slumbered in copper and zinc, which lay quietly beside silver. As soon as all the three are brought together under the required conditions silver is consumed in flame. A dry seed of a plant may preserve the slumbering power of growth through two or three thousand years and then reappear under

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favorable conditions. Sir G. Wilkinson, the great archæologist, found some grains of wheat in a hermetically sealed vase in a grave at Thebes, which must have lain there for three thousand years. When Mr. Pettigrew sowed them they grew into plants. Some vegetable roots found in the hands of an Egyptian mummy, which must have been at least two thousand years old, were planted in a flower-pot, and they grew and flourished. Thus, whenever the latent powers get favorable conditions, they manifest according to their nature, even after thousands of years.

Similarly, there are many instances of slumbering mental powers. After remaining dormant for a long period in our normal condition, they may, in certain abnormal states—such as madness, delirium, catalepsy, hypnotic sleep and so forth—flash out into luminous consciousness and throw into absolute oblivion the powers that are manifesting in the normal state. Talents for eloquence, music, painting, and uncommon ingenuity in several mechanical arts, traces of which were never found in the ordinary normal condition, are often evolved in the state of madness. Somnambulists in deep sleep, have solved most difficult mathematical problems and performed various acts with results which have surprised them in their normal waking states. Thus we can understand that each individual mind is the storehouse of many powers, various impressions and ideas, some of which manifest in our normal state, while others remain latent. Our present condition of mind and body is nothing but the manifested form of certain dormant powers that exist in ourselves. If new powers are roused up and begin to manifest, the whole nature will be changed into a new form. The manifestation of latent powers is at the bottom of the evolution of one species into another. This idea has been expressed in a few words by Patanjali, the great Hindu evolutionist who lived long before the Christian era.* In the second aphorism of the fourth chapter (see 'Raja

* The reader ought to know that the doctrine of Evolution was known in India long before the Christian era. About the 7th century, B. C., Kapila, the father of Hindu Evolutionists,

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Yoga,' by Swami Vivekananda, p. 210) it is said, "The Evolution into another species is caused by the in-filling of nature." The nature is filled not from without but from within. Nothing is superadded to the individual soul from outside. The germs are already there, but their development depends upon their coming in contact with the necessary conditions requisite for proper manifestation. We sometimes see a wicked man suddenly become saintlike. There are instances of murderers and robbers becoming saints. A religionist will explain the cause of their sudden change, by saying that the grace of the Almighty had fallen upon them and transformed their whole nature. But Vedanta says that the moral and spiritual powers that remained latent in them have been roused up, and the result is the sudden transformation. None can tell when or how the slumbering powers will wake up and begin to manifest. The germ of life, or the individual soul as it is ordinarily called, possesses infinite possibilities. Each germ of life is studying, as it were, the book of its own nature by unfolding one page after another. When it has gone through all the pages, or, in other words, all the stages of evolution, perfect knowledge is acquired, and its course is finished. We have read our lower nature by turning each page, or, in other words, by passing through each stage of animal life from the minutest bioplasm up to the present stage of existence. Now we are studying the pages which deal with moral

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explained this theory for the first time through logic and science.

Sir Monier Williams says: "Indeed if I may be allowed the anachronism, the Hindus were Spinozites more than 2,000 years before the existence of Spinoza; and Darwinians many centuries before Darwin; and Evolutionists many centuries before the doctrine of Evolution had been accepted by the scientists of our time and before any word like Evolution existed in any language of the world." (P, 12, 'Hinduism and Brahminism.') Prof. Huxley says: "To say nothing of Indian Sages to whom Evolution was a familar notion ages before Paul of Tarsus was born." (P. 150. 'Science and Hebrew Tradition.')

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and spiritual laws. If any one wants to read any page over again he will do it. Just as in reading a book, if anybody feels particularly interested in any page or chapter he will read it over and over again and will not open a new page or a new chapter until he is perfectly satisfied with it. Similarly, in reading the book of life, if the individual soul likes any particular stage, he will stay there until he is perfectly satisfied with it; after that he will go forward and study other pages. One may read very slowly and another very fast; but whether we read slowly or rapidly each one of us is bound to read the whole book of nature and attain to perfection sooner or later.

Acoding to Vedânta, the end and aim of Evolution is the attainment of perfection. Physical evolution of animal life reached its perfection in human form. There cannot be any other form higher than human on this earth under present conditions. It is the perfection of animal form. From this we can infer that the tendency of the law of Evolution is to reach perfection. When it is attained to, the whole purpose is served. Do we see in nature any other higher form evolved out of the human body? No. Shall we not be justified if we say that the end of physical evolution is the attainment of the perfection of animal form. Again as the purpose and method of natural laws are uniform throughout the universe, the end of intellectual, moral and spiritual evolution will be attained when intellectual, moral and spiritual perfection are acquired. Intellectual perfection means perfection of intellect; and intellect is perfect when we understand the true nature of things and never mistake the unreal for the real, matter for spirit, non-eternal for eternal, or vice versa. Moral perfection consists in the destruction of selfishness; and spiritual perfection is the manifestation of the true nature of spirit which is immortal, free, divine and one with the Universal Spirit or God. Evolution attains to the highest fulfilment of its purpose when the spirit manifests perfectly. The tendency of nature is to have perfect manifestation of all her powers. When certain powers predominate they manifest first while the others remain dormant. As we find in the process of evolution, when

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animal nature manifests perfectly the moral and spiritual nature remain latent, Again when moral and spiritual nature manifest fully, the animal is in abeyance. It is for this reason we do not find expressions of moral and spiritual nature in lower animals or in those human beings who live like them. Man is the only animal in whom such perfect expressions of moral and spiritual nature are possible.

When the individual soul begins to study its spiritual nature, its lower or animal nature is gradually eclipsed. As the higher nature becomes powerful the lower nature dwindles into insignificance; its energy is transformed into that of the higher nature, and ultimately it disappears altogether and rises no more. Then the soul becomes free from the lower or animal nature. There are many stages in the higher nature, as well as in the lower. Each of these stages binds the individual soul so long as it stays there. As it rises on a higher plane the lower stages disappear and cease to bind. But the moment any individual, after passing through all the stages of the spiritual nature, reaches the ultimate point of perfection, he realizes his true nature which is immortal and divine. Then his true individuality manifests. For want of true knowledge, he identified himself with each stage successively and thought that his individuality was one with the powers which were manifested in each stage. Consequently he thought by mistake that he was affected by the changes of each stage. But now he realizes that his real individuality always remained unaffected. He sees that his true individuality shines always in the same manner although the limiting adjuncts may vary. As the light of a lamp appears of different colors, if it passes through glasses of different colors, so the light of the true individual appears as animal or human when it passes through the animal or human nature of the subtle body. The subtle body of an individual changes from animal nature through moral and spiritual into divine. As this gradual growth cannot be expected in one life we shall have to admit the doctrine of Reincarnation, which teaches gradual evolution of the germ of life or the individual soul through many lives and various forms.

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Otherwise the theory of Evolution will remain imperfect, incomplete and purposeless. The doctrine of Reincarnation differs from the accepted theory of Evolution in admitting a gradual but continuous evolution of the subtle body through many gross forms. The gross body may appear or disappear, but the subtle body continues to exist even after the dissolution of the gross body and re-manifests in some other form.

The doctrine of Reincarnation when properly understood will appear as a supplement to the theory of Evolution. Without this most important supplement the Evolution theory will never be complete and perfect. Evolution explains the process of life, while Reincarnation explains the purpose of life. Therefore, both must go hand in hand to make the explanation satisfactory in every respect.

James Freeman Clarke says: "That man has come up to his present state of development by passing through lower forms, is the popular doctrine of science to-day. What is called Evolution teaches that we have reached our present state by a very long and gradual ascent from the lowest animal organisations. It is true that the Darwinian theory takes no notice of the evolution of the soul, but only of the body. But it appears to me that a combination of the two views would remove many difficulties which still attach to the theory of natural selection and the survival of the fittest. If we are to believe in Evolution let us have the assistance of the soul itself in this development of new species. Thus science and philosophy will co-operate, nor will poetry hesitate to lend her aid." (P. 190, 'Ten Great Religions,' II.) Evolution of the body depends upon the evolution of the germ of life or the individual soul. When these two are combined the explanation becomes perfect.

The theory of Reincarnation is a logical necessity for the completion of the theory of evolution. If we admit a continuous evolution of a unit of the germ of life through many gross manifestations then we unconsciously accept the teachings of the doctrine of Reincarnation. In passing through different forms and manifestations the unit of life does not lose its identity or

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individuality. As an atom does not lose its identity or individuality (if you allow me to suppose an atom has a kind of individuality) although it passes from the mineral, through the vegetable, into the animal, so the germ of life always preserves its identity or individuality although it passes through the different stages of evolution.

Therefore it is said in "the Bhagavad-Gitá," as in our ordinary life the individual soul passes from a baby body to a young one and from a young to an old, and carries with it all the impressions ideas and experience that it has gathered in its former stage of existence and reproduces them in proper time, so when a man dies the individual soul passes from an old body into a new one, and takes with it the subtle body wherein are stored up all that it experienced and gathered during its past incarnations. Knowing this, wise men are never afraid of death. They know that death is nothing but a mere change from one body into another. Therefore, if any one does not succeed in conquering the lower nature by the higher, he will try again in his next incarnation after starting from the point which he reached in his past life. He will not begin again from the very beginning, but from the last stage at which he arrived. Thus we see that Reincarnation is the logical sequence of evolution. It completes and makes perfect that theory and explains the cause of the moral and spiritual nature of man.

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III.

ANTINOMIES OF TRANSCENDENTAL COSMOLOGY.

(Continued from page 590.)

It is quite different not nature, considered as the totality of phenomena and their conditions. We may not say of it, as of the soul that its existence is problematical from the speculative point of view; we may say of it that such a thing does not exist; for the supposition of a total series of phenomena existing in reality involves inevitable contradictions. Kant calls these contradictions antinomies. He enumerates four, corresponding to the categories of quantity, quality, relation and modality.

1st. Antinomy.

Thesis. It is necessary, on the one side, that the world has a beginning and that it has limits. For if it were eternal an infinite series of years would have actually passed; now an infinite series can never have been actually completed. If it were infinite in space the sum of its parts, which are finite, would form by their addition an infinite number, which is impossible.

Antithesis. But on the other side it is impossible that the world has had a commencement and that it has limits in space. If it had a beginning it was preceded by an empty time; now an empty time contains nothing which could determine the origin of any thing; therefore nothing could originate under these conditions. If the world has limits, it is limited by an empty space; it has a certain relation to an empty space, that is with a pure nothing, which is contradictory. Therefore the world is eternal and infinite.

2nd. Antinomy.

Thesis. The world is composed of simple parts. In fact compositon is only an accidental relation of substances; their essence implies simplicity.

Antithesis. But, on the other hand, we can equally prove

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that simple parts, occupying no space, cannot by addition form an extension. Therefore the world is not composed of simple parts.

3RD. ANTINOMY.

Thesis. It is necessary to admit a free causality to explain natural causality. In fact, suppose that all phenomena have been determined in all time by those which have preceded them, and that no free causality has impressed the first determination. Then there never could have been a beginning in the series of causes, which is contradictory.

Antithesis. But is not less contradictory that a cause could act without being determined by an anterior phenomenon. Therefore there is no first cause, no free cause. Besides, if there were a free cause (my will, for example) it would disturb the order of the laws of nature.

4TH. ANTINOMY.

Thesis. To explain the universe we must assume a necessary Being which is distinct from it or which forms a part of it. In fact the series of phenomena is contingent, conditioned, and every conditioned supposes for condition a first unconditioned principle.

Antithesis. But, on the other side, it is impossible that a necessary Being exists in the world; it is equally impossible that it exists outside of the world and that it is its cause. In fact, if the world is contingent, no necessary Being can form a part of it. If the necessary Being is outside of the world, it is outside of time; it could not therefore act in time nor produce the world which is in time.

SOLUTION OF THE ANTINOMIES.

Such are, according to Kant, the contradictions into which Reason falls when it attempts to rise to the origin and essence of things. Should we on that account renounce all knowledge on the subject of the world, of God, of liberty? No, for our reason if it so intend cannot renounce such knowledge. Besides is it certain that these contradictions do not come from a simple misconception; and should we not endeavour to ascertain if, in

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a certain measure, it is not possible to reconcile the theses with the antitheses. Dogmatism which sustains the theses, is at the same time in accord with morals and with common sense, which, without troubling itself to know if the absolutely first Being is possible, finds in this conception firm ground for belief (*a fortiori*) 'whilst in the perpetual and endless ascent from condition to condition it is always in a state of doubt and can find no satisfaction.' On the other side empiricism, which sustains the antitheses, seems to favour science; for if we assume the series of causes as without limit, we find in this conception a motive to push our investigation further and further into nature.

Is it impossible to find room for each of these two doctrines, both useful, the one to morals and the other to science? Yes, for the contradictions into which reason falls with regard to Transcendental questions of cosmology come from this, that in our reasoning we have taken phenomena as objects in themselves for noumena. In getting rid of this amphiboly the critique dissipates the contradictions which at first cause astonishment.

Let us consider the first antinomy. What is the world? The ensemble of phenomena. But the laws of phenomena are only the laws of our thought. Now the laws of our thought do not permit us to rest in the successive conception of the world; beyond any given time, beyond any given space we always conceive some phenomenon, some material object. Our conception of the world is not then finite, and the antithesis is true, if by nature we understand as we ought to do, the conception which we form of it. But, on the other hand, our concept never attains the infinite, eternity, immensity; and thus the universe cannot be conceived as infinite. In this sense the thesis is true. In themselves phenomena are nothing; their series is neither finite nor infinite; but the concept which we have of them, that is to say the movement of our thought, in its regression towards the origin of things and towards their limits, is indefinite, and consequently it is also itself neither finite nor infinite. Thus the two contrary assertions are not contradictory; they are both true

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and there is no antinomy except in appearance. It is clear that this would not be a solution if phenomena were something real; for the real can only be finite or infinite; the indefinite exists only in the order of thought. The second antinomy is solved in the same way. The world of phenomena is not composed of simple parts; neither is it divisible to infinity; the reason is that it is nothing in itself. But the movement of our thought, in the regression from the composite to the simple, or in other terms the mental division of the parts of matter is without limit; our concept does not reach the simple; in this sense the antithesis is true; but the division tends to the infinite without reaching it, and in this sense the thesis is true. In one word the sum of the parts of the world only exists in our thought; their number is equal to that of our mental divisions; now, our thought not being able to attain the infinite nor stop at the finite, the number of our mental divisions is indefinite. Thus here also there is no contradiction between the thesis and the antithesis. The division cannot stop except at the simple, this is true; it never attains the simple, this also is true; but as it never stops the two propositions may be reconciled. If phenomena were real things,this solution would be absurd, because the simple element which we are always endeavouring to find and which never is found, must have existed before composition took place, and for a still strange reason before decomposition; but, in thought division may precede the element; the composite is the point of departure, and the simple is merely the point of arrival, an ideal which is never reached.

Thus in the two first antinomies the thesis and the antithesis are both true from one point of view, and from another both are false. They are false if they are considered as things relative to the nature of things, true if they are reduced to simple assertions relative to the laws of our thought. For the two last antinomies, the solution is quite different. The antitheses (which are propositions of empiricism) are true in the world of phenomena; the theses (the propositions of the spirit) are true in the world of noumena. This distinction cannot be applied, at least in the same manner, to the two first antinomies which have mathemati-

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cal relations as their object; for, in the mathematical connection of the series of phenomena, there is question of a condition which itself forms part of the series. Thus the commencement of phenomena is itself a phenomenon. The simple or non-simple element of matter forms part of this matter; consequently if phenomena are nothing the first phenomenon is also as little real as the subsequent phenomena. The simple element is as little real as the composite. But it is otherwise with the cause of the world, of the necessary Being; it may exist without itself being a phenomenon, and as an intelligible being beyond the series of phenomena. Thus reason may be the cause of an action, and it nevertheless does not constitute a phenomenon which intervenes to fill an interval of time between this action and the action which has preceded it immediately. We see by this that "the unconditioned placed before phenomena does not disturb the series," does not break the chain, because it is not itself a link in this chain. Consequently phenomena may form a chain indefinitely following necessary laws, whilst their intelligible cause is not subject to the same determination. All that is produced in time is the determined effect, determined by fate, of the phenomena immediately anterior (the antithesis is thus true); but the intelligible cause of these phenomena being outside of time, is not subject to this law (the thesis is thus also true). In this manner the reason which assumes a free cause is satisfied; and the understanding which assumes an infinite series of secondary causes, does not contradict reason; in fact, liberty, which the understanding conceives as impossible, does not exist there where it cannot penetrate, the world of noumena to wit. It remains for us to show that a phenomenon may have a cause, in a fact which is not itself a phenomenon, in a fact of reason. But internal experience demonstrates it, since the reason, the intelligible cause imposes duties on me, imperatives and in this way is the cause of my actions; without itself being in time it determines one to act in time. No doubt my act may be determined possible by the physical conditions which precede it; "but these conditions do not concern the determination of free will; they have

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only to do with its effect in the phenomena. However numerous may be the physical reasons which tend to make me will, however numerous may be the motives of sensation, they cannot produce a duty, but only a will, always conditioned, to which duty, proclaimed by reason, opposes a measure and a limit, a prohibition and an authority."

There are then two causalities, one following nature, the other liberty. Reason is the cause of my free actions, but they have also their cause in the world of phenomena; "for man himself is a phenomenon." "There is no condition which determines man in accordance with his empirical character which is not comprised in the series of natural effects," that is to say which is not caused by the anterior phenomenon. "But we cannot say of the reason that before the state in which it determines the will that another state precedes in which this same state is determined." In a word human acts are determined as phenomena when we perceive them as existing in time and space, but they are free when they are in relation with reason, with the moral law. For example a man tells a lie; this lie is a fact, an act of sensibility, (since it takes place in time) and as such it is determined by the anterior fact by bad education, by weakness of character, the absence of the sense of honour. But at the same time the lie is a notation of the laws of reason; as such this fault is an intelligible act; the reason of this man could have and should have determined him not to lie; the reason is the cause of his lie, it is the free cause of it. Thus from the point of view of reason, our acts have a cause beyond the world and independent of a physical determination; this free cause, which may co-exist with the determination of our acts as phenomena, constitutes transcendental liberty. This is the only real liberty; in fact, practical reason forces us to assume liberty; now it does not exist in the sensible world; it must therefore be transcendental.

No doubt it is difficult to conceive how our acts can have two causes, of which one is free and makes them free and the other is not free and prevents them from being free. But the absurdity of this theory disappears if we remember that this

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second cause, being phenomenon, has not under this title any reality. A phenomenal determination and consequently illusory has nothing incompatible with a real liberty.

In the same way to solve the fourth antinomy it suffices to consider that in the world of phenomena (in time), everything is conditioned, but that beyond time there may exist a necessary Being. "The two contradictory propositions (the thesis and the antithesis) may then be both true at the same time under different relations, in such a way that all things in the sensible world may be absolutely contingent and never have any but an empirically conditioned existence, a thought then may be also for the whole series a non-empirical condition, that is to say a being unconditionally or absolutely necessary. This being as intelligible condition would not be a part of the series or a link in the chain (not even as the very last of the series)." Thus there is nowhere in the sensible world, an unconditioned necessity. "There is no member of the series of conditions of which we ought not to expect, and if we investigate sufficiently far, the emperical condition. But for all that we should not deny that the whole series may not have its *raisen d'etre* in an intelligible Being who, because of that, is free from every empirical condition, and on the contrary contains the principle of the possibility of phenomena."

There is an apparent contradiction in the explanation on the one side of phenomena by a necessary cause and the admission on the other side that the total series of their causes is contingent. But here again the doctrine of the ideality of phenomena removes all contradiction. Phenomena only exist in our thought; the impossibility of not conceiving the infinite in the regression of contingent causes is only a law of our mind; reason, in this regression, only being able to pass from a contingent phenomenon to an anterior phenomenon equally contingent. We never attain to the necessary Being; in this sense the antithesis is true. But the laws of the understanding not being those of reality, it is possible that phenomena have, as the thesis affirms, a first real cause, provided that it only exists in the intelligible world and that it only affects phenomena as an intelligible causality, that is

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to say on the condition that it acts on them without acting in time and in space, where they seem to be but where they really are not.

IV.

OF THE IDEAL OF PURE REASON.

The solution of the antinomies has led us to consider the existence of the first cause of the necessary Being as possible. But at the same time it relegates this supreme Intelligible to the world of noumena, to that world of which we can affirm nothing, if it is not simple possibility. We foresee from this that the critique refuses all value to proofs of the existence of God.

The idea of God is not in effect, according to Kant, anything but an ideal, of which the reality remains problematical, at least for the speculative reason. From the simple concepts we cannot conclude the reality of the object conceived, unless this object can at the same time be conceived by the understanding and perceived by experience. The idea par excellence, the idea of ideas, that of the perfect Being is evidently above all possible experience; how then can I have an intuition of its object? And without intuition, how know if it has an object? In this doubt I am reduced to affirm simply that it is the necessary form of my thought.

Besides, even if this Ideal should have no reality beyond my thought it would not for that be useless. "Human reason contains these ideals,which in truth have no creative virtue like those of Plato, but which have nevertheless a practical virtue and serve as foundation to the possibility of certain actions "(to the possibility of moral actions)." Such is the wise man of the Stoics. He only exists in thought; but he is in perfect agreement with the idea of perfect human wisdom; it is by comparing our actions with this type that we judge them. "Such ideals give an indispensable unity of measurement to reason which has need of the concept of that which is perfect in order to appreciate the degree and the defect of imperfection." The language of Kant is here absolutely the same as that of Descartes; the idea of the imperfect supposes that of the perfect Being. But far from conclud-

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ing from the necessity of this idea to its objectivity, or of asking whence it came into our mind, Kant always seeks the ultimte explanation in the nature itself of mind. At least, if Kant declares it impossible to establish, by speculative metaphysics, the reality of this Ideal of perfection, he has admirably shown how to determine the essence. The essence of the Ideal of God is to possess all possible attributes. Consequently nothing can exist which does not possess some one of the attributes of God, in a certain measure. But in saying that God possesses all possible attributes we rightly refuse to Him a crowed of attributes purely negative which would do nothing but limit His perfection. Without this notion of the ideal which includes the whole provision of possibilities we can never affirm of a thing whether it is possible or not ; in other terms we think nothing without comparing what we think with the ideal of God,just as we cannot conceive extended things without conceiving space. The idea of God is so to say the locus of attributes, and consequently the locus of all the conceptions of our mind. He does not conceive God, does not conceive at all.

In conceiving God as the plenitude of being, we conceive Him at the same time as a simple Being, a personality. In fact if this totality of perceptions were divided among many beings none would be perfect, and a number of imperfect beings could not constitute Perfection by their union. Moreover God is simple,for if he were composed of parts he would find,in the existence of such of these parts, the condition of His possibility, which is contradictory, since He is himself the condition of all possibility. He is not then the sum of all beings nor the sum of qualities, divided amongst them, as pantheism supposes. He is all that they are,but He is not these beings ; for the attributes which are united in Him, and which exist in Him in infinite degree, are divided between possible beings, and none of them participates in those attributes except very imperfectly. One of these attributes may be denied of one thing, another may be denied of some other thing ; and it is for this reason, as we have seen above, that the idea of the totality of possibles corresponds to the disjunctive

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judgment. Finally, if the attributes of things are derived from this totality of possible perfections, they are not derived thence by division, but so to say by imitation, by a kind of imperfect assimilation. Nevertheless it is not necessary that this perfect being, foundation of the possibility of things should be real in order that things which are derived from it should exist. It is enough if it is thought as *ideal*; for a perfectly ideal being contains as much perfection as a perfectly real being. "The real contains nothing more than the simply possible. One hundred real contains absolutely no more than a hundred possible causes." Thus nothing proves that God is other than a simple conception of the mind. From whence then comes the invincible instinct of reason to affirm not only its idea, but also its existence? Because reason experiences the need of resting the regression of the conditioned on an unconditioned; and not being able to find this supreme condition, this necessity in imperfect beings, it assumes it to exist somewhere, and consequently places it in a perfect being. The conclusion seems logical and would be so in effect, if the series of the conditioned were real; but we have seen that phenomena exist only in our thought, and consequently their condition has not perhaps more reality than they have themselves; it is possible that it only exists in thought. From a series we may conclude to a first link; but if all the links only exist in an ideal state it would be the same with the first link. Thus all that can be said of God is that his idea is the condition of all thought, and not that his existence is the condition of things.

This subjective necessity of thinking God implies existence so little, that philosophers, as common sense, have always felt the need of demonstrating it. All demonstrations which have been attempted may be brought under these. Either we start from experience to rise to God, or we start from the simple concept of His essence. If we start from the simple concept and if from the idea we attempt to deduce its existence we empty the ontological argument. If we start from an indeterminate experience, that is to say from the existence of certain things (from the existence of the world) in order to conclude the reality of a first cause we

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have the cosmological argument, a contingenta mundi. Finally if we start from a determined existence, that is to say from qualities and from the harmony of the world, in order to infer thence the existence of an intelligence which has produced this harmony, we have the physico-theological proof, or proof of final causes. All these proofs, Kant says, are insufficient ; and they must be so as in employing them reason leaves the domain of possible experience, outside of which, according to the doctrine of the critique our concepts are without value.

The ontological proof is the one that Kant discusses the first ; for the two others, he says, depend on it and presuppose it.

Saint Ansoline thought that he could conclude from the idea of the perfect to its existence ; in fact, says he, a being to which existence is wanting, is wanting in some thing ; consequently it would not be perfect ; and thus there is a veritable contradiction in the terms when he says 'the perfect being does not exist.' Kant sustains that this proposition is not contradictory. In fact a negative proposition is only contradictory if the affirmative proposition is analytic ; now the judgment 'the perfect being exists' is synthetic, since the predicate existence is not comprised in the subject perfection. Besides even if the argument could be reduced to an analytic judgment the existence of God would not even then he proved.

The proposition 'a triangle has three sides' is analytic, and yet it does not follow that a triangle exists, but only, if it exists, it has three angles. It is only a hypothetical affirmative ; cause the subject triangle to disappear, and the attribute (the three angles) would equally disappear. In the same way if there is a perfect being, it exists ; but the subject perfect being and the attribute existence would disappear. The argument then simply amounts to saying that God exists if He exists. But can it be said that these are absolutely necessary subjects, subjects which it is impossible to suppress even by hypothesis, and that God is one of these subjects ? But this is precisely to assume that which is in question ; the necessity of the existence of God. It is alleged that the suppression of the hypothesis of a perfect being is con-

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tradictory; but a condition is nevertheless added, that is that such a being is possible. (see Leibnitz). Now do we know if it is possible? Logically yes, for its conception does not imply contradiction. But logical possibility, that is the possibility of thought, does it imply the possibility of existence?

We cannot then succeed in proving the existence of God *a priori*; for experience alone permits us to add, by a synthetic judgment, the attribute existence to the concept of an object. It is for this reason that philosophers have called experience to the aid of their demonstrations, and have attempted to rise from the sensible world to its cause, by the cosmological proof and by the proof of final causes. Lost labour; for in starting from the finite can not arrive at the infinite, without filling the interval with the *a priori* proof, the weakness of which we have already seen. The cosmological proof may be thus enunciated;—'if anything exists, an absolutely necessary being must exist; but something does exist, therefore there is a necessary being and this being is perfect. This argument, although it seems to differ from the first by resting on experience, is at bottom only "the first, which changes dress and voice in order to pass for the second." In fact experience serves, it is true, to raise us to a necessary being, the condition of contingent realities; but it does not demonstrate that this necessary being is perfect; to pass from the concept of necessity to that of perfection we must precisely affirm *a priori* the identity of these two concepts, which is to return to the ontological proof already condemned. Besides to rise from contingent realities to the reality of a necessary being we must have recourse to the principle of causality and this principle, as we have seen in the analytic, has no significance except in the sensible world. Applied to God who is not an object of possible experience it is without objective value. How then are we to know if the world has really a cause?

At least, does the proof from final causes, the most ancient of all, the proof, as we call it, of the human race, does this proof, find favour in the eyes of Kant? Is it also a sophism to conclude from the harmony of the world to an intelligent cause? Yes,

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answers the critique, because "this is to reason with regard to the productions of nature by analogy with the productions of human art." Thus I may conclude from the watch to the watch-maker, because watch and watch-maker belong to the sensible world; but if I conclude from nature to God which is not an object of experience I reason transcedentally and therefore my reasoning has no value. Besides the order of the world would prove more or less a very powerful architect; to conclude from His power and His causality to his perfection is again to return to the ontological proof. "This proof" adds Kant "from final causes always merits respect. It vivifies the study of nature and conducts us to points of view which our observation would not have discovered of itself." We already feel beforehand the importance that the critique of judgment will attribute to the teleological argument, though contesting at the same time its objective value.

Confronted by the insufficiency which Kant claims that he has exposed in all these proofs, he definitely formulates the conclusion to which the whole dialectic has been tending that "all speculative research of reason with regard to theology is of no value as far as the essential nature of this science is concerned, and consequently, if the moral laws are not established as principles in order that they may be used as guides, a natural theology is impossible." Is this to say that speculative proofs are on this account useless? No, for if, in themselves they are without value, they prepare us for the moral proof. Without demonstrating what God is, they teach us what He is,and what attributes He must possess if He exists. Thus, when His existence will be later demonstrated by the moral proof, we shall know beforehand that this perfect being must be the first cause,intelligent cause,sovereign providence. In this way we shall avoid mixing with our idea of them anything unworthy of Him; we shall escape at the same time from anthropomorphism, which lowers Him, and from deism which denies his personality.

(*To be Continued.*)

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WHAT ARE THE CHARACTERISTICS OF BUDDHISM ?

Buddha is called the *Tathagata*. He who succeeds to the throne of the Kings of Righteousness is a *Buddha*. Above a *Buddha*, in the known world of sentient beings, in the three realms of *Satta loka*, *Sansara loka* and *Akasa loka*, there is no God, Brahma, Mara, Brahman or man. He is the Lord of the universe. "He is the Omniscient one, He is the true Teacher. He is the holy one." (*Sabhiya Sutta*). The Doctrine that He has taught is absolute Truth, it is the doctrine of Charity, of Pure Conduct, of a future life, of Holiness and of absolute freedom. It teaches the one True Way of Salvation. It teaches that there is no other Path to *Nirvana* than the noble Eightfold Path. The doctrine that has never been heard of before is the doctrine of the middle Path, which teaches the absolutely holy life of the Brahmachari (*parisuddham brahmacharyam*) to obtain complete perfection in the world of righteousness by observing the Thirty Seven Articles of Truth. It teaches that the world was not created by any being; that no God or Brahman can forgive sin, that no God or man can stop old age, death and sickness, that no one but the doer of the deed has to suffer; that the present living being is born from the effects of the deeds done by him in the past life, that every living being continues to exist in some shape or other, that nothing is annihilated, that nothing remains permanent, that every thing is changing, that there is no eternal ego behind the organism, that there is a succession of five *skandhas* from life to life and that there is suffering and misery when the combination of these *skandhas* takes place, and that four of the five *skandhas* are not material (*arupa*) and that by the force of Karma the combination of the *nama* and *rupa* takes place, and that sensations, perceptions, motives, contact, and ideas never die and that hatred, covetousness and ignorance are the causes that keep up the physical organization in all the planes of suffering.

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All theories about *Buddha*, creator, creation, resurrection, are set aside as they do not tend to the elucidation of the removal of passions from which the individual is suffering. All traditions, rumours, revelations, syllogistic expositions, argumentative dialectics, mystic processes, speculative reasonings, materializations, ecclesiastical infallibilities should not be accepted in preference to righteous truth. The only Power that demands our worship is Righteousness. Fears, prejudices, angry feelings, and ignorance have to be destroyed. The individual is a compound of matter, feelings, perceptions, volitions and consciousness. Their coming together is called conception and their disintegration is called death. Between man and man there is no difference in the formation of the organism. There is no distinguishing mark at the birth of an individual as there is between a dog and a monkey. Man differentiates from man by conduct or character. The only way to realise happiness is by following the Rules of conduct which the Tathagato has laid down. Ascetic tortures causing pain to the body are to be avoided. Gratification of the senses by indulging in exciting pleasures is also to be avoided. Between these two extremes is the golden path of Righteous conduct.

A man tells you 'I heard it from so and so'; another man says it has come down from our forefathers"; another man says "It is the custom"; another man—'It is compiled from the (*Pitakas*) sacred books', another says "it is in accordance with *tarka*;" another says it "agrees with logic"; another says "venerable ascetics have declared it"—are we to accept their assertions. The *Buddha* teaches that we must not; but that we should by our reasonings find out the good from the bad and accept only the good.

The path of Holiness has four stages ending in *Nirvana*. The first is called *Sotapatti*, second *Sakadagami*, third *Anagami*, fourth *Arhat*. The Arhat realizes Nirvana in the present life. He has reached the goal, there is no birth in the world of form any more for him. He has become God. The *Anagami* has no passion, has annihilated egoism, is holy, but after death will be

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born in one of the pure abodes known as *Suddhavasa*. The *Sakadagami* has attenuated all egoistic desires, love of ritualism, scepticism, hatred, and passion, but not annihilated; and so he has to be born again in this world; the *Sotapatti* has destroyed all egoistic desires, love of ritualism and scepticism. He has crossed the stream of *Sansara*; but he may be reborn on this earth once, three times or seven times and then enter *Nirvana*; or he may be born in one of the *Devalokas* and thence go to the *Brahmalokas* and there attain *Nirvana*. No *Sotapatti* can kill a living being; he *cannot* rob, he *cannot* indulge in sensuality, he *cannot* lie, he *cannot* drink intoxicants. Just as a child of six years he becomes constitutionally incapable. It is by the destruction of fetters called *Sanyojanas* that the fruits of holiness are obtained. From the time that one gets the *gotrabhugnana* he is known as the "son of Buddha."

The teachings of the Tathagata are classified under three categories, viz. the *ana*, *vohara*, *paramattha*. The first is the Law of Buddha, second, currrent interpretations of truth, third, the exclusive teachings of the Buddha. The *ana* portion is called the Vinaya Pitaka, *vohara* portion is called Sutta Pitaka, the *paramattha* portion is called the Abhidhamena Pitaka. All the three portions go under the one name of *Dhamma*. The Dhamma is divided into nine *angas*, called Sutta, Geyya, Vyakarana,, Gatha,' Udana, Itivuttaka, Jatakam, Abbhuta, Dhamma and Vedalla. The Law portion of the Vinaya contains Parajika, Parivara, Cullavagga, Mahavagga, Bhikkuni Vibhanga; the Sutta Pitaka contains Dighanikaya, Majjhima Nikaya, Samyuta Nikayo, Anguttara Nikoyo, Khuddhakanikayo. The last Nikaya consists of the following books:—Khuddakapatha, Dhammapadam, Uchanam, Itivuttakam, Suttanipato, Vimanavatthu, Petavatthu, Theragatha, Therigatha, Jatakam, Niddeso, Patisambhida, Apadanam, Buddhavamsa, Cariapathakam.

The Abhidhamma contains the pure psychology of Buddha's Doctrines. It consists of the following books:—Dhammasangam, Vibhangam, Kathavatthu, Puggalapannatti, Dhatukatha, Yamaka and Patthanam.

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The three Pitakas contain the Buddhavacana or the word of Buddha. Out of the 84.000 *Skhandhas* emdodied in the Dhamma, 2000 are attributed to Buddha's immediate disciples, for instance, Moggallana, Sariputta, Ananda, Kacchayano and others. These discourses are of extreme interest to the student of Religious Philosophy, Folklore, History, Mysticism, Psychology, Jurisprudence, Hygiene. They bring before us the history of the Indian people, their manners, customs, etc., uncontaminated by foreign influences. Twenty five hundred years ago the Prince Siddhartha of Kapilavastu was born. Nebukadnezzar was king of Babylon at the time when the Prince made the Great Renunciation. It was at this time that Jerusalem was destroyed and the Jews were taken away to Babylon. During the time that Buddha was preaching in India the Jewish people were in Babylon. Bimbisara was king of Magadha, and Pasanadi was king of Kosala, the present Oude. Savatthi was the capital of the latter King, and Rajagriha was the seat of Bimbisara. Pukkusha was reigning in Gandahar at the same time. It is distinctly stated in the Buddhist Pali texts that at this time there came from Gandahar to Rajagaha merchants bringing merchandise to Rajagriha and that through them Bimbisara heard about king Pukkusha to whom the former sent a friendly epistle informing him of the appearance of Buddha in the world and that he is preaching the Dhamma. Historically it would be of extreme interest to find whether during the Buddha's life time his arhat-disciples had not penetrated to Persia through Gandahar. There is an instance recorded in the Pali texts of Punna, a disciple who had gone as a missionary to preach the doctrine to Sunaparanta which is described by the Buddha as a territory inhabited by rude and harsh people.

Could it be possible that Daniel was influenced by the Buddha's teachings to give up meat and wine? It is said that Daniel refused meat and wine and lived on pulse and water. In the Puranas the birth of the Prince Siddhartha is mentioned. It is said in the "Buddhavamsa" that a thousand years before his birth the celestial beings announced to the world that a Buddha will be born. This carries us back to the time when the children

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of Israel were being oppressed by Pharaoh in Egypt. 1624 B. C. Happily for the world Buddhism contains a vast literature and from its inexhaustible mines European scholars have been getting gems of the purest ethics. Only a fraction of the Pali literature has been translated and there is material for another hundred years of study. The India of today is not the enlightened India of twenty five centuries ago and Europe today has not been fully emancipated from the savage philosophy of the middle ages.

The Indian religions of the present day are all products of an unhealthy past. Amidst terrible persecutions under Moslem despotism, Chaitanya began his creed. So did Kabir. So did Nanak. Is there a commentary of the Vedas today in India that could claim any antiquity? Sayana flourished in the fourteenth century when Musalman influence was at its zenith. Sankara's commentary on the Vedanta Sutras translated by Dr. Thibaut speaks of a higher impersonal Brahman; but Dr. Thibaut is of opinion that Sankara's interpretation of Vyasa's texts are forced. At what particular period Sankara began his work it is difficult to say, but Ramanuja who came soon after him interprets the Vedanta Sutras in opposition to Sankara. The interpreters and commentators of Vedic texts and Upanishads, Sayana, Ramanuja, Madhva, religious reformers like Chaitanya, Kabir and Nanak, appearing as they did after the Moslem conquest, could not be expected to give the pure and undefiled interpretation of the pre-islamic Vedic schools. It is sad that accurate historic records of the pre-islamic period are nowhere to be found in this vast Indian territory.

Tod in his "Annals of Rajasthan" says—"After eight centuries of galling subjection to the conquerors totally ignorant of the classical language of the Hindus; after almost every capital city had been repeatedly stormed and sacked by barbarous, bigoted and exasperated foes; it is too much to expect that the literature of the country should not have sustained in common with other important interests irretrievable losses."

Christianity and Islam are responsible for the destruction of ancient records. The religion of the Egyptions, their sacred

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literature their temples, statues and libraries were all destroyed by the Roman soldiery under the advice of Roman Catholic prelates. The literature of the ancient Romans, their temples, also suffered the same fate. The Christian era beginning from the acceptance of Christianity by Constantine has been one of bloodshed, destruction and vandalism. The destructive tendencies of Christianity ceased after the treaty of Amiens in 1815. Islam which began its devastations in the seventh century succeeded in the destruction of Christianity in Egypt and Asia Minor, of the religion of Zoroaster from the Persian Empire and of Buddhism from Bramian, Turkestan, Central Asia, Gandahar, Kashmere, India and the Malayan Peninsula; and it succeeded in destroying the ancient Brahmanical records and old historic temples.

Happily for the world, although the Buddhistic literature was destroyed in its own birth place, yet there are to be found in the temple libraries in Tibet, Nepal, China, Japan, translations and originals of the Sanskrit Buddhist literature which were taken from India during the Buddhist period. In Ceylon the Indian Buddhist literature of the pre-Christian period is to be found in complete form. From 600 B. C. to 1200 A. C. the Buddhist literature of India could be so arranged as to make a continuous history by collecting the texts of Pali and Sanskrit with their translations from the temple libraries of Tibet, China, Japan and Ceylon. To the student of comparative religion and Indian Science there is a vast field in the domain of Buddhist literature.

A handful of European scholars have by their indefatigable labours revolutionised the Western creed and given a death blow to revelation. Archaeologists like Prince and Cunningham, Orientalists like Hodgson, Burnouf, Max Muller, Scientists like Huxley and Tyndall, philosophers like Schopenhaur and Spencer, Naturalists like Darwin, Haeckel and Wallace, have greatly helped to bring about a change from creed-bound ecclesiasticism to the present liberalising tendencies in the philosophy of Religions. The deciphering of Asoka inscriptions is an important event in the history of modern thought. The Brahminical

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Puranas, Mahabharata and Ramayana as historical documents are of no intrinsic value since they contain accounts previous to the Kurukshetra war which resulted in the entire destruction of every thing great in ancient India. Buddhist history going back to millions of years shows that there had been rises and falls in the development of the Indian people.

Gautama Buddha appeared about 2500 years ago in India. Several thousand years before Him there had appeared his predecessor, the Buddha Kasyapa, and before Him the Buddha Konagamana, and Several thousand years before Him the Buddha Kakuchandra appeared; and before him other Buddhas. The present Buddha was born as a Brahmin by the name of Sumedha during the time that Buddha Dipankara appeared. Of course to the religionist who accepts the chronology of Semitic Jews that the world was created 6000 years ago the calculations of kalpas may appear strange just as the calculations of modern astronomers may appear ridiculous to the savage Hottentot or the Australian bushmen who cannot count beyond five. The discoveries of astronomers in the starry regions of countless worlds is nothing new to the Buddhist, the transference of messages from one place to another instantaneously, thought reading, clairvoyance, clair-audience, the researches of biologists showing that there is no material entity called the soul; discoveries of the scientist in chemistry, and electricity, of the geologist and paliontologist, are all corroborative evidence showing the Buddhist the truth of his religion.

Knowing as I do personally many of the Oriental scholars and religious reformers of today and being in touch with the expositions of the modern scientist, I may safely say that in all Europe and America it is difficult to find three scholars who have a thorough knowledge of the doctrine of Buddhism. Scholars like Oldenberg, Senarit, Barth, Cowell, MaxMuller have not been able to grasp the spirit of Buddhism. Dr. Rhys Davids, the foremost of European Pali scholars in his more recent works has shown a larger grasp of the spirit of Buddhism. His Manual of Buddhism contains errors which have not been rectified in later editions.

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A Scientific writer and philosopher, Dr. Paul Carus, has by scientific methods grasped the spirit of Buddhism and his "Gospel of Buddha" is a handy book for the beginner. There died lately in America a Pali Scholar who had made a study of Buddhism in its philosophical aspect. His work "Buddhism", among translations will stand as a monument of his devotion to the study of Pali. He was a Sanskrit scholar but finding no coherent philosophy in the Sanskrit literature he turned his attention to Pali. He says that Sanskrit literature "is a chaos and Pali a Kosmos." The Buddhists deplore the loss of this good man. His personality was known under the name of Hon. Clarke Warren, of Boston, Massachusetts.

There is in Austria a promising scholar, Dr. Karl Eugene Neuman who is translating Pali texts into German. His influence is only confined to Germany and Austria.

In India the birth place of Buddha, out of a population of 200 millions, you may search in vain to find a scholar who has any knowledge of pure Buddhism. All the rubbish that is written under the name of Buddhism has been gathered from polemical and apocryphal works. The Buddhism presented to the Indian people is a conglomeration of Tantric necromancy and ritualistic polytheism, with a touch of monotheism borrowed from Indian sources.

Buddhism as found in the Pali Pitakas is pure spring water uncontaminated by the superstitions of succeeding religions.

I believe that educated India of to-day will gain immensely by the study of the original teachings of the greatest being that ever lived on Earth, who was born 2500 years ago in this land, whose glorified life of unparalleled activity extending for 45 years, was spent for the welfare and happiness of its teeming millions. Buddha is represented in the Pitakas as the Teacher of gods and men. The Buddhists worship Him in this way:—Supreme Lord, Thou art the Holy One, Thou art the Omniscient one possessing a complete knowledge of the universe, Thou art the Excellent one, unsurpassed in the universe, controller and guide of men, Teacher of gods and men, Thou art the enlightened one, Blessed Lord I put

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my trust in Thee.

The charge of atheism brought agnist the Buddhists has been made by Christians only. Buddha found no being in the universe who could command his respect; all the existing gods were brought to their senses by the appearance of the Holy One. Each god began to find out that a greater one than he had appeared in the world. The Jehovah of the Jews began his activities in Egypt at the time of the announcement of Buddha's birth 1000 years before his actual birth. At the time of Buddha's public appearance Jehovah was changing his covenant by enunciating a doctrine of moral responsibility through Ezekiel. The Jewish Bible as a verifier of Buddhistic records is useful, and I think that the prophetic utterances of the prophets Isaiah and Jeremiah apply more to the Buddha life than to the Nazarene. The assumption of a Personal Creator is repudiated in Buddhism on Scientific grounds of Evolution. Before the appearance of Buddha the Aryans did believe in a Brahma and the Brahma himself believed that he was the creator; because other gods below him accepted him as such. It is said that when the ascetic Prince became the omniscient Buddha, that Brahma and all other minor gods came and worshipped him as their chief. Buddha occupying the supreme place in the universe enjoined only the worship of Righteousness and Buddha as the embodiment of truth.

The follower of Buddha, not being satisfied with the dogmatics of religion, examines the gods of other religions and they do not find in them truth, love, compassion wisdom and holiness. Analysing the Jewish Jehovah as painted by Moses, Jeremiah, Isaiah and Ezekiel, we find him lacking all the attributes that are to be found in the omniscient Buddha. The last appearance of Jehovah in the arena of religious history is after the return of the Jews from their Babylonian captivity. For over 500 years from the time of Buddha's ministry Jehovah has no place in the world. Buddha's name has stood supreme for 500 years all throughout the world. Jehovah, Allah, Christ, Confucius, Laotze, Zoroaster, Mahavir, Krishna are all territorial prophets, not so Buddha. That he has been made the ninth Avatar by the Brahma-

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tic hierarchy of Brahmin priests shows that they had accepted him as the God above other gods.

Now what was the doctrine that Buddha taught? The Pali *Gâdha* is translated herein:—The truth has been well taught by the Lord; it is verifiable by our own knowledge, it is effectual at all times, it invites all to come and see, it leads to Nirvana, it can be realised by individual efforts, it can be understood, is intended for the wise. I put my trust on Truth." Such is the invocation that a Buddhist daily utters when worshipping the Dhamma.

To understand the Dhamma properly one has to learn the doctrine from the Buddha's word and that can be done by a little knowledge of Pali. But to be admitted into the circle of Buddha's disciples is another matter. It is one of the hardest things in the world. To become a disciple of Buddha one has to renounce his parents, relations, wealth, home and everything that is called mine. Only a suit of robes to cover his nakedness as well as to protect him from the bites of mosquitos, heat and cold, could he have. He cant have any money in his hand; he has to beg his food and partake it once in a day before the sun goes down the meridian; he is prohibited from having any intercourse with lay people in matters worldly; he is to lead the perfectly pure life of the Brahmacharin, he has to root out all desires arising from sensual objects; his goal is Nirvana.

Nirvana has been a subject of discussion at all times. Followers of religions who have been taught to look up to a heaven after death where they will have wine and women, or a heavenly city whose streets are paved with gold, where they sit on thrones of gold like the Roman Senators judging the twelve tribes of Israel, could not be expected to have any conception of Nirvana. The heaven of other religions is obtained after death; but Nirvana is obtained in life in perfect consciousness, on this Earth.

It was to obtain a higher happiness than was to be found within the palace walls of Kapilavastu that the young Prince Siddhartha left his wife, son, parents and home. Having renounced all human pleasures he went and became a disciple of the two

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great Rishis to learn from them the way to get absolute Peace. Brahmins too having renounced all human pleasures went into the forest to meditate in the hope of gaining the Brahma world. Young Brahmins centred round these profound ascetics; and the picture of India of twenty five centures ago is beautifully depicted in the Pali texts. Well the Prince ascetic learnt from the Brahmin Rishis everything that they could teach and became their equal. What he wanted they could not give. By a process of thought-concentration it was possible to attune the mind into a state where consciousness exists in a semiperceptive condition. The Rishis thought that this was the highest possible happiness that could be got by Dhyana. The Prince ascetic attained to this state and he found out that where consciousness exists in a half dreamy condition it could not produce absolute emancipation. There was no enlightenment,no wisdom,no complete emancipation in such a condition. The condition that the Prince ascetic aimed at was a still higher one; the mind had to be brought into a state where all sensations and perceptions will absolutely cease so that there will be no formation of germ-thoughts, Samskaras. This the Prince could not obtain from the philosophy of the Brahmans. Failing the psychological process he tried the ascetic process of mortifying the body which he practised for six years until he was reduced to a mere skeleton and one day he fell down in a swoon and remained for a time in a state of unconsciousness. After he had recovered consciousness he found that it was no use to torture the body for it brought only suffering.

The path which he subsequently followed was thought out by him and which brought him to the absolute condition of Enlightenment, Peace, Wisdom, complete Emancipation and perfect Holiness—Nirvana. Under the Bodhi tree at Buddha Gaya He became Omniscient and was henceforth known as the Buddha. The wisdom of the Buddha is to be found in the Three Pitakas, his holiness is to be found in his glorified life of forty five years of activity and the effects of his ministry is to be found in the formation of a religion which has given peace to thousands of millions of living beings these 2500 years.

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In these days when men think more of the gratification of their senses than of the absolute and ultimate condition of the totality of their deeds that await them, it is difficult to preach a religion which requires a complete surrender of the senses to something which is not to be seen, but which is to be realized. Men brought up in sensual habits can easily understand that they will have a similar place after death. But to ask one to give up the pleasures which are so realistic to something idealistic—will they listen to such a doctrine? They may or may not hear, but those who have attained to the condition of that holy calm, where fear, hatred, anger and ignorance cease, will always bring to the world the message of peace and loving kindness and save suffering Humanity.

Gods are to be found in many religions, and it is the men that have created gods. Moses created Jehovah, Mohammad created Allah, Jesus created the God of Love. In the stories of gods you find them that they are angry, passionate, fond of doing cruel deeds; that they love some more than others.

When Buddha began to preach the Doctrine of Holiness, there were in India at the time Brahmins and Sramanas who went about preaching different religious dogmas and theories. Sixty two different theories about the future of man and the world are discussed in Buddhist literature. In a Sutra called the "Brahmajala" these theories are analysed and rejected as they are not productive of absolute holiness and not tending to Nirvana. The Doctrine of Righteousness that Buddha promulgated was absolutely his own discovery. It was taught by his predecessor Buddha Kassapa several years ago and after the lapse of ages. Brahmins introduced the doctrines of sacrifice and altered the three Vedas &c. "Te kira dibben cakkhuna oloketva parupagahatam akatva kassapa sambuddhassa Bhagavato pavacanena saha Samsandetva mente gantesum apara para pana Brahmana panati pata deni pakkhipitva tayo vide bhinditva Buddh vocenena saddhim viruddhe akamsu." (Brahmajala Sutta vannana Sumangalavilasini-Digha Nikaya.)

Why does a Buddha appear on Earth? The answer is to

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establish Dharma, Righteousness, to teach men and gods the holy doctrine that is lovely from beginning to end, teaching the purest Brahmachari life. A Buddha teaches the pure doctrine and sends innumerable beings to Nirvana. A time comes when truth is forgotten and false beliefs take its place. At such a time a Buddha is born to re-establish the Dharma. According to Buddhist exegesis the religion of Buddha will last for 2500 years more and then the disappearence of Buddhism will take place. Irreligion, cruelty, immorality will continue to increase and a time will come when men losing all sense of fear and shame will live like animals. It is said then a cataclysm will take place destroying all wicked people. Only the few righteous will escape destruction; from these few, Jambudvipa will be repeopled. They will be righteous and successive generations will go on with increased righteousness. But a time will come when a change will take place. Just at the crisis the the Buddha Meteyya will appear and promulgate the Dharma and again lead men to Nirvana. The followers of the present Buddha aspire to be born when that great Being appears several thousand years after.

H. DHARMAPALA, ANAGARIKA.

[We gladly publish the above article from the pen of Mr. Dharmapala. Our readers are aware that we are not responsible for the opinions expressed in our Open Columns. While we have nothing to say, about his enthusiastic advocacy of what he believes to be true Buddhism, we are sorry he is tempted to make unfounded and contemptuous remarks regarding other religions — *Edr. Brahmavadin.*]

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THE

BRAHMAVÂDIN.

"एकं सत् विप्राबहुधावदन्ति."

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

—*Rigveda*, I. 164. 46.)

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A HYMN ADDRESSED TO SRI DAKSHINAMURTI.

BY SANKARACHARYA.

(*Translated from the original*).

1. He who, in the same way as in sleep, sees, on account of the *Maya* in Himself, the whole universe which exists internally in himself and resembles a city seen in a mirror, and who at the time of spiritual awakening realises only his own *Atman* which has no second,—to that blessed teacher incarnate, Sri Dakshinamurti, I now tender my salutation.

2. He who like unto a magician, and like unto a great *Yogin*, at his own will manifests this universe which before (creation) remained (in Him) undifferentiated like the sprout within a seed, but which, afterwards on account of its wonderful union with space and time produced by *Maya*, became severally differentiated,—to that blessed teacher incarnate, Sri Dakshinamurti, I now tender my salutation.

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3. He whose luminousness which is of the essential nature of reality (*sat*) but which appears in the form of unreal objects (*asat*); who in person gives knowledge to his votaries by the Vedic words 'That thou art', and by realising whom there will be no more return to the ocean of mundane life,—to that blessed teacher incarnate, Sri Dakshinamurti, I now tender my salutation.

4. He whose luminousness, shining forth like the light of a powerful lamp placed inside a pot having many holes, goes out through the eye and the other organs of sense and whom alone, when He shines saying 'I cognise', the whole of this universe shines after (as the object of his cognition), —to that blessed teacher incarnate, Sri Dakshinamurti, I now tender my salutation.

5. He who destroys the interminable illusion caused by the play of the power, *Maya*, in such persons as are ignorant like women, children, the blind and the foolish and as uphold, greatly deluded by *Maya*, the body, the *prana*, the *indriyas*, the fleeting consciousness, and nothingness to be the ego,—to that blessed teacher incarnate, Sri Dakshinamurti, I now tender my salutation.

6. That person who, by being completely veiled by *Maya*, is like the sun and the moon in the clutches of Rahu, and by withdrawing all the senses, remains in deep sleep as the mere *sat* (existence), and who at the moment of awakening remembers—'I slept before',—to that blessed teacher incarnate Sri Dakshinamurti, I now tender my salutation.

7. He who, to all those that worship him with auspicious hands joined in devout prayer, make smanifest his true Self which shines inwardly in one continuous stream amidst all conditions (*avasthas*) as the eternal ego—conditions of all sorts, such as boyhood, &c., the waking state &c., which exclude one another,—to that blessed teacher incarnate Sri Dakshinamurti, I now tender my salutation.

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8. The very Person (spoken of by the Vedas), who, deluded by *Maya*, sees the whole universe, either in dream or in wakefulness, as distinguishable into the relation of cause and effect, into the relation of the owned and the owner, of the disciple and the teacher, as also into the relation of father and son, &c,—to that blessed teacher incarnate Sri Dakshinamurti, I now tender my salutation.

9. He whose eightfold body is the earth, the water, the fire, the air, the ether, the sun and the moon, and the individual soul, all of which are visible in the form of the moveable and immoveable objects of the world, and than whom, the supreme Lord and the all-prevader, there exists to the true enquirer no other thing,—to that blessed teacher incarnate, Sri Dakshinamurti, I now tender my salutation.

10. As it is now made clear in this hymn that all are identical with the Self, by hearing this hymn read, by thinking of it, by meditating on it and by reciting it, may there come (to a man) of its own accord the supreme Lordship along with the great glory of universal Self-hood and may he also attain the eight inviolable *siddhis* (superhuman powers) which are the accidents of *Maya*.

[The above hymn addressed to Sri Dakshinamurti contains in a nutshell the whole doctrine of the *Advaita* Vedanta. Sri Dakshinamurti is the incarnation of the Lord Siva seated under a *bânnian* tree in the posture of meditation facing the South; and so He is styled the *Yogacharya*, the Divine Teacher of *Yoga* or spiritual realisation.]

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THE ORIGIN OF THE UNIVERSE ACCORDING TO THE HINDU THEORY.

BY KALE.

Every one must be proud to see that we are making progress towards understanding our ancestors and closely following them in whatever they have done or preserved for posterity. We must moreover constantly keep in view one sole end viz. shedding light of Western science on Eastern knowledge. Our people, who had reached a climax of civilization have left us only the latest of their investigations; and thus it is our duty to see, to what extent, we can understand our ancient with the help of Western Science. As far as foreigners can assure us, I am sure that our people were far wiser than we at present are, with all our western enlightenment. So, taking it for granted that our forefathers, at least the ancient Rishis, were more investigative, thoughtful and far-seeing, than we are we must proceed to follow them, unless some internal or external evidence shows us vividly the contrary.

With such ideas, I have tried to study the principles of our Hindu Cosmogony or the Creation of the Universe; and hope in this essay of mine, to lay before the public, the arguments by which, I intend to prove that our Hindu Theory on the subject, corresponds strangely with the latest and most approved astronomical theory of creation; and if I succeed in this task of mine, I might one day, be enabled to follow the germ of our theory to its ultimate development.

The Almighty is said, in the Yajur Vedic Taittiriya Upanishad, to have created the Universe in the following way:—He first of all created *Akasa* and then *Vayu* and then *Agni* and then *Apah* and then *Prithivi* and then *Oshadhis* and then *Anna* and then *Retas* and then *Purusha*.

It will be very interesting to investigate the truth of these statements, which are given out to the world, as revealed.

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It is true, that human reason does not reach the goal of superhuman facts, but, as far as our intellects can go, let us consider the efficacy and truth, for all practical purposes at least, of these revelations. Revelations too, come from within, and not from without. They are the product of intense meditation, and so we shall be obliged to dive deep into the matter before we can understand our forefathers. It requires a knowledge of physical geography and natural science; or in short, a general and well organized knowledge of every sort of science. And this investigation is intended only for those who are presumed to have such a knowledge.

If a thing has remained established for countless ages, believed in by thousands of millions, and has survived the opposition of an equal number, it is evident how deeply true it must be. It is a very curious thing, then, to go deep into the matter, to test its truth, heeding little its mere outward inconsistency. That these revelations have been clung to so many ages, by such an intelligent race as the Hindus, or more properly the Aryans, is proof enough of its truth. One may raise this objection that our ancient Aryans had no knowledge of modern science; but I say, that a more searching eye will find it to be quite the contrary, when it sees that all Western science tends to throw light on, and clear up the mystery of our religious and moral tenets. Though the superficial observer may think in this way, he has, if he is willing enough, grounds sufficient to convince him of the contrary.

The self-existent Almighty has brought into existence, this universe of diverse wonders. The whole of the Universe, before its Creation, was hidden in His nature, which was without name and form, as a large banyan tree is first hidden in a small seed. First of all, this Universe and He were the same; but now, He willed to make the Universe evolve out of himself. For that purpose what is the thing first needed? Evidently, space (*akasa*). For, without space how can matter exist. He is Himself beyond space, but His evolution wants it. Not only space, but something else is contained in *Akasa*, *A* means all around, and *kasa*

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to shine or spread; so, the whole word means, something (space) that is spread with (something), or, that shines all around. Originally the idea of space shining by itself did not prevail; but the meaning of the word as given at first is clear. The derivation, of a word always suggests the development of its meaning. By something that is spread with, all around, we understand that space was spread with something; and that something must be nothing other than molecular atoms. They were imperceptible atoms, and so neglected. Later Akasa meant only space, that which spreads or expands on all sides. The cause of the neglect of molecular atoms, in the comprehension of the word, is two-fold. First, they were very minute and nearly imperceptible; and secondly, later on these molecules were changed into perceptible large bodies. So we have come to the creation of Akasa *i. e.* space covered with imperceptible molecular atoms.

Next we have *Vayu*, that which blows. When infinitely fine atoms were created in space, and almost distributed and spread on all sides, there was need for an energy to bring them together and make them perceptible bodies of all sizes and shapes. This function was assigned to *Vayu*.

Let us now investigate into the functions of this Vayu. It would, by its energy bring together the atoms of the distant regions and give them a shape perceptible to the eye. The atoms, while being thus brought together by Vayu, gained by friction with each other, an extensive amount of internal heat, which by degrees manifested itself, on the outward surface.

Look to the enormous function of this element. How grand its sphere! How much obliged we are to it! Had there been no Vayu, there would have been no man on Earth to see its wonders, there would, first of all, be no Earth for man to stand upon. If the Almighty had left space, covered with atoms alone, and created man with some other means, then, how poor would man have been, in not being able to discover what the Almighty has done for him, for, the atoms would not then be perceptible to him. So we can say that the greatest creative

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energy has been the Vayu.

Let us next trace the growth of heat in atoms brought together by this Vayu. By friction, as before mentioned, heat is produced; and this is *Agni*. This internal heat gradually increased so much, by the closer contact of the component parts of the bodies thus formed, that after some interval they became red-hot and glowing. All the time, we should remember that friction was the cause of it, and Vayu, the agent for producing heat, or Agni in the bodies. After Agni, we are to consider how *Apah i. e.* liquidity (water) was brought into existence.

Friction as I have remarked above, caused so much heat, that the constituent parts, gradually melted and became liquid. It is a very interesting fact, to know that a substance which is solid is turned to a state of liquidity by extensive heat. Take for instance any metal, make it red-hot and still continue to heat it and you will find that it begins to melt in the furnace. It has become liquid. So it is said, that Apah was produced after Agni.

It is still more interesting to know, how *Prithivi* was produced. Up to this time, we have traced matter, to a state of liquidity and now we will trace it back to a state of solidity. You have seen before, that the metal gets to its former condition, when you take it out of fire. There is a limit to heat; an utmost degree to which it can reach. When heat reached that degree, it began to decrease. Every thing, as we all know, rises but to fall. So when heat was diminished little by little, matter, which was in a liquified state, began gradually to recover its former state of solidity. You must know, however, that a step is omited here, that when heat reached its utmost limit, the liquid matter, became gaseous; and this gaseous matter by the decrease of heat, regained its former solid condition, with this difference only, that now the constituent parts were close beside. So it was that *Prithivi* was produced after *Apah*.

We now come to the region where we can verify everything. That the land produces herbs and plants is a fact which no one can deny, however superficial may be his observation. When the land, is prepared for the growth of plants and herbs it gives

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rise to them. From plants we get the principle of life. And that is what is called *Retas* in Sanskrit. It is nothing but the essence of herbs and the supporter of life. We know that our lives are supported by herbs and plants which take their origin in the land.

The last stage is life. After the production of the supporters of life, life itself was produced. We have our lives wholly dependent on the herbs and plants that surround us. This is the conclusion we have come to. The Almighty first of all produced Akasa spread with molecular atoms. He then produced Vayu which brought them together; and by their friction Agni was produced. Friction caused the intensity of heat and so Apah was created. And this Apah (liquid state), being cooled by degrees, became Prithivi. Prithivi produced Oshadhis and they the Anna; and this Anna produced Retas; and the Retas life.

Up to the formation of the Earth the Hindu theory closely corresponds with the astronomical theory of the present day; and this conclusion was arrived at, by our forefathers many ages ago. When we compare the wisdom of the ancients with our superficial knowledge, what a sublime insight into truth our forefathers have had! Looking to outward qualities without any knowledge of the inward principles is a habit of the growing generation. But the ancients had a deeper and clearer knowledge of their surroundings,than ourselves. How can one come to such a conclusion, without having gone through all the scientific investigations involved in it? Can any one doubt now that our Aryans had knowledge of many sciences?

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REVIVAL OF THE VEDANTA.

Many of our educated countrymen, whose patriotic desire for the advancement of our country is otherwise unquestionable, do not seem to look with favour at what they call the *Vedantic* Revivalism of the present time. We have heard it expressed, as their sincere conviction, both in public and in private, that this revival does not seem to them an indication of progress; but that it marks a retrograde step in the advancement of our nation. Dazzled by the glorious achievements of modern civilization, and modern modes of thinking they could not but regard it as a false move, which must eventually tell upon our progress. Of course, they are men of light and leading, whose opinions on such matters could not be lightly set aside. They all belong to that noble band of the few whose watchword is progress. As believers in the law of progress they could see nothing but progress everywhere, in every field of research, whether in the physical, intellectual or moral. If the theory of evolution is a universal fact in Nature, they argue that everything modern—whether it is modern science or modern philosophy—should be much superior to the ancient as it is naturally at a higher stage of evolution than that of the ancient time.

Not only is it thus undesirable, in the interests of our country, to go back to ancient India for our Philosophy or Religion, it is felt, at the same time, to be almost impracticable. The modern Hindu is in almost all respects different from his Aryan forefather. Born and nurtured under different conditions he is almost a different being. The influences he is subject to, and the environments which surround him are altogether different; and his intellectual atmosphere too has

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undergone a thorough change. If life consists in the adaptation of the internal to the external environments and *vice versa*, it inevitably follows that his religion or philosophy should be of a different nature from that of his ancient forefathers. An antiquated philosophy or religion could not satisfy the modern man in his enlarged being. His intellectual climate could not be conducive to the growth of a religion or philosophy that had its origin under different conditions altogether. He requires a larger life, intellectual and religious, than his forefathers, and a much more liberal and refined philosophy of life than that of the *Vedanta* or any other system of the ancients.

Such, or nearly such, are the arguments which they adduce against the growing *Vedantic* Revivalism of the day. Of course we do not deny that there is much that is true in these arguments. We do not deny that the modern Hindu lives under altogether different conditions from his ancient forefathers. By contact with foreign nations, especially with those of the West, his sphere of experience has extremely widened. He has been forced to change his life and its ideals to suit his altered surroundings and circumstances. No doubt the West has compelled him to change almost all his ideas of the universe he lives in. He has learnt more from the West about this physical universe and his own physiological framework, than from his forefathers. More than all these he is indebted to the West for that spirit of fearless and independent enquiry which so eminently characterises the modern scientific explorers of Europe. But does it follow from this that the Hindu should also give up his religion and philosophy for those of the West? Do these facts establish that the religion and philosophy of Europe are in any way better than our own? Is the growth of philosophy and religion a necessary concomitant of scientific and physical progress? We think not. We are unable to perceive any

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necessary connection between religion and the so called modern civilization which has reference only to the advance of physical science and the consequent attainment of greater comforts and conveniences in life.

If the term civilization includes, besides other elements, progress in moral, metaphysical and religious ideals, then we fear that the boasted civilization of the modern age is wanting in some of the most essential elements which ought to characterise it and is therefore in danger of losing its claim to that appellation. If we compare the modern European, with our ancient Hindu civilisation, we are struck with curious differences as to their ideals.

Simplicity of life and high culture which formed the essential features of our ancient civilisation, have been replaced by an extreme complexity of life and a wider knowledge of the world characterised by a greater readiness to get the better of our weaker and less cunning brethren in the struggle for existence. The principle of competition which was wisely restricted in ancient times to castes or guilds has now become wholesale and unlimited so as to convert life into a race-course where every man is forced to consider every other as his competitor and tries to get the better of him in life by any means, fair or foul. Our ancient civilisation which was based on a through consciousness of the transitory nature of life and society was characterised by an essentially religious spirit, whereas its modern rival, based upon an illusory idea of the permanence of life and society and a greed for the delights that life can afford, has eschewed religion altogether. The consequence of this is that in place of contentment which formed the essential feature of our ancient society, we have now an inordinate desire and anxiety to possess ourselves of the best things of this world and the consequent restlessness, fretting and fuming, at our disappointments. But let it be remembered

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that it is far from our desire to depreciate in any way the modern civilisation which has evidently secured for us so many and manifold advantages in life. We only want to emphasise the fact that modern civilisation is imperfect and contains within itself some elements of a dangerous and explosive nature that may burst any day leaving society in a chaos. For what have the modern inventions and discoveries done for us? There is no doubt that they have vastly contributed to our comforts in life. But at the same time it should not be forgotten that they have placed in the possession of humanity much that is dreadful, and destructive of society. Progress in the art of war and in the manufactures of deadly weapons and explosives has been going on *pari passu*, with progress in other fields. Modern warfare boasts of destructive engines that could make short work of thousands of men in the battle field. Thus what we call modern civilisation is a double-edged sword which, unless tempered by the religious spirit of ancient civilisation, would actually prove a curse to mankind some time or other. We are not of course blind to the faults on the other side. We know that our ancient Hindu civilisation had its weak points. Some of its ideals were indeed very narrow. It cared more for the individual than for the society, more for life after death than for this life. It certainly manifested an undue indifference to the interests of this life and of the society at large. But the modern civilisation errs on the other side. It sinks the individual in the society. In its anxiety to preserve the life and the interests of the society, it sacrifices the permanent interests of the individual *i. e.* the abiding interests of the soul. We have experience of European societies built upon modern ideals of life. We are, aware of their defects; nor are we blind to the imperfections of our ancient society built after different ideals. Both the modern and ancient ideals have their advantages

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and disadvantages and the best thing for us to do will be not to give ourselves up entirely to our ancients nor to be imposed upon by the apparent glory of the modern European civilisation. We believe that our safety lies in taking a middle course. We require a civilisation that combines in itself the advantages of both, a combination of both the ideals so that the defects of the one are rectified by the other. A combination of the two ideals divested of their imperfections will eminently serve our purpose. This is what India stands in need of to-day. Such a course will preserve the continuity of our civilisation all through from the remotest past, instead of making us break with our ancients. It will tend to preserve the individuality of our nation by the formation of a new type of civilisation harmonising the best ideal of the East and the West. Europe boasts of its wide knowledge and practical wisdom, and the East, of sublime thought and spiritual wisdom. Let these be fused together so as to crystallise into a new and glorious compound of the Indo-Aryan civllisation of the future. We believe that this is the ideal of almost all the *Vedantic* movements of the day—an ideal which will surely commend itself to those who have the best interests of our country at heart.

Of all the noble heritage left to us by our ancestors their philosophy is the best and the noblest. *Vedanta* has the stamp of truth and universality in it. It is a philosophy so sublime and universal in its nature that it can adopt itself to any kind of society under any conditions whatever. Being both a philosophy and a religion there is no such antagonism between the Hindu Philosophy and the Hindu Religion as we find it to be the case between the philosophies and the religions of Europe. We have all along entertained it as our opinion that of the tree of knowledge, philosophy is the flower, and Religion the fruit. The one is theory, and

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the other, practice. The one finds out the highest ideals for man, and the other gives practical guidance for their realisation. Philosophy in the highest sense is religion in theory, and religion is philosophy in practice. Any kind of antagonism between the two is unnatural and absurd. A philosophy that does not fructify into religion is barren and must surely fade away without any justification for its existence. A religion which is not firmly rooted in sound metaphysics is baseless and must necessarily languish like a flower torn from its stalk. On the other hand what do we see in the West? There is a death struggle going on between science, philosophy and religion. Science is trying to elbow both philosophy and religion out of the field and has partially succeeded in its object. Philosophy is trying to overturn science by throwing discredit on its fundamental principles. Both science and philosophy fume at religion which has no reason to justify its existence in the rational plane; and religion discomfited at every step is trying to seek refuge in the shoals and quicksands of faith and revelation. Thus it is plain that the present state of the intellectual equilibrium in the West is rather of an unstable character, and an intellectual revolution is sure to happen some time or other when the mutual claims of science, philosophy and religion will be fairly adjusted to the satisfaction of all the parties concerned. But our ancients were wise and far-seeing enough to avoid all such difficulties. Their *Vedanta* is both a philosophy and a religion, and it is, so far as we are able to see, not in any way opposed to science but recognises its claims and gives it its proper place in the scale of knowledge. To those who contend that philosophy is progressive, and modern philosophy is much superior to ancient philosophy, we can only reply that philosophy is not progressive in all its aspects. Though it is progressive in one aspect of it, still it is permanent in other

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aspects. That is why we consider systems of ancient philosophy as a every useful study, not simply as a mental discipline, but as having achieved results of permanent value for mankind. Philosophy, in the widest sense of the term has three functions. In the first place it has to coordinate the special sciences, and it is only in this aspect that it may be called progressive. It is here that philosophy has to watch the growth of the sciences and take up their results for the formation of the widest generalisations of science. As a coordination of the sciences it is called phenomenology. Unfortunately this is the only aspect of philosophy on which the British philosophers have laid much stress; and Comte, the French philosopher, would regard it as the only function of philosophy, for which narrow view he has been justly condemned. Herbert Spencer recognises higher problems than those of phenomenology, but regards them as insoluble by man in the present state of his faculties. But it is only the philosophers of the German school that have achieved some valuable results in the next higher aspect of philosophy, which we may call Epistemology. In this aspect philosophy manifests itself as the theory of knowledge. It enquires into the import of knowledge; and all things whatever, so far as they can be known, so far as they can be referred to a subject knowing, come within its cognizance. Epistemology approaches the highest aspect of philosophy, viz. metaphysics; and in fact epistemology cannot but be metaphysical. Says George Croom Robertson in his 'Elements of General Philosophy'—" Epistemology is just philosophy, deals with things, deals with being, deals with things going beyond bare experience; but it treats of them in relation to the fact of knowing. Thus an epistemologist cannot help being an ontologist because his theory of knowledge must treat about things also as being; he must also be a metaphysician, because he is concerned with the whole range of things be-

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yond the physical; he must be a philosopher in being other and more than a man of science or concerned with things in a way in which science is not. Epistemology as theory of knowing is as wide as philosophy, since for us, nothing can be that we cannot know."

In this aspect of philosophy, the achievements of the German philosophers are indeed very valuable, and our readers, we believe, need not be told that the conclusions of the German school of thought approach very closely those of our Indian philosophers.

The highest aspect of philosophy is metaphysics. It is here that the mind of the philosopher takes the boldest leap into the unknown. With only the metaphysical implications of science and lower forms of philosophy to stand upon, metaphysics tries to face the highest problems of philosophy and construct for us a theory of the origin of the universe, the first cause, the real nature of man, the goal of evolution and so on. Our theories of the *Brahman* and the *Atman*, of *Karma* and Reincarnation, of *Moksha* and *Kaivalya* are all purely metaphysical, beyond the range of phenomenology or epistemology. It is in this branch of philosophy that our ancient Hindu philosophers far excel those of the West. It is here that they stand unrivalled, and their solutions of some of the most difficult problems of metaphysics are shrewd enough to elicit the admiration of even the modern world.

In these two higher aspects of philosphy, as we have seen, the philosophy need not wait upon the special sciences. The problems dealt with and the solutions that may be arrived at need not depend upon the advancement of physical science which can only affect the lower aspect of phenomenology. Says the same author whom we have quoted above "In so far as philosophy has the function of co-ordinating the sciences—and it has become more and more the object of philosophy to do so—there must, of course, be advance in the

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former as the latter advance, as Comte held. But if we also take philosophy as theory of human knowledge, we still understand more than the earlier thinkers, although our progress be not of the nature of that in the positive sciences. Philosophy, in one sense, encircles, extends beyond, comes after the sciences, varying as they vary; but in another sense it comes before them." And further on, "It is one function of philosophy to wait on the special sciences, and to be ever ready to pluck up its stakes and widen its boundaries. For philosophical and scientific definitions are always changing; they are a progress towards the expression of what is. But it is also apparent that to a certain extent philosophy has an independent course to pursue, and has often to make advances, and did often arrive at truths about the whole frame of things before men developed those aptitude and powers from which has sprung all modern science."

We need not say more. We have seen that the ancient Hindu philosophy has much to teach us, and unless the spirit of this ancient philosophy be not infused into the body of modern knowledge, the latter will not have that living beneficial influence which it otherwise can effect.

A TRIBUTE OF AFFECTION.

Brother Swami Vivekananda,
Bright pearl of the Orient sea,
Came here with his soul all illumined
By Light, Love, and Liberty.

He came here with greetings fraternal
From the mystical East to our West;
And from those wise Vedas inspired
He taught us the purest and best.

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He brought us a message most gracious
From the long past ages of time;
He came as the Priest and the Prophet,
Enthused with a faith all sublime.

Right soon to our hearts he found entrance,
So lovable, so gentle was he,—
And as *teacher* or *friend* was so winning,
None could other than lover be.

He proclaimed ancient truths with wisdom,
And his eloquence quickly did win
Many earnest and faithful disciples,
Whom he taught of their God-powers within.

God bless our dear brother Swami,
May his path grow ever more bright;
And when his earth journey is finished
He be clothed in God's garments of light.

DR. JOHN C. WYMAN.
Brooklyn, New York.

23*rd*, *June* 99.

[The author, in sending us the above "tribute of appreciation for Swami Vivekananda", says—"I still love him and want him to know that my heart is filled with brotherly affection for him."]

IF CHRIST SHOULD COME TO-DAY.

BY JAMES G. CLARK.

I have come, and the world shall be shaken
Like a reed, at the touch of my rod;
And the kingdoms of Time shall awaken
To the voice and summons of God:

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No more through the din of the ages
Shall warnings and chidings divine,
From the lips of my Prophets and Sages,
Be trampled like pearls before swine.

Ye have stolen my lands and my cattle,
Ye have kept back from labor its meed,
Ye have challenged the outcasts to battle,
When they plead at your feet in their need.
And when clamors of hunger grew louder,
And the multitudes prayed to be fed,
Ye have answered with prisons or powder,
The cries of your brothers for bread.

I turn from your altars and arches,
And the mocking of steeples and domes,
To join in the long weary marches
Of the ones ye have robbed of their homes;
I share in the sorrows and crosses
Of the naked, the hungry and cold,
And dearer to me are their losses
Than your gains and your idols of gold.

I will wither the might of the spoiler,
I will laugh at your dungeons and locks,
The *tyrant* shall yield to the *toiler*.
And your judges eat grass like the ox;
For the prayers of the poor have ascended
To be written in lightnings on high,
And the wails of your captives have blended
With the bolts that must leap from the sky.

The thrones of your kings shall be shattered,
And the prisoner and serf shall go free—
I will harvest from seed that I scattered
On the borders of blue Galilee—

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For I come not alone, and a stranger,
Lo! my reapers will sing through the night
Till the star that stood over the Manger
Shall cover the world with its light.

—*The Arena, December.*

VEDANTA WORK.

To

The Editor '*Brahmavadin.*'

Accounts of the successful and promising season of the Vedanta society in New York have already reached you from a New York friend, but a few corroborative words regarding the work cannot be out of place, Through out march, besides two public lectures and two students' classes, a social meeting was held one Evening each week. This innovation proved very pleasant and practical, affording the opportunity for better acquaintance with our blessed teacher, Swami Abhedananda, and with each other. The Swami spoke to each one, often answering personal questions privately. A more formal meeting followed, the Swami presiding; students asked general questions about Vedanta as related to practical experiences in our Western life, and helpful answers were given by the Swami. An interesting feature was the recital by the students, of poetry containing Vedantic ideas,—such as extracts from "The Light of Asia" and "The song celestial," "Freedom" and other strong, true verses by Ella Wheeler Wilcox. A memorable evening was that enriched by our good American friend then just returned from a year in India, and her message was eagerly listened to and cherished. The greatest interest attached to accounts of Swami Vivekananda, Swami Saradananda and the Sister Nivedita, her school work arousing much sympathy. Already a few friends are planning what money help they can give to this practical expression of a Western woman's devotion to the children of the East. It may not be amiss here for a disinterested American to say to such friends in the West as may read this letter, that during the past year the Sister Nivedita, (Miss Noble of England,) a young woman highly accomplished

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and trained, has founded and carried on a school for Hindu children, the idea being to teach the practical, useful arts of the West as a help toward betterring every day living in the East. Giving her life freely, the work has gone on in the face of poverty of the people and of uncertain and meagre support. This gifted and consecrated teacher and her little-flock of some thirty pupils, are housed at 16 Bose Pera Lane, Bagh Bazaar, Calcutta. Miss Noble became a student of Vedanta in England during Swami Vivekananda's visit there, and was made a *Brahmacharini* by him in India. To students of Vedanta who are profoundly grateful for the blessing India has brought to the West in her spiritual teachers, this school affords an easy opportunity for a practical expression of gratitude and love in financial support.

But a word more about the social feature of the Vedanta work in New York: With urgent invitations to Swami Abhedananda from other cities, the friends of Vedanta in New York expressed their desire to have the Swami continue his lectures and classes here next autumn. Nearly one hundred persons subscribed their names as friends and supporters of the Vedanta teaching, many contributing generously in regular monthly sums. It is hoped, with this accumulating fund, to establish a headquarters early in the fall, and to carry on the work more actively and continuously.

A new and revised Edition of "Raja Yoga" by Swami Vivekananda has just been published, and three lectures on Reincarnation by Swami Abhedananda. Before leaving New York early in April Swami Abhedananda addressed the Sanscrit class in Columbia college in this city, and also one of our best social and literary clubs—Barnard,—giving in each instance an account of the religious ideas of the Hindus, Going to Worcester, Massachusetts, the Swami Abhedananda lectured there on April 14th in a public hall. The Rev. A Garver, a Unitarian minister, introduced the Swami, who was greatly appreciated, and was invited to speak in the same hall the following Monday. The subject was then Reincarnation, and the audience, which had doubled in numbers, urged the Swami to give a course of lectures. This was not possible

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owing to engagements elsewhere. On April 25th the Swami lectured on the Vedanta Philosophy before the North Shore Club, at Lynn, a club composed of cultivated women. Swami Vivekananda addressed the same club a few years ago on the manners and customs of the Hindus.

On April 26th the Swami lectured in Waltham before the Psychomath, a club frequently addressed by Swami Saradananda. The subject was What is Divine Love.

One important occasion was the lecture by Swami on the 27th of April, in Cambridge, the seat of our great Harvard University. This lecture was before the Episcopal Theological School, the audience being students who are preparing to become ministers in Churches. These young men listened to the Swami with close attention as he told about the religious ideas of our Aryan brothers in the East, and one of them said at the close of the lecture "We want some more missionaries like you." Many questions were asked the Swami, and he himself put one question to them: "Do you believe in the creation as described in Genesis?" The answer was highly significant as showing the outgrowing of the superstitions of orthodox Christian faith and the acceptance of logical and scientific conclusions,—"No, we believe in evolution."

On the 30th of April, before Cambridge Conference the Swami spoke on "Religious Ideas in Ancient India." Prof. W. M. James, M. D., Ph. D., L. L. D., of Harvard University, and other eminent scholars of Cambridge, attended the lecture. This partial record of the work done by Swami Abhedananda during a month of vacation, after five months of lectures and classes in New York, is some indication of the urgent need for Swamis in America. The time is ripe, in the Evolution of religious thought in this country for competent preachers of the Vedanta Philosophy; and especially for Swamis from India, who by their holy living and calm presence shall carry conviction of the truth they teach and practice.

The influence of Swami Abhedananda is steadily increasing here. He is a most patient teacher, tactful and judicious in giving personal advice; clear and sound in his understanding of per-

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sons and practical affairs. The least possible attack has been made on him personally, owing to his fair presentation of even popular superstitions and fallacies, while his gracious manner and consistent, holy life win respect and regard wherever he goes.

A NEW YRK STUDENT.

To
The Editor 'BRAHMAVADIN,'

After Swami Abhedananda left New York early in April the Monday Evening class which the Swami had conducted for five months, was carried on by one of the students. These meetings continued until June, the interest in Vedanta being shown by a very good attendance and serious attention.

Swami Abhedananda continued to give lectures in the vicinity of Boston throughout May. On the 3rd of May the Appalachian Mountain Club of Boston gave the Swami a reception, he having been the guest of this club on one of their tours in the White Mountains last autumn. The president of this outing club of cultivated and scholarly people, is Prof. W. H. Niles, Professor of Geology in the Boston School of Technology, who was present on this occasion.

The birth-place and home of the greatest American prophet, Ralph Walds Emerson, was visited by Swami on May 4th. Concord was also the home of Emerson's friend Thorean, a true exponent of high ideals, and of Hawthorne, the novelist. In Emerson's library, which has been preserved by his daughter, are not a few books from India, as the "Vishnu Purana," "The Laws of Manu," "The Nala Damayanti," the "Bhagavad-Gita," and the influence of the philosophy of the Vedas is felt in all that Emerson, wrote. On the 7th of May the Cambridge conference was held at the home of Mrs. Ole'Bull, who was then in England, *en route* from India. Dr. Lewis G. Janes, President of the conference, read a letter from Mrs. Bull, describing in a reverent way the spiritual life of the Hindus, and especially of the women. Professor J. Royce, of Harward University, delivered, a profound and philosophic lecture on Immortality, Swami Abhe-

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dananda followed, speaking on the same subject for twenty minutes, in simple, forceful English that went direct to the hearts and minds of the audience and won appreciation of the lofty ideals of the Hindu philosophers. Many Professors in Harward University, ministers of churches, and scholarly citizens from Boston and other cities were present.

On the 9th, of May, at the Peace Meeting in Boston, the Swami described the peace loving nature of the Hindus. On the 13th inst., before the Twentieth Century Club the Swami spoke on She Social and Political Condition of India. The audience was composed of prominent men and political leaders of Boston, who expressed gratification after hearing the lecture, and asked many pertinent questions.

While the guest of Mr. Daniel O'Hara in Waltham, the Swami met the members of the Psychomath, who were invited by his hostess. Among other guests were Mr. Charles Malloy, the warm personal friend of Emerson, and President of the Emerson Club, of Boston, The next day, at Fitchburg, the Swami met Mrs. Ballantine, whose husband is the son of the great Sanskrit scholar so favorably known in India. Mrs. Ballantine lived in India for twenty years and holds that country in loving thought.

As the guest of Rev. W. F. Greenman, the Swami attended a meeting of ministers of different Christian denominations on the 22nd of May. Mr. Greenman is a broad and liberal Unitarian, and while the spirit of the meeting was not spontaneous enough to invite the Swami to speak, it is good that a Hindu teacher of religion should be a part of a ministerial gathering. In many quarters the gross misunderstanding regarding the religion of the Hindus is being enlightened and corrected. The sublime teachings of Vedanta should be more widely spread in America by Swamis qualified to impress our habit of thought. To teach the Vedanta Philosophy effectively in the West it is not only necessary to translate the holy books of the East from Sanskrit and Bengali into English, but to transmute Oriental poetic figure and imagery into clear, direct truths which shall help us to realize spiritual laws in our daily practical life. In this way Western minds will grasp the lofty ideas and ideals of the East thoroughly and correctly.

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During the summer months when many persons go out of town, the Vedanta work in New York is discontinued. The loving thoughts of earnest students follow Swami Abhedananda in his labor of love during his summer travels. Monthly contributions continue to be made toward the continuance of the work in the autumn and winter.

A NEW YORK STUDENT.

The Orphange
Bhabda P. O.
Dt. Murshidabad
25th, August, 1899

To

The Editor '*Brahmavadin*.'

Will you be kind enough to give a little space in your much esteemed Journal for the following :—

We acknowledge with due thanks Rs. 5831 that we have received lately from Babu Upendra Narayana Dev of Entally, Calcutta, as monthly subscriptions towards the Orphange collected by him from a few kind-hearted gentlemen of his neighbourhood. Upen Babu has opened a subscription book since the month of April and he has been able to collect to the extent of Rs 16-8-0 every month. We have received duly subscriptions for the months up to July. We owe a debt of gratitude to Upen Babu and to our noble Entally subscribers and we heartily thank them for their taking such an interest in our work. By their generous act they have indeed proved themselves to be the real benefactors of our poor country.

We also heartily thank the following kind-hearted gentlemen and ladies who have lately contributed to the Orphange and to the Orphange Building Fund. Babu Heerendra Nath Dutta, Calcutta, has paid Rs. 20 to the Orphange Building Fund and the sum has been made over to the treasurer, the Maharaja Maninendra Chandra Nundy of Cossim Bazzar.

Babu Dhanno Lall Agarowalla Calcutta has been subscribing

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Rs 2 every month from January last and we have received Rs. 12 from him Babu Ram Lall Bose Calcutta subscribes Re. 1; every month making up the sum Rs. 4. Babu Harendra Coomar Bose, Calcutta, subscribes Re. 1 every month from June last making up the sum of Rs. 4. Mr. M. A. Banerjee Darjeeling, subscribes Rs. 2 making up the sum of Rs. 6. Babu Narendra Nath Mitra, Calcutta, subscribes Re. 1 every month making up the sum of Rs. 2.

The following is the list of donations we have received. Babu Govinda Chandra Bhattacharya, Howrah, Rs. 10; Swami Brahmananda Belur Nath Rs. 10 & 12 Bed sheets; A friend Rs. 10; Babu Naba Gopal Ghose, Ram Krishnapur, Rs. 5; Babu Kherode Chandra Bose, Calcutta, Rs. 2; Dr. Ram Lall Ghose Ram-Krishnapur Rs. 2; A friend, Calcutta, Rs. 10; Mrs. Mookerjee Calcutta, Rs. 5; Dr. Nitai Charan Holder, Calcutta, Rs. 11; Babu Chandra Coomar Chatterjee, Calcutta, Rs 2; Babu Pran Krish Chatterjee, Calcutta, Rs. 1; Babu Gnanendra Nath Bose Calcutta Rs. 2; Babu Kaly Charan Banerjee, Calcutta, Rs. 2; Babu Rajendra Nath Chatterjee, Calcutta. Rs. 2; Babu Mani Lal Sen, Calcutta, Rs. 1; Babu Nimaicharan Ghose, Calcutta, Rs. 2; Babu Nagendra Nath Mitra Calcutta, Rs. 5; Babu Upendra Nath Adhya, Calcutta, Rs. 6; Babu Pria Nath Sen, Calcutta, Rs. 5; Babu Pramath Charan Ker, Calcutta, Rs. 2; Dr. Bebin Bihari Ghose, Calcutta, Rs. 2.

Sister Nevedita has kindly given us a few pictures and Babu Sashi Bhushan Chatterjee of Calcutta, an atlas, two geographical readers and one wall-map of the world. Dr. P. C. Mazoomdar has kindly given us two Homeopathic books of his own and Babu Tulsi Dass Mookerjee a few Homeopathic medicines with a box.

Yours.

AKHANDANANDA.

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THE FIRM OF JOHN DICKINSON & Co.

Through the kindness of Babu Kali Pada Ghose, the energetic Indian Agent of Messrs. Dickinson & Co., we have been favoured with a copy of this book. Though a history of a purely private enterprise it is full of interest to the general reader. The history of England's commercial prosperity is the history of the indomitable perseverance, indefatigable industry and the inventive genius of men of the stamp of John Dickinson. The little seed that he sowed in Walbrook in 1806 has grown into a gigantic banyan tree and for nearly a century his firm has held the foremost rank in Europe and America in paper industry. It is with great delight that we have gone through the 48 pages of the history of the firm's gradual growth and development to its present position of celebrity throughout the civilised world. To those that understand business it is enough to say that the present 'output of the firm's mills is 200 tons of paper per week in addition to cards, envelopes, and stationery'. We have ourselves very largely used the papers manufactured by this firm and can unhesitatingly say that they are the best of their kind in India. There is an instructive lecture at the end of the book on Ancient Paper-Making by Mr. Lewis Evans which will amply repay perusal. It is unnecessary for us to add that the excellent get-up of the volume under review is itself the best testimony of the quality of the work turned out by the company.

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

—*Rigveda*, I, 164, 46.

VOL. IV.] **August, 1 and 16, 1899.** [Nos. 21 & 22.

	Page.
Sayings of Sri Ramakrishna Paramahamsa ...	693
Translation:—The Gem of Psalms by Yamunacharya	696
Open Column:— i. Appendix to the Transcendental Dialectic	705
ii. The Vedanta Schools, by V. Ramanujacharya, M.A. ..	714
iii. Voices of the Night—*A Poem.*	737
iv. Sadasivabrahmam:—by S. M. Natesa Sastriar	749
Extracts:— i. Reincarnation, Heredity and Evolution —A Review	724
ii. The Anniversary of Ramakrishna Paramahamsa	728
Editorial:—The Sankhya and the Vedanta ...	729
Book Review:—Minor Upanishads Vol. II. ...	747
Vedanta Work:—An Appeal	756

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SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. Untouched, fresh, and ripe fruits are fit offerings for God, and can be used by every one without any scruple, but when they once get pecked by crows or any other birds, they almost become useless, and can neither be offered to God nor be used by men without scruples (for they may be poisonous). Similarly young men who are not touched by worldliness, are fit persons to reach God; but when they enter the world and begin to have their likes and dislikes it becomes very difficult for them to give up their concerns and reach God. Hence we should try to impress holy ideas on the minds of our young men.

2. At the beginning a man should try to concentrate his mind in a lonely place, otherwise, many things may distract it. If we keep milk and water together, they are sure to get mixed up; but if the milk be changed into butter by churning, the transformed milk (butter) instead of getting itself mixed with water, will float upon it. So,

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when by constant practice a man is able to effect mental concentration, wherever he may be, his mind will always rise above his environments and rest on God.

3. When iron is once transformed into gold by the philosopher's stone, then, whether you place it upon a dung-hill or bury it under ground, it will always remain gold. Similarly the man who has once become perfect by realizing the self (*Sachchidananda*), whether he lives in the world or in the forest, will never be polluted in any way.

4. The desireless mind may be compared to a dry match which, when once struck, at once ignites. When the match is wet, however long you may rub it, it does not get lighted. Similarly if you instruct a simple, truthful, and pure man, his mind gets very rapidly filled with the love of God. But if you instruct a worldly minded man, however often it may be, his mind will receive no impression.

5. *Grantha* does not always mean a holy scripture but it rather means a *granthi* or a knot. If a man does not read it with an intense desire to know the truth by renouncing all his vanity, and even his comforts, if that be necessary, mere reading will breed in him pedantry, presumptuousness, egotism &c. which resemble so many knots in his mind.

6. No one can hide sin or mercury. For mercurious poison even if taken secretly is sure to show itself out upon a person in the form of skin disease; and a man is sure to suffer from the evil effects of his past sins, even if they had been secretly done, some day or other.

7. None can enter the kingdom of Heaven, if there be the least trace of desire in him, just as a thread can never enter the eye of a needle, if there were any slight, detached fibre at its end.

8. Paramahamsa Deva once told a professional debater, "If you want to understand the Truth by arguing, then go to the Brahmo preacher K—but if you want to understand it

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in a single word, then, come to me."

9. Another once told Him "Kindly instruct me in one word, so that I may be illumined." To which He replied, "Brahman is the Truth and the Universe is false" (*Brahma-satyam jagannmithya*).

10. The wind of God's grace is incessantly blowing. Lazy sailors in this sea of life do not take advantage of it. But the active and the able always keep the sails of their minds unfurled to catch the friendly gale, and thus reach their destination very soon.

11. Do you know how a man of *Sattvika* (pure) nature meditates? He meditates in the depth of night, upon his bed, within the curtain, so that he may not be seen by men. He is not at all showy.

12. "To him who is perfect in meditation, salvation or *mukti* is very near." is an old saying. Do you know when a man becomes perfect in meditation? When, as soon as he sits down to meditate, he becomes surrounded with Divine atmosphere, and thus gets at once absorbed in God.

13. Once the Paramahamsa Deva thus asked the celebrated *Sannyasin* Totapuri, "Your mind is now at such a height, that it is beyond the reach of all impurities; what then is the necessity for daily sitting down to meditate?" To this Tota replied: "If you do not scour a brass vessel every day, rust will gather, and it will not shine. Want of daily meditation gives rise to impurity in the mind." To this the Parmahamsa answered, "But if the vessel be of gold, then there is no fear of rust. If a man has realized *Sachchid-ananda* or Truth, he need not search for it again by meditating."

14. In the course of his meditation, a beginner sometimes falls into a kind of sleep that goes by the name of *Yoganidra*. At that time he invariably sees some divine visions.

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THE GEM OF PSALMS.

BY

YAMUNACHARYA.

1. I prostrate to the sage Nátha who is an intensely deep ocean of Divine love and a concrete mass of wisdom and renunciation which are unthinkable, wonderful, and unimpaired.

2. I bow to that famous master, the sage Nätha who has reached the farthest limits of the surpassing greatness of true knowledge and love for the lotus-feet of the Vanquisher of Madhu,—the sage whose feet are my eternal refuge both in this world and in the other.

3. Again I bow to the holy Natha, the best of sages that have subdued their senses, who descended on earth as the full embodiment of supreme love and devotion (*Bhakti-yoga*) with a pure (and refreshing) message which is the overflow of the nectar-ocean of Divine love and spiritual wisdom.

4. I next salute the famous Parasara, the holiest of sages, who with a bounteful heart wrote the gem of *Puranas*, clearly expounding in it the soul, non-soul, *Isvara*, the nature of these, the pleasures of the senses and the supreme beatitude, the means of attaining these and the final goal.

5. I bow my head to that blessed pair of feet, sweet with *vakula* flowers, (of Parankusa) the first lord of our family—the feet which alone are, eternally, by right, the mother, father, lovely damsels, sons, wealth and the all of my race.

6. I praise that lotus-foot of the lotus-eyed God which shines on my head and on the heads of the Vedas (*Vedanta*) too, where the different paths of our desires meet,

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and which is to us our family treasure and family God.

7. Salutation be to me an impudent poet who attempts to sing the greatness of Him, the minutest particle of a drop from the ocean of Whose glory it is impossible even for such gods as Rudra, Brahma and others to measure truly.

8. Or else, though incompetent, I shall praise Him till I am exhausted, or to the best of my knowledge. And in the same way have the renowned Vedas and the mouths of the fourfaced Brahma always praised Him. What difference is there between an atom and a huge mountain when they are both merged in the abyss of the great ocean?

9. Moreover Thy psalmist will deserve Thy grace not by the greatness of his power but solely by the excess of fatigue incurred in praising Thee. Even in that case such fatigue is within easy reach especially to me who am weak-brained; and so this function of praising Thee, O Thou lotus-eyed! is also appropriate to me.

10. If Thou dost not cast your glance at it, Lord! these worlds are not even capable of coming into existence. Wherefrom is their activity? So, Master! this kindness of Thine towards those that have taken refuge with Thee is not strange in Thee Who art the natural friend of all creatures.

11. What follower of the Vedas, Narayana! does not see Thy inherent, illimitable and surpassing Lordship? For, in the ocean of Thy glory even Brahma, Siva, Indra and the supremely freed souls are but so many drops of water.

12. Who is the Bliss even of the goddess of bliss? Who is the support of the empyreal sphere or matter pure beyond all? Who is the Lotus-eyed? Who is the greatest of all intelligent beings? And by a fraction of a fraction of the billionth part of Whose power is upheld the whole of the wonderfully differentiated universe of souls and bodies?

14. In whose womb is held the universe headed by Hara (the destroyer) and Virinchi (the creator)? Who

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sustains it? And from whose navel is it born? Who else but Thee striding over all, swallows and then ejects them. By whom is He capable of being doubted as having a superior?

15. Demoniac natures (*asura-prakritis*) are not able to know Thee with all Thy condescending disposition, form and deeds, with Thy supremely good nature, and in spite of the *sastras* powerful on account of their genuine (*sattvika*) character, and the doctrines of the renowned teachers that knew the sublime truths of God.

16. Some, who always think of no other being but Thee, see Thy sovereign nature which transcends the conception of the threefold limitations (of time, place and causation), of ordinariness and of extra-ordinariness, *(samatisayi)* and which by the force of *maya* is hidden even by Thee.

17. The mundane egg, the regions within the scope of it, its envelopes tenfold and more, the three material forces, the primordial matter, the intelligent soul, the supreme heaven (Empyrean) and the *Bramhan* who is higher than the soul—all these are Thy glorious dominion (body).

18. Submissive to those that take refuge with Thee, generous, endowed with moral qualities, straightforward, pure, tender, merciful, sweet, firm, impartial, serving Thy devotees, grateful, Thou art all these by nature, and art the nectarine ocean of all auspicious attributes.

19. The words of the Vedas, which describe in order beings higher and higher than Abjabhuva, born of the navel of Narayana and those higher still, by saying that a hundred times the one are another class of beings and so on, are engaged for ever in finding the limit of Thy qualities and with all their attempts have not come to rest.

20. For the sake of those that seek shelter in Thee, creation, sustentation and retractation of the universe, worldly life and release from it and such other acts are Thy

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frolics; and the Vedic injunctions are in accordance with Thy magnanimous Will.

21. Again and again I salute Thee who art beyond the reach of speech and thought; again and again I salute Thee who art the sole object of speech and thought; again and again I salute Thee who art of infinite and supreme splendour; again and again I salute Thee who art the one ocean of infinite mercy.

22. I am not staid in virtuous deeds; nor am I the knower of self; nor am I devoted to Thy lotus-feet. Helpless, having no other refuge, and needing protection, I seek shelter at the bottom (root) of Thy foot.

23. There is not in the world an accursed deed that has not been done by me a thousand times over. I, that notorious person, O Saviour (*Mukunda*)! now at the time of their fructification feeling helpless cry in Thy presence.

24. To me who have been long sinking in the infinite heart of the ocean of worldly life Thou hast been obtained like the shore. And also by Thee has been obtained now, Lord! the best object for Thy mercy.

25. If there is anything to befall me which has not erst befallen me, all those I shall bear. For, misery is indeed born with me. Still, the disgrace in Thy presence, Lord! of those that take refuge with Thee is not worthy of Thee.

26. Even if Thou castest me away, I cannot bear, Lord Supreme! even for a moment to relinquish Thy lotus-feet. The suckling even though it be spurned with wrath never leaves hold of its mother's feet.

27. How can my soul firmly rested in Thy lotus-feet which rain the nectar of immortality desire any other thing? While there is the lotus laden with honey, surely the bee does not even look at the sweet brier (*ikshuraka*).

28. The folding together of hands and raising them

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to the head in supplication, if it be done even once towards Thy feet at any time, and by whatever person, in whatever manner be it done, that very moment it removes all evils in toto and promotes good, and never abates in efficacy.

29. A drop from the ocean of the nectar of love for the pair of Thy red lotus-feet gives supreme bliss, extinguishing in a moment the glowing wild-fire of births and deaths (*Samsara*).

30. When shall I see with my eyes, Thy lotus-feet, my soul treasure, which playfully strode over the worlds of both the high and the low and which took no time to cure the pains of those that bowed in submission.

31. When again, O Lord of the three strides (Trivikrama)! shall the pair of Thy lotus-feet adorn my head—feet which bear the marks of conch, discus, the wish-yielding tree, flag, lotus, hook, and Indra's thunderbolt.

32. Of Thee who art clad in brilliant yellow garments, with pure lustre resembling that of the full blown flax flower, with deep sunk navel, slender waist, high stature, and a mark glowing on Thy broad chest;

33. Who shinest with four beautiful arms that reach as far as the knee and are hard with bow-string scars which speak as it were, of contact with the crest lily, the ear-ornaments and the unloose knots of tresses of Thy sweet heart;

34. With handsome, conchlike neck adorned with curls of hair and ear-rings hanging over high stout shoulders; who by the lustre of Thy countenance surpassest the splendour of the spotless full-moon and the shining brilliancy of the blossomed lotus;

35. With eyes sweet like the full-blown lovely lotus, charming, curved eye-brows, radiant lips, sparkling, pearly smile, tender cheeks, prominent nose and curls hanging over the top of the forehead;

36. Shining with crown, armlet, pearl-string, neck-

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'ace, sover ign gem, girdle, anklets and other ornaments; brilliant with the precious weapons, discus, conch, sword, maze, and bow; and blazing with the chaplet of holy basil;

37. With Thy consort into whose dwelling Thou didst convert the space between Thy arms, whose birth-place is Thy dear home, with whose glance the whole world takes refuge, and for whose sake the ocean was churned and spanned with bridge;

38. With Thy Śri who even though eternally enjoyed by Thee in Thy universal form causes wonder (anew) like some rare object; who by Her beauty, qualities, grace and deeds, has been always suitable to Thee;

39. Who, with such a consort, sits on the eternal serpent who is the sole transcendent seat of excellent wisdom, and strength, and the divine seat of whose body is illumined with streams of light emanating from the clustering gems of his many hoods;

40. Sesha, who is aptly styled by all to be Thy servant (*sesha*) on account of his different bodies chosen in Thy service, such as, house, bed, sandals, garb, pillow, and umbrella for keeping out rain and sun and the like;

41. Who hast seated in Thy presence that Garutman who is Thy servant, friend, vehicle, seat, flag, canopy and fan, and the members of whose body are Thy *Three Vedas* and who shines with spots of callosity produced by the friction of Thy feet;

42. Who approvest with gracious glance whatever council is brought to Thee by Thy beloved chief of hosts who eats the leavings of Thy meal and on whom has been left the weight (of Thy empire);

43. Who art duly served by ministers so as to suit Thee well—ministers who are devoid of all worldly affections and sins, whose sole pleasure is being always in con-

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formity to Thy will and who hold in readiness the various instruments of service.

44. Of puissant arms, who delightest Thy lady with lovely (simple) and clever (complex) sports endowed with the richness of ever new and varied emotions and thoughts; passing long periods of time (as those of Brahma) like the smallest fraction of a moment.

45. Who art the Nectar-ocean full of loveliness and of the eternal quality of youth, wondrous, divine and unthinkable; who art the bliss of Bliss Herself, the sole life of Thy devotees, able, the friend at the time of difficulty and the wish-yielding tree of those that beg of Thee;

46. With all other desires completely subdued for ever, following Thee alone and having secured the goal of my existence, when shall I delight Thee as Thy single-purposed and eternal servant.

47. Down with me who am unclean, insolent, ruthless and shameless. Such a notorious person like me, O Supreme Lord! desires the status of Thy servant which is too high even for the foremost among the chief of seers such as Brahma, Siva, Sanaka &c.

48. O Saviour! out of sheer mercy make me Thine own;—me who am the cup of a thousand inequities, who am sunk in the heart of the terrific ocean of worldly life and who am helpless and have sought refuge with Thee.

49. Almighty Being! wilt Thou cast a glance on me who lost my way on the bad cloudy day of worldly life when the whole sky was blindingly dark with the lowering clouds of indiscrimination and when in various ways it ceaselessly rained miseries on me.

50. First, hear this one request of mine which is not falsehood but bare truth. If thou will not show me mercy, then a fitter object for Thy compassion it will be very difficult to obtain.

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51. Without Thee I should have no Lord and without me Thou also shouldst have no fit object for Thy compassion, preserve this mutual relation, O Lord! created by fate and do not abandon me.

52. Whatever I may be in the category of body, senses, &c, of whatever nature I may be by quality, this person who can be pointed out as 'I' is offered at this very moment by me unto Thy lotus-feet.

53. Lord! whatever exists as mine and whatever as this 'I,' all these are indeed Thine own. Otherwise being awakened to the consciousness that everything is always Thine own, what thing can I offer Thee?

54. As Thou Thyself out of compassion has roused in me this knowledge of being eternally Thine; so too, O Lord! grant me that love which is of the nature of enjoying no other than Thee.

55. Let me have even a worm's birth in the houses of those that are are solely devoted to the happiness of serving Thee, but in the houses of others let me not have birth even as the four-faced Brahma.

56. Let me, O Lord! dwell in the same heaven with Thyself along with those great souls who for one look at Thy from, have spurned as straw even the highest fruition and liberation, and whose separation even for a second is unbearable to Thee.

57. Not the body, not the vital energies, not the bliss which is sought by all, and not even the self, nor aught else that departs form the glory of being subservient to Thee, would I brook, O Lord! even for a moment. Let me perish in a hundred ways. This is the truth. This is, O Slayer of Madhu! my prayer.

58. Even though I am the abode of endless and beginningless, irremidiable and great sins—I who am of exceedingly low conduct and a beast in human shape; yet, O

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ocean of mercy! Friend! O ocean of infinite love! often and often thinking of Thy infinite qualities and consequently devoid of fear I have thus prayed to Thee.

59. Even though I did not desire, yet as if I desired blinded by passion and darkness, I have let words of feigned praise flow from my lips. Still on the score of such words, out of mercy, at least, Thou Thyself, O Protector! teach this (perverse) mind of mine.

60. Thou art father, Thou art mother, Thou art the beloved son, Thou alone art the dear friend, Thou art the confidant, Thou art the spiritual teacher and the refuge of all beings. I am Thine, Thy servant, Thy attendant, Thy refugee and have sought Thee alone as my only help. While this is so I too am surely a burden on Thee.

61. Sprung from the great family of men of world-wide fame who were pure, accomplished, who knew the real nature of matter and soul, and whose very nature it was to fixed their minds solely on Thy lotus-feet, O saviour! I, a sinful being, am sinking deeper and deeper into darkness.

62. I have been transgressional, vulgar, fickle-minded, the birth-place of envy, ungrateful, falsely proud, a slave to lust, deceitful, merciless, confirmed in sins; how shall I, crossing this interminable sea of misery, do service to Thy feet.

63. O the greatest of Raghus! Thou hast been merciful to that notorious crow because he bowed low. O Krishna! Thou hast been the giver of blissful union with Thee (peership with Thee) to that sovereign of Chedi who sinned against Thee birth after birth. O Thou innocently impartial One! tell me what sin there is beyond the reach of Thy mercy.

64. That person who seeking refuge with Thee only once, prays saying "O Lord! I am Thine," is worthy of Thy grace who always rememberest Thy promise. What! Is it

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Thy vow that I alone should be exempted?

65. Regarding my grandsire, sage Natha who is the embodiment of the culmination of inartificial love for Thy lotus feet, and is full of the knowledge of soul, grant me Thy grace, O Lord, and not considering my deeds.

APPENDIX TO THE TRANSCENDENTAL DIALECTIC.

(OF THE REGULATIVE USE OF THE IDEAS OF PURE REASON.)

(*Continued from page 653.*)

Besides the advantage of preparing us for the moral proof, the conception of the ideal, and in general all the absolute ideas have also a very real utility. And how can it be otherwise? For all our faculties ought to have a *raison d'etre*; they should be appropriate to some end. This utility of the conception of the absolute consists primarily in this that the mind not being able to find an end to its investigations in any contingent cause, is then led to push its investigations deeper and deeper into nature. Besides the ideas have the effect of giving unity to the concepts of the understanding, as the concepts give unity to the experimental sciences. Their employment is not constitutive, (that is they do not constitute the knowledge of an object) but regulative, that is they guide the mind to a certain goal. This goal is the conception of science as one, as the conception of a relation between our diverse cognitions, which represents all things that we know as derived from a single principle. We are disposed to seek by its means the bounds which bind our knowledge together. We systematise our conceptions by forming a chain which unites all together and thus form a science of their relations. This bond which we establish between them may indeed be no more than an imaginary tie; but imaginary or not, it is the condition of the unity of our knowledge. Suppose many lines converging to a point situated beyond our

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horizon; this point does not perhaps exist, for we cannot know if the lines are prolonged beyond the limits of our vision; but in thought we conceive this imaginary focus, and thus these separated lines become for us parts of the same system of lines. This imaginary focus is the idea; these lines are our conceptions referred by thought to the idea, to the absolute as the common origin of all that is; they form as it were branches of the same tree; sciences become science.

There would be no science of nature if we did not conceive it as formed on a single plan of which the parts are related one to the other. Now, the idea of a first single cause implies precisely this conception of a single harmonious plan. Hence the need of seeking unity under the variety of things, to group them into species, in genera, in classes; to represent different genera as bound together by insensible transitions and, in a word, to conceive continuity of forms in nature. This law of continuity however does not exist except in our thought and not in nature, as Leibnitz thought; for, if the continuity were real there must be two juxtaposed species, not only many intermediaries but an infinity of intermediaries.

In thus giving unity to our concepts the idea plays an analogous role to that which the schema fills in sensible knowledge. We have seen in the analytic that the schema is not a determinate image, but the representation of a general procedure, of a method for representing diversity under unity. In the same way the idea is not a concept, but is the representation of a general method for bringing the diversity of concepts under unity. "It is a rule, a principle of the systematic unity of every intellectual act." Thus the idea of a simple substance is the schema of psychologic knowledge; that is in representing to myself this unity of substance I give a rule, a direction to the study of the phenomena of the ego. I extend my investigations in the search for mutual relations which unite these phenomena; I force myself to refer them to a small number of general faculties, and there is a fundamental faculty, the activity of the ego. The idea of nature conceived as a single object, is the

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schema of the knowledge of the world; for this conception gives me a general method, a conducting thread in the search for the relation existing between natural laws, for referring particular laws to others still more general,derived causes to anterior causes, and these to still more distant ones. Otherwise I would only know isolated facts, isolated laws. Finally the idea of a directing Intelligence is the schema which directs us in the study of organised beings, for it is in starting from the notion of an end, of a goal, that we are led to seek for the function of the organs.

But if we forget that these ideas are only regulative principles; if we transform them into constitutive principles (that is if we attribute an object to them), then in place of stimulating our investigations, the conception of the absolute would only increase the torpor of our minds. In fact if we believe that we have arrived at the end of our researches by the discovery of the first cause of things, we shall have no more ardour nor curiosity to fathom secondary causes.

Nevertheless if we ought not to regard the existence of the soul and that of God as explanations of nature (at least as explanations which dispense us from seeking for others) it is impossible at the same time to allege reasons which prevent us from admitting these immaterial realities; for they have in them after all nothing contradictory. It is not the same with the idea of nature, since it involves antinomies from which we cannot free ourselves without denying its phenomenal reality.

Thus the transcendental dialectic concludes. 1. That it is equally impossible to prove or deny the existence of the soul and of God. 2. That the utility of these ideas lies in their use as regulative principles of our knowledge. 3. That there is a presumption in favour of the objectivity of these ideas (for there is more probability in favour of the rectitude of my reason than in its falsity). This presumption is afterwards turned into certainty in the methodology, which contains as it were an anticipated resume of the critique of Practical Reason.

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ANALYSIS OF THE METHODOLOGY OF PURE REASON.

I. Discipline of Pure Reason.—Impossibility of demonstration in philosophy—Of the polemical use of Reason—Absence of all criterion not only of the truth, but even, of possibility.

II. Canon of Pure Reason—Objectivity of the idea of the Good—The idea of the good supposes the existence of God and immortality of the soul.

III. Architectonic of pure Reason, or classification of philosophic sciences.

IV. History of pure Reason.

Scepticism is ordinarily either triumphant or in despair: triumphant as that of the Pyrrhonians or of Montaigne, for whom the creeds of the human race are enemies the ruin of which should be regarded with pleasure; despairing, as that of these noble souls who would believe and still love the creeds in which they no longer believe. The scepticism of Kant has neither of these two characters. Without hatred of the dogmatism which he combats, without regret for the truth which he regards as inaccessible for our reason, his critique is cold and calm as a mathematical demonstration; and it is in logical distinctions that he bases the faith of humanity. But we know beforehand that the secret of his calm is not indifference; it s the certainty that he will find another way to truth a knowledge of which he refuses to the speculative reason. His scepticism only extends to processes of thought which he regards as vicious and for which he wishes to substitute new ones.

Is it true that practical reason is so distinct from speculative reason that the ruin of the one will not cause the ruin of the other? This is a question we shall discuss later. But let us however note this robust faith in the moral verities in a mind so critical, in a logician who has enlisted his full force and used every possible means to cast doubt on things that are most evident and whose doubt yet stops, full of respect, before the majestic and divine light of the moral law.

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Although the moral proof of the existence of God and of the immortality of the soul is the principal object of the methodology the plan is drawn on a larger scale. Kant proposes to examine in general the rules which should govern the reason in the examination of all the questions which it can set to itself. We know beforehand that these rules will be purely restrictive in the examination of speculative questions, and positive in the examination of moral questions. The whole of the restrictive rules applicable to speculative problems constitutes the Discipline of the pure Reason. The whole of the positive rules applicable to moral questions is the canon of the pure Reason. To these the principal parts of the Methodology Kant adds two others, the Architectonic of pure Reason (or classification of philosophic sciences), and the History of pure Reason, that is to say the history of the different metaphysical systems.

I.

DISCIPLINE OF PURE REASON.

Knowledge by means of the ideas has already been demonstrated to be impossible, because it has no *matter*; methodology has only to occupy itself with the *form*, that is to say the processes which reason employs in the field of speculation. How do we reason? And have we the right to reason on things which transcend experience? The analytic has already replied in the negative; there is nevertheless an exception, for in mathematics the legitimacy of reasoning is not doubtful. If then mathematics can present conclusive demonstrations, even when passing beyond the limits of experience, why can not philosophy do the same in its turn? This difference arises from the fact that in mathematics our concepts are applied to intuitions, not it is true to sensible intuitions, but to the pure intuition of space and of time: on the contrary, beyond mathematics the concepts of reason are empty of pure intuitions as well as of sensible intuitions; consequently every synthetic judgment *a priori* is impossible in philosophy, (except indeed those that experience supposes as we have seen in the analytic.)

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Besides in order to reason definitions, axioms and demonstrations are required. Now reason cannot apply this method except in mathematics. How comes it then that the geometrician can define a concept? It is that he constructs it; in reality he does not define the triangle, but the procedure of his own mind constructing the triangle. Now, as he has a perfect consciousness of this procedure and as there is nothing more in the figure than he has placed there in constructing it he can define this figure by all its characteristics. Its defintion is complete, it is perfect. But there is nothing similar in philosophy. We do not know all that the concept includes, and consequently every definition we would make of it must be incomplete; we are so conscious of this that we are obliged to explain *our halting and vague definitions* of substance, of cause, even of justice by examples; and as soon as we have recourse to examples, to applications we no longer define *a priori*. There is the same impossibility of axioms. An axiom is a synthetic judgement *a priori* and consequently supposes a pure intuition of time and of space, which amounts to saying that there are no axioms except in mathematics. Without axioms and without definitions it is clear that there can be no demonstration. Thus the dogmatic use of pure reason is void in philosophy. Metaphysic has no mathematic (demonstrated propositions) but dogmas only, that is to say, synthetic propositions by concepts, and not by intuitions which have no apodictic value (demostrative).

Nevertheless these dogmas have a regulative value in the polemical value of reason. For they can be opposed with an equal show of probability to the contrary assertions. We cannot demostrate God but we can demonstrate that atheism and pantheism cannot be proved. Is this to say then that God, immortality are hypotheses of which speculative reason can at least affirm the possibility? No, for we only know that these hypotheses are logically possible, possible to conceive; but logical possibility does not imply real possibility, although logical impossibility implies real impossibility. Thus it is equally impossible to prove that God is possible as to prove that it is impossible.

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To this is reduced the single affirmation that is permitted us to make with regard to the hypotheses of pure reasons. Again these hypotheses would have some value as explanations of facts, if they explained them all without the help of subsidiary hypotheses. But it is not so. God explains indeed the order and the harmony of the world; but to explain the disorder, the moral evil, we must have recourse to new hypotheses. The unity of the soul explains indeed unity of thought, but gives no reason for the union of soul and body. Then of what good are hypotheses which explain only a part of the facts? There appears at least one case when the truth of a hypothesis can be affirmed—that is, when the contradictory hypothesis is absurd. But, says Kant, this is also an illusion; for, except in geometry, the contradictory proposition can be equally true or equally false. We have seen examples in the antinomies. Thus the absurdity of an hypothesis does not entail the truth of the contradictory hypothesis. If it is otherwise in geometry it is because this science only deals with relations of our thought with itself. Everywhere else the apagogic proof (or proof by absurdity) is contestable.

To resume, the discipline of pure reason comes to the conclusion, that by speculative reason we can neither affirm the reality nor the possibility of anything. This is to pass beyond the conditions of ordinary scepticism; for scepticism still says 'perhaps,' but is not the critique still more radical since it does not authorise us even to say that a thing may be? We touch here the bottom of the abyss; the moment has come when we may rise from it to the light of the moral proof which Kant proceeds to expose in the canon of the pure Reason.

II

CANON OF PURE REASON.

If, from the first line of the critique and in the whole course of the work, Kant has not made us suspect the change which is about to take place here, the reader, in finding himself suddenly transported from the complete darkness of scepticism to the light

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of the most sublime truths, will be struck with an astonishment comparable to that of the prisoner in the cavern of Plato, when he passed from a world of shadows to the bright light of day and a world of realities.

The moral proof which we are about to enter on is as simple as luminous. It is in a few words, by a small number of deductions that Kant is about to reestablish the certainty which he has long and laboriously shaken. If this proof is not the only conclusive proof, as the critique affirms, it is at least so solid that it is sufficient in itself; and we would willingly resign ourselves with Kant to the sacrifice of all the others, if it were possible to accept scepticism and if the ruin of speculative arguments did not bring into it, as a necessary consequence, the ruin of the practical reason itself.

The irresistable tendency of reason towards the infinite is a fact; this fact, Kant has affirmed better than any one, in showing us the ever renewed efforts of our thought to attain transcendental truth, in order to escape from the narrow bounds of experience in which experience throttles it. Now, this tendency would be a fact without object, and nature would be mocking us in imposing it on us, if, by no way it were possible for our knowledge to cross the limits of the sensible world. Since we can not succeed here by speculative reason, we must arrive at it by practical reason. "For otherwise to what cause could we attribute the desire, which we cannot suppress, to get a firm footing somewhere beyond experience? Reason has a presentiment of things which are a matter of great interest to it; it enters on the road of speculation in order to approach these objects more closely, but they fly before it. Undoubtedly there is room to hope for more success on the only read which is left it to pursue that of practical use."

"All that is possible for liberty is practicable." Now it is certain that there are practical things, that is to say there are things that can and must be done. *Hence man is free.*

I may make use of my liberty to endeavour to attain happiness; this is an empirical end; this is recommended by my senses. But I also conceive a rational end; it consists in seek-

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ing the means, not of being happy,but of rendering myself worthy of it. This end is *obligatory*, *unconditioned* (for I may renounce happiness but not virtue) ; and yet this unconditioned, this noumenon, which I call the moral law "can and ought to have an influence on the sensible", since it ought to determine my acts which belong to the world of phenomena. The abyss is then filled up between the intelligible world and the sensible world. I feel the real presence of the Good in feeling duty, in subjecting myself to the command which it imposes on me ; how then can I doubt its objective reality ? But if the Good exists there must be perfect accord between virtue and happiness ; for an eternal discord between these two things would be absolute disorder an absolute negation of the good. Now this accord does not exist in this life, therefore there must be another life.

Moreover this accord cannot be realised save by a power infinitely perfect 'which ordains according to moral laws,' and once the existence of this power is proved I must recognise it also as cause of the world. Consequently "God and a life to come are two suppositions inseparable from the obligation which reason imposes on us.

This moral theology has over the speculative theology the advantage of substituting a proof for an hypothesis, but also of better determining the attributes of God. The argument from final causes raises the thought to an intelligent cause of the world ; but it does not prove that this cause is single and all powerful. On the contrary the moral proof demonstrates an all powerful being ; for it must know everything in order to appreciate the value of all human acts and be able to do every thing in order to recompense them at their exact value. It demonstrated a single God. In fact "how should we find, in different wills, a perfect unity of intentions and ends,—a cause capable of producing effects always in accord with the moral law.

Once God is recognised as the author of the harmony of the moral world, or as Leibnitz says, of the world of grace, how is it possible not to recognise him as the author of the world

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of nature? How can the harmony of the universe be anything else but the effect of his wisdom, of his goodness and of his power? Every thing then has an end in nature. The speculative reason has need of this maxim as a regulative principle; but it has now become a demonstrated truth. There is certainly in the world a system of ends subordinated the one to the other, and all subordinated to a superior end, to the possiblity of the terrestrial existence of a being called to practise the moral law. In this way physics is allied with theology; the world of nature and the world of grace are made complementary; the two find their unity in a supreme design, and the consideration of this unity gives us a clue to our researches into nature as it at the same time sanctifies them.

(To be Continued.)

THE VEDANTA SCHOOLS.

BY N. RAMANUJACHARYA M. A.

WE have already stated that the *Upanishads*, the *Gita* and the *Brahma Sutras* form the foundation of the *Vedanta* philosophy. But the *Upanishads* consist of incoherent utterances, which are neither logical nor systematic. The *Sutras* consist of short aphorisms which are in themselves quite unintelligible, unless with the aid of commentaries of which the name is legion. In all of them the language is very flexible so as to bear any amount of strain put upon it. The texts, indeed, are so vaguely worded as to be capable of all sorts of interpretation. Provided a commentator has sufficient ingenuity, he can interpret the texts some way or other, so as to fit them into any system he

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likes. Hence there have arisen so many schools all claiming to be *Vedantic*,—the *Advaita*, *Visishtadvaita* and *Dvaita* schools. Their differences and agreements with regard to the teachings of *Vedanta* will be seen clearly later on as we proceed.

With regard to the fundamental problem of religious philosophy—the existence of God, not only the *Vedanta*, but almost all the schools of Hindu philosophy are more or less agreed. There was no school of thought, worthy of the name, in ancient India that did not assume the existence of the Infinite as contrasted with the finite, of God as contrasted with the universe. Materialism or phenomenalism never played any prominent part in Indian speculations, though, here and there, there were some philosophers of the school of Charvaka, who seem to have played with. Materialism more as an intellectual exercise than with any seriousness. The commentators of the *Brahma Sutras* have taken much trouble to discuss this problem at some length. They have examined all the time-honoured arguments, cosmological, ontological and ethical in support of the existence of God, and have found them all to be imperfect, if not altogether unsound. They have, therefore, had recourse to Revelation as the only proof in favour of the existence of God. But the *Vedantic* scriptures quietly ignore this problem. They assume the existence of *Brahman*, as beyond all doubt and necessary; and the *Upanishads* themselves dismiss this question with the following epigramatic utterances. "He who believes that the *Brahman* is non-existent, is himself non-existent."

"The sages know that he exists, who says that *Brahman* exists." *(Taittiriya Upanishad).*

The question of the existence of God, the eternal source of all this universe, being thus summarily disposed of, the *Vedanta* next proceeds to explain His nature and attributes.

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The doctrine of the absolute unknowability of God, that God if known to us ceases to be God, is quite a recent growth and peculiarly belongs to the phenomenalism of the Western world. The attempt to force this view on the *Upanishads* on the strength of a single passage dislocated from the context, in the teeth of so many others which relate to this knowability is, indeed, unwarranted and ridiculous. It is true that the *Upanishads* say that "From Him speech recedes, along with the mind, being unable to reach Him." How can this ever mean that God is absolutely unknowable. If the passage is correctly interpreted with reference to the context, so as not to contradict other portions of the same scriptures, it can only mean that it is impossible for us to describe the *Brahman* in His infinite fullness, and even to conceive Him on account of His Infinitness. But we do not think that there is any statement either here or anywhere else that goes to invalidate the doctrine that so far as the *Brahman* can be known either inferentially or on the authority of the religious scriptures, in His relations to the two other realities of existence, the world and the soul, that knowledge is, of course, real and that it is our duty to realise Him so far as we can with our limited faculties. If not, why should there be a *Brahmajijnasa* or a desire to know the *Brahman*? and what is the meaning of saying that he who knows the *Brahman* becomes the *Brahman*? Is the *jijnasa* intended to reach the sufficiently paradoxical conclusion that, that which is desired to be known of the Brahman is that He cannot be known at all? and that he who knows that the *Brahman* is unknowable, becomes also unknowable?

But this view is also thrust into the teachings of Sankara, by some of the recent expounders of the Vedanta, under the impression that the cause of Vedanta might be furthered by showing the identity of its conclusions with those of some of

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the modern philosophers like Spencer and Hamilton. But they do not seem to think that by this piece of homage to modern greatness, they are trying to make one of the not devout *Vedantins* of ancient India a sceptic and phenomenalist. It is true that some of his latter disciples have carried his conclusions so far as to make him appear a phenomenalist. But his opinions so far as we can gather from his own writings are very moderate and reasonable from his point of view. His philosophy makes an essential difference between a thing-in-itself, and the thing as it is known to us; that which is known to us as object is *Maya* or illusion, and the only reality is that which is in and behind the phenomenal which is, *the thing-in-itself* (*Nirviseshavastu*). With this view of the nature of things he could not but make an essential difference between the *Brahman* (God Himself) and *Isvara*, His phenomenal manifestation. Of course this view makes the real God unknown and unknowable. But there is another theory peculiar to his system which certainly makes him escape from the clutches of phenomenalism. He is one of those who were staunch in the support of the doctrine of the existence of God, even at the sacrifice of souls and matter. The theory that though the "thing-in-itself" cannot be known as object or rendered objective still it may be known by being or becoming it, helps him to get over the difficulty. This is a theory somewhat closely resembling Schelling's theory of intellectual intuition; the validity of which is a purely metaphysical question into which it is beside our point to enter. But we think it is enough if we convince our readers that Sankara never held that God is an absolutely unknown and unknowable something, an unknown quantity of an ever insoluble metaphysical equation.

With regard to the other schools of *Vedanta*, no such difficulties present themselves. They were not trammelled by any theory of *Maya*, nor did they make any unnatural

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differentiation between a thing-in-itself, and the thing as it is known to us. They unanimously upheld the doctrine of the knowability of God, and that the knowledge of our relations to God and the universe so far as they are the outcome of valid reasoning (*pramana*) is real. Nor did they hesitate to subscribe to the view that God as He is or may be known to us, in our conditioned existence, could not be known by us perfectly, on account of His infinite nature. But do we know all about anything, however insignificant it may be? Says Mr. James Seth "Every fact, every element of reality, carries us beyond itself for its explanation. If we would understand it we must relate it to other facts, and these to others, until to understand the meanest, slightest fact, or element of reality, we find that we should have to relate it to all other facts of the universe, and to see it as an element of universal reality. In the perfect knowledge of 'the little flower,' 'root and all, and all in all, I should know what God and man is."

Then comes the question that if God is knowable, how is He to be conceived? What is His real nature? Is He *Saguna* (with attributes) or *Nirguna* without attributes? This is one of those vexed questions in the Vedanta philosophy that have baffled the ingenuity of many of its best expounders. The scriptures seem to favour both the views. They teach that the *Brahman* is both *Saguna* and *Nirguna*. How is this contradiction to be reconciled? Sankara seems to believe that the *Brahman* is in reality attributeless, and that wherever in the *Upanishads* attributes are predicated of Him, he would take that as referring to *Brahman* under the veil of *Maya*, *i. e. Isvara*. In other words these attributes are according to Sankara merely superimposition of our own conceptions on the *Brahman*, the absolute Being. But Ramanuja would not accept this explanation. The books nowhere make any explicit or implicit reference to the theory of *Maya*, which Sankara uses like a

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magic wand to reconcile all contradictions in the scriptures. Nor would he accept the theory of higher and lower *Brahman*, which forms one of the main teachings of Sankara. It is true that in one of the *Upanishads* and in the *Vishnupurana* reference is made to a higher and lower *Brahman*, but in a different sense altogether. The books themselves explain that God is spoken of as the higher *Brahman*, and what is called the lower *Brahman* is the *Veda* (not *Isvara*) as it is the chief instrument for the attainment of the true knowledge of God. For these reasons Ramanuja would understand the epithet *Nirguna* to mean "devoid of bad attributes," in accordance with the *Vishnupurana*, which says that God is free from evil qualities.

Even this interpretation seems to us to be a little far-fetched. Nowhere in other fields of Sanskrit literature is the word *Nirguna* used in this sense. The only meaning in which it is used is "devoid of all good qualities." Wherever we say that a person is *Nirguna*, we are understood to mean devoid of good qualities, that is to say, wicked. Nor have we any reasons to suppose that the word is used in a technical sense in the *Upanishads*. The Vedanta philosophy was formulated by Vyasa long after the *Upanishads* were composed. We have no reason to suppose that the words which became technical in the school of Sankara, long after, were used in the same sense in the *Upanishads*. But we believe that the controversy with regard to the question of *Saguna* and *Nirguna*, arose from a misconception of their meanings. The word *Saguna* does not occur prominently in the *Upanishads*, though thousands of attributes are predicated of the *Brahman*. It seems to have been introduced later on after the exposition of the *Nirguna* theory of Sankara. The word *Nirguna*, occurs in the *Upanishads* and the *Gita*, but not certainly in a sense antithetical to *Saguna*. It is even curious to notice that, in many places, in the same passage in which the *Brah-*

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man is declared *Nirguna* a host of attributes are predicated of Him. The following is an instance :

"There is only one Lord who is concealed in all creatures, omnipresent, the internal Soul of all things, who presides over all, who is worshipped by all *Karmas*, the witness, the intelligent, who abides in Himself, and is also *Nirguna*."

Are we to suppose that the authors of the *Upanishads* had any theories of *Maya*, and of the lower and higher *Brahman*, when these passages were written ? We think that we should be far nearer the truth if we,as we have reasons to suppose, hold that the epithets *Saguna* and *Nirguna* are not antithetical. *Nirguna* means devoid of *guna*,which means matter. *Guna* or *Triguna* as the name of prakriti had already been popularised by the *Sankhya* school. The *Sankhyas* call *Purusha Nirguna*, meaning simply immaterial or spiritual. This view seems to us to be a satisfactory solution of the difficulty; we, therefore, believe that the Vedanta teaching with reference to the *Brahman* is that he is a purely Spiritual Being, possessed of a host of attributes; and that He is to be considered as the repository of our best ideals of beauty, wisdom, power and righteousness ; and in fact, the most harmonious syntheses of them all. Quite as important as the question of *Saguna* and *Nirguna*,and perhaps more vehemently discussed by the different schools of Vedanta, is that of personality with reference to the Supreme *Brahman*. Sankara thinks that personality necessarily implies limitation, and as such it is illogical to predicate it of the *Brahman* who is the Absolute beyond all limitations. But Ramanuja contends that personality is the *essence* both of God and man without which, they necessarily cease to be distinguished from brute matter or *Prakriti*. Personality or rather the realisation of the highest form of personality is the goal, according to *Visishtadvaita*, towards which the whole creation is tending in

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the mighty process of evolution, which, we see, is going on around us. From the lowest animalcule up to the highest man, we see an infinite gradation or series beginning with the lowest form of personality rising step by step to the highest form in which we find it in man. But why should we suppose that the progress stops with man? Personality in man is indeed conditioned and limited, but it does not necessarily imply any limitation. There is nothing in the nature of things that would make personality a necessary limitation. Are we not justified, therefore, in our inference that there may be higher and higher grades of personality beyond man, till we reach the highest flower of personality in a *mukta* or a liberated ego. Both the schools, of course, quote many passages in support of their particular views. The *Vedantic* conclusion seems to be that God is both personal and impersonal. This is again another contradiction which requires explanation. Each school explains it in its own way so as to make it fit in with its conclusions. But it seems to us that the *Upanishadic* writers had no such ideas about personality as it is represented in the schools of Sankara and Ramanuja. By saying that God is impersonal they simply meant that He is a purely spiritual Being—in reality, *formless*; but that He may, if He will, in conjunction with *Prakriti* or matter assume forms. This was all what they meant and nothing more. But personality, as it is understood by Ramanuja, is not denied of the *Brahman* in the *Vedantic* scriptures. On the contrary, the *Upanishads* and the *Gita* teem with passages in which thousands of personal attributes are predicated of the Highest Cause. Here we feel that we are bound to note, that the difference between the *Advaita* and the *Visishtadvaita* is not a difference of mere standpoint as it is commonly supposed. They are based on too essentially different views of the nature of man, and should not, therefore, be identified as one, or as forming two different grades

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of *Vedantic* thought. We believe, that every one who has made a comparative study of these three schools of *Vedanta*, could not accept the unintelligible reconciliation, which is now generally put forward, that *Dvaita* represents the lowest conception; *Visistadvaita*, a higher one but still imperfect; and that *Advaita* takes the highest and the truest conception of the Brahman. The fact is that Sankara takes a purely intellectual view of the essential nature of man. He believes that the essential nature of man is abstract intelligence (*Chit*); whereas, the other two schools hold that man is an essentially intelligent personality—a harmonious synthesis of intelligence (*jnatritva*), will (*kartritva*),and sensibility (*bhoktritva*); the last two of which, Sankara relegates to the realm of phenomena and illusions. This difference in view of the essential nature of man leads to all the other differences in their teachings, metaphysical and ethical; and with this clue in hand, we may easily see how all the other doctrines of the several schools are built upon this central conception of human nature. Holding this view of the essential nature of man Sankara could not but regard the absolute God as pure impersonal intelligence; and the other schools are no less justified in supposing that God who is the abode of all the finite spirits and the universe, is an essentially intelligent personality endowed with all imaginable virtues in the highest degree conceivable.

But all these sects are at one in declaring that God is no distant person to be propitiated by any external forms of worship. The *Brahman* is both near and far. He is in you as well as without you; nay, he is one with you, your real Self, or rather the Soul of your soul. That He is both *Saguna* and *Nirguna*, personal and impersonal, immanental and transcendental is the conclusion of the *Vedanta* on the subject of God. But the reconciliation of the contradictions apparent in the epithets forms no part of Revelation but

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is left to the ingenuity of the readers and commentators. The scriptural texts seem to steer clear of all the difficulties which seem to have beset their later commentators. They require us to conceive God., as it were, as existing beyond all contradictions, or as a synthesis of them all. It is curious to note that the arguments which Sankara adduces to reconcile these contradictions resemble those of the School of Hegelianism. But Ramanuja being a theist, reconciles them in his own way. But their views may be reconciled to a certain extent so as to be conistent with the teachings of the *Vedanta.* Personality as we have experience of it in this world, is under limitation. Sankara wants to emphasise the fact that God being infinite should not be conceived as being bound by any personal limitations. Therefore, it is but right that we should conceive God as *impersonal* or more correctly speaking, *supraperso.al.* Ramanuja also grants that personality, as we know it, is certainly conditioned. But that personality in its essential nature does not contradict infinity. Both may therefore exist in a spiritual Being, whom we have to conceive as an Infinite Personality. Thus the difference between Sankara and Ramanuja amounts only to this that while the one lays stress on the infinite nature of God so as to exclude the conception of finite personality, the other lays especial stress on both infiniteness and personality. It is said that one of the most fundamental problems of religious philosophy is to set forth the relation of the finite universe to the infinite source from which all things proceed. It is, indeed, an ultimate problem of all thought; and in fact, there is nothing better and nobler for the human mind to try to know than the nature of this relation. Every man be he a metaphysician or not, so long as he has a belief in the existence of God and tries to live an intelligent life, has certainly some conception of it or other. It is the nature of this relation, and the consequent adjustment of one's thoughts

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and actions in harmony with it, that determines the religion of every one in this world.

(To be Continued.)

REVIEW.

[The following review of the three lectures on Reincarnation by the Swami Abhedananda appeared on July 8th in "The Literary Digest" of New York, a magazine which is "A weekly compendium of the contemporaneous thought of the world." It is another sign of the spiritual impulse of the time that a magazine published by orthodox Christian church-men, should give so fair and extended a statement of a non-christian philosophical conclusion.]

AN AMERICAN BRAHMACHARINI.

REINCARNATION, HEREDITY, AND EVOLUTION.

Spencer, Darwin, and other great scientists who have worked out the theory of evolution and brought the scientific world around to their views, have ignored the Oriental theory of reincarnation as a help in their search for the missing links in evolution. While neglecting to associate these two theories, according to the Swami Abhedananda, the Hindu lecturer now in America, scientists can never succeed in making evolution satisfactory to the mind. It is only through reincarnation that evolution can be made complete. Reincarnation is the logical sequence of evolution. To accept evolution without reincarnation is to fail to take account of the moral and spiritual processes going on in man, and these can never be ignored in the pursuit of truth.

The Swami, in defining reincarnation as it is understood in the Vedanta philosophy, says the soul or the self in man does not evolve, does not change; for if it did, it could not be immortal. Nothing that changes or dies is immortal. But the soul,

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so long as it is not free, is yoked to a subtle body which does evolve by reincarnating and manifesting itself again and again in gross bodies. This subtle body is composed of the subtle forces such as the respiration, digestion, elimination, the passions and desires, and the intellectual processes of the brain. Death does not destroy or separate these five forces from the soul of any individual, except a Christ or a Buddha whose soul has become free, and which does not need to reincarnate.

The next reincarnation is largely determined by the thoughts and desires of the individual at death. On this point the Vedanta philosophy says: "The thought, will, or desire which is extremely strong during lifetime, will become predominant at the time of death and will mould the inner nature of the dying person. The newly moulded inner nature will express in a new form." The thought, will, and desire having stamped themselves upon the subtle forces at the time of dissolution of the gross body, they proceed to find suitable environment for manifesting themselves in a new form. In other words, the child selects its parents and chooses its opportunity for being born. The evolutionists explain this through what they call the law of "natural selection." Parents are only the principal parts of environment in a reincarnating individual; but natural selection even in human evolution is made as unconsciously as it is made in the germination and growth of a plant.

The Swami then makes the claim that reincarnation does satisfactorily explain what heredity does not explain, namely, the wide difference between children in the same family, one child being born an idiot and his brother a genius. He says that Dr. August Weismann, in his theory of heredity, has pushed the continuity of the germ plasm to such an extent that it has come almost to the door of the doctrine of reincarnation, Dr. Weismann has denied the transmission of acquired characters, but contends that the germ plasm can be metaphorically described as a creeping root-stock from which plants arise at intervals, these latter representing the individuals of successive generations. But Weismann's theory, Vivekananda declares, falls to the ground in

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not being able to tell where the potential characters of the germ plasm originate. Weismann's answer is "from the common stock"; but what and where that common stock is Dr. Weismann does not tell us. The Vedanta, however, does teach us that each of these germ plasms is but a reincarnating subtle body, containing potentially all the experiences, characters, tendencies, and desires which one had in one's previous life at the time of death, each individual soul contracts and remains in the form of the germ of life. It is for this reason, the Vedanta says, that it is neither the will of God nor the fault of parents that has formed the character of those children, but each child is responsible for its tendencies, capacities, powers, and character.

Proceeding from heredity to evolution, the latter, we are told, depends upon three laws: tendency to vary, natural selection, and the struggle for existence. Science has thus far failed completely to explain the innate tendency in all living creatures to vary, and there is nothing in evolution to account for the origin of man's moral and spiritual nature. It can scarcely be said that the lower animals manifest the rudiments of such a nature. Natural selection, then, can throw no light upon the origin of such a nature, and the struggle for existence, so manifest in all lower animal life and even in man, does tend to destroy it. The explanation of the theologians, that the spiritual nature has been superadded to the animal nature by some extra-cosmic spiritual agency, is not scientific, nor does it appeal to our reason. The Vedanta accepts evolution, admits the laws of variation and natural selection, but goes a step beyond modern science by explaining the cause of that "tendency to vary." It says: "There was nothing in the end which was not also in the beginning."

The Swami quotes the following passage from an eminent English scientist, J. Arthur Thomson: "The world is one, not twofold; the spiritual influx is the primal reality, and there is nothing in the end which was not also in the beginning." "But," continues the Swami, "the evolutionists do not accept this truth. Let us understand it clearly. It means that which existed potentially at the time of the beginning of evolu-

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tion has gradually manifested in various stages and grades of evolution. If we admit that a unicellular germ of life or a bioplasm, after passing through various stages of evolution, has ultimately manifested in the form of a highly developed human being, then we shall have to admit the potentiality of all the manifested powers in that germ or bioplasm, because the law is: 'That which exists in the end existed also in the beginning.' The animal nature, the higher nature mind, intellect, spirit, all these existed potentially in the germ of life. If we do not admit this law, then the problem will arise: How can non-existence become existent? How can something come out of nothing? How can that come into existence which did not exist before? Each germ of life, according to the Vedanta, possesses infinite potentialities and infinite possibilities. The powers that remain latent have the natural tendency to manifest perfectly and to become actual. In their attempt they vary according to the surrounding environments, selecting suitable conditions, or remaining latent as long as circumstances do not favor them. Therefore variation, according to the Vedanta, is caused by this attempt of the potential powers to become actual. When life and mind begin to evolve, the possibilities of action and reaction, hitherto latent in the germ of life, become real, and all things become, in a sense, new. Nobody can imagine the amount of latent power which a minute germ of life possesses until it expresses in gross form on the physical plane. By seeing the seed of a banyan-tree, one who has never seen the tree cannot imagine what power lies dormant in it. A baby is born, we cannot tell whether he will be a great saint, or a wonderful artist, or a philosopher, or an idiot, or a villain of the worst type."

Evolution reaches its highest fulfilment when the spirit manifests perfectly, when it becomes one with the universal spirit, or god. Man is the only animal in whom such perfect expressions of moral and spiritual nature are possible.

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EXTRACT FROM THE ADVOCATE OF INDIA

BOMBAY, 29TH AUGUST, 99.

On Sunday the 27th instant the Bengali disciples of Mahatma Ramakrishna Paramahamsa, celebrated at Bombay the anniversary of the Mahatma with much eclat in their mess-house at Chunamkiln Road, Tardeo.

About 150 Bengali residents attended the ceremony. Sevaka B. K. Ghose travelling salesman of John Dickinson & Co., welcomed the guests most cordially. Babus H. K. Ghose, M. M. Ghose, B. M. Ghose, and H. Roy formed the quartette party and sang a few appropriate songs composed for the occasion. The image of the Mahatma was beautifully decorated with flowers and sevaka K. C. Mookerjee a veteran devotee of the Mahatma acted the part of the priest. His folded hands, closed eyes, and deep meditation in prayer inspired the whole audience with the solemnity of the occasion.

The most conspicuous feature of the ceremony was the initiation of P. Chakrabertty as a disciple of the Mahatma.

The guests partook of a sumptuous repast. The complete success of the ceremony was due to the untiring efforts of Babus S. C. Chatterjee and H. C. Ghose.

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THE

BRAHMAVÂDIN.

"एकं सत् विप्राबहुधावदन्ति."

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

—*Rigveda*, I. 164. 46.)

Vol. IV.] AUGUST, 15, 1899. [No. 22.

THE SĀNKHYA AND THE VEDĀNTA.

THE *Sankhya* and the *Vedanta* have played a far more prominent part in the history of Indian speculation than any other of the less celebrated schools of ancient thought. Founded by two of the master minds of ancient *Aryavarta*, they have exercised a far more potent and lasting influence in the shaping of the Hindu Society, its thought and religion, than the *Nyaya* of Gautama, or the *Vaiseshika* of Kanada, or the *Mimamsa* of Jaimini. Kapila and Badarayana are two great names in the history of Indian philosophical and religious literature before whom all others sink into insignificance. These two great luminaries have completely eclipsed the lesser stars in the firmament of our ancient Aryan philosophy. The very fact that they came to be regarded later on as the incarnations of the Supreme God shows how immensely popular their systems should have been with our

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ancient forefathers. Though Kapila could boast of no follower in India at the present time, still there is ample evidence in our philosophical literature to prove that his philosophy once enjoyed such a wide popularity as to count among its followers as many, and as great names as the *Vedanta* of to-day. With regard to the system of Kapila it would be proper to speak of it as the *Vedanta* of the Hindu before the time of Badarayana, as the system of Badarayana has been the *Vedanta* of the Hindus who came after him. In fact the *Sankhya* system was the earliest interpretation of the *Upanishadic* philosophy and it was only a century or two later that the school of Badarayana Vyasa came into prominence and completely cast into the shade not only the philosophical system of Kapila, but all the other less-worthy schools of ancient thought.

It is well-known that the Hindu philosophy had its origin in the attempts to systematise the thoughts of the *Upanishads.* Of the several attempts made in that direction Kapila's seems to have been the most ancient, and that of Badarayana the latest and the most successful. The author of the *Sankhya-pravachana Sutras* was the earliest teacher of philosophy in India, and the first expounder of the orthodox philosophy of the *Upanishads.* In his explication and systematisation of the *Upanishadic* thoughts he had some measure of success though it was not so much and so thorough as that of Badarayana whose system was universally accepted later on as the true orthodox *Vedanta.* Thus both these systems have the same root in the *Upanishads* and as such claim to be orthodox. Yet as we shall see further on they advocate views which are entirely opposed to each other in many of the leading questions of philosophy.

First with regard to the phenomenology of the universe both systems are more or less in complete agreement. Both trace the origin of this physical universe to *Mulaprakriti,* an

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undifferentiated cosmic substance which by an extremely slow process of evolution is supposed to assume the complex form of the universe as we see it now. The only difference is of course immaterial, that while the *Sankhya* regards *Sattva*, *Rajas* and *Tamas*, the three physical components of the universe, as three distinct forms of matter existing in a state of complete equilibrium in the condition of *Mulaprakriti*, the *Vedanta* regards them as three attributes or modes of actions of the formless cosmic element. The *Sankhya* enumerates, twentyfive categories of existence as constituting the whole of the phenomenal universe, namely, the five gross elements, the five subtle ones, the ten *Indriyas*, the mind, the *Ahankara*, the *Mahat*, the *Prakriti* and *Purusha*. Of these Prakriti is the root of all the other physical principles but it is not itself a derivative from anything else. That is why it has been quaintly styled the 'Rootless root' in the *Sankhya* system. All the other physical principles are evolutes or *Vikritis* of the 'Rootless root'; and the Purusha alone is neither Prakriti nor *Vikriti*; that is to say, it is neither the root from which anything is evolved nor is it an evolute of anything else. But the *Vedanta* postulates a Supreme and Universal Soul over and above these as the primeval source of them all. Thus the most essential point of difference between the two systems is that, while the *Sankhya* is atheistic the *Vedanta* is out and out theistic or pantheistic. But Kapila does not say in so many words that God or the Supreme Soul does not exist. The *Sutra* which refers to God is so cautiously worded as to leave us in doubt as to the real opinion of the author. It runs as follows:—"As the existence of God has not been established." This has lead many a commentator to suppose that the atheism of the *Sankhya* system is only apparent, that it is only a *prandharada*, *i. e.*, a discussion which should not be taken as an expression of the author's sincere conviction, but it is only intended to make a

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pompous show of his dialectical skill. Vijnanabhikshu, the renowned commentator of the *Yoga*, *Sankhya* and the *Vedanta Sutras* is also of the same opinion. He not only considers it as a *prandhavada* but as something more—an argument intended to produce in us *Vairagya* or extreme indifference even with regard to the supreme powers of *Anima*, *Mahima*, &c., which belongs to God and God alone by nature. But we believe that this opinion is not only erroneous but also casts an unjust reflection on the sincerity and conscientiousness of that fearless and mighty thinker of old, the sage Kapila. The truth is that Kapila does not believe in the existence of God and, indeed, he could not do so according to the fundamental principles of his philosophy. The first principle of his philosophy is that, if anything is incapable of proof, it does not and cannot exist. Even the *Vedantins* grant that the existence of the *Brahman* is incapable of any evidence, perceptive or inferential. An additional argument in his favour is that the introduction of the *deus ex machina* of Godhead is unnecessary in the interest of a system of philosophy which is otherwise complete in itself. It is true that both the *Sankhya* and the *Vedanta* accept the testimony of sages and the scriptures as affording evidentiary criteria with reference to realities beyond the reach of perception or inference. The Vedantins claim the support of the Vedas for the existence of the *Brahman* or the first cause. The followers of *Sankhya* so interpret the passages which refer to the existence of God as to suit their own purposes. Whatever passage the Vedantins say refer to the *Brahman* or the Supreme Soul, the same passages the *Sankhya* interpret as referring either to the *Pradhana* or to the liberated souls in the generic sense. Hence it is that the author of the *Vedanta Sutras* finds it extremely difficult to criticise a system so logically formulated as the *Sankhya*. He devotes more than one chapter for the criticism of Kapila's *Sankhya* and

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has had recourse to only one line of criticism which is possible under the circumstances. He has shown not only that the *Sankhyan* interpretation of the scriptural passages is contradictory to and inconsistent with other passages of the scriptures but that God is a necessary and unavoidable postulate even according to the principles of his own philosophy,

Kapila thinks that a formless cosmic matter diffused throughout space with an inherent activity is enough to account for the cosmic process of evolution. During the *Mahapralaya*, cosmic dissolution, *prakriti* is said to be inactive as the three gunas of *sattva*, *rajas* and *tamas* are in complete equipoise. The Vedantin asks, if *pralaya* means a state of complete rest, what is it that initiates the creative activity when the subsequent *Kalpa* (cycle) begins? It cannot be due to any inherent activity, as it is supposed to be practically nil at the time. Nor is it right to say that that activity which is latent in the *prakriti* becomes manifest as that itself requires a cause to bring it out of latency. Kapila is therefore obliged to have recourse to time as the original initiator of activity at the beginning of each *Kalpa*. But time cannot be an efficient cause of an effect. Since time is eternal the same activity should manifest itself at all times so that there is no necessity for postulating *pralaya* or the time of rest. Kapila also thinks that the presence of collective souls is enough to account for the creational activity. He bases his argument on the analogy of a magnet which attracts iron when placed in proximity to it. But according to the *Sankhya* system *purusha* is attributeless and actionless. How can the mere presence of the soul affect in any way the formless *prakriti* with which *purusha* can have no conceivable relation. The analogy itself does in no way clear the difficulty. For the attraction of the iron, proximity to the magnet is a necessary condition. Such a proximity of *prakriti* to *purusha* being

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eternal, creative proximity should never cease; and this therefore gives no room for *pralaya* at all. The analogy seems defective in another essential point. It is not right to suppose that the magnet which attracts iron is actionless or exerts no influence at all on the iron though we do not see it with our naked eye.

For these reasons, even according to the principles of the *Sankhya* we have no other course left but to postulate something either immanent or transcendental in and behind *prakriti* and *purusha* to at least give the first impulse to evolution at the beginning of each *Kalpa*. This is the Universal Soul, the twenty-sixth principle which the Vedanta is forced to admit. There is also another reason why God must be postulated as a requirement to complete the Sankhya system. Both the schools offer a teleological interpretation of the universe. Both are agreed that the universal process implies purpose, that is to say, has a final end which is to secure the perfection and salvation of the individual souls. And such an interpretation necessarily implies an intelligence behind the universal process to guide the universe to the destined goal. Otherwise what is called the end is meaningless; and the *Sankhyan* interpretation of the universe thus reduces itself to the mere mechanical interpretation of the universe of the modern scientists which is admitted even by many of the modern *savants* to be defective and illogical.

Another illustration which the *Sankhya* adduces as an explanation of the world process is the *Nyaya* (analogy) of a lame man and a blind. Every one will admit that neither of them can take to travel on foot by himself. Each requires the help of the other, the lame man to show the way and the blind man to travel on foot with the other on his back. In a similar way Kapila seems to think that neither *prakriti* nor *purusha* can carry on the world process each by itself without the help of the other. *Prakriti* is

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blind and *purusha*, is lame. Each requires the help of the other to bring about what is called *pravritti* or action.

But according to the Sankhya system *purusha* is not an intelligent being, *jnata* or *jnah*. It is by nature a mere abstract intelligence attributeless and actionless. Such being the case, how can *purusha* guide *prakriti* in any intelligible sense of the term? *Jnatritva* is neither an attribute of *prakriti* nor of *purusha*, but it is an outcome of their communion with each other. If so, how does the *Purusha*, as the *Sankhyas* say, superimpose the notion of *prakriti* and how does *prakriti* take upon itself the attribute of intelligence and become a knower. The analogy itself proves nothing if it is looked at more closely. The lame man and the blind man are capable of communicating with each other by words or signs, and the result is therefore possible. But in the case of *prakriti* and *purusha* there cannot be any other kind of relation but that of mere eternal conjunction of two co-eternal substances. Therefore, the *Sankhya* asks us to believe, in spite of the defective analogy explained above, that the mere presence of *purusha* is enough to start all kinds of changes in the *prakriti*, the *purusha* remaining all through uncontaminated and unaffected. The Vedantins do not see any necessity here for the *purusha* of the *Sankhyas* as it is. It seems to be an unnecessary postulate in the system. The *Sankhya* may as well get rid of the superfluous presence of the *purusha* which seems to serve no purpose in the system and explain, as they really do, all the world processes by the inherent nature of *prakriti* alone. Moreover the author of the *Sankhya-Karika* says that the *purusha* is not subject to either bondage or release. It is ever the same, eternally pure and free from qualities. The bondage or release is all for *prakriti* and its modifications. But the *Purusha* takes upon itself all *prakritic* relations and suffers or enjoys on account of this illusion. This will hold true if the *purusha*

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of the *Sankhyas* is admitted to be a knower capable of right perception or illusion. Right perception and illusion are terms that are significant only if they imply a knower, capable of either, but the *purusha* of the *Sankhyas* is intelligence itself and is therefore incapable of any illusion. Thus we see the *Sankhya* system should either accept the ultimate conclusions of the Vedanta, or degrade itself to the mere materialism of the *Charvakas* with an unnecessary and superfluous appendage of a *purusha* attached to it.

We have discussed some of the main points of agreement and difference between the systems of Kapila and Badarayana on a few of the fundamental problems of metaphysics. We have seen too that the principles of the *Sankhyas* carried out to their logical consequences lead to the doctrines of the Vedantic philosophy. It has long been professed by the adherents of the Vedanta that their metaphysical system is not only the essence of all the various forms of philosophy but is itself their common goal. We have seen it to be the case with the *Sankhya* and to an earnest enquirer and seeker after truth it will not be difficult to see that the Vedanta is a fulfilment of all other less comprehensive systems of thought even as we have seen it to be of the *Sankhya* system.

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VOICES OF THE NIGHT.

The Argument.

[Invocation to Sleep—Retiring to the beach—A moonlight description—A philosophic interpretation—The nature and the attributes of the Almighty—Evolution of the soul—Its final Triumph—A wish—Morning—Conclusion.]

1. 'Tired Nature's sweet restorer, balmy Sleep!'
Far from the realms of Sorrow, Pain and Hate,
Thou—th' sacred haunt of sweet oblivion
An 'th' blessed asylum of gentle Peace—
Descend! oh come with all thy genial train
Of slumbers light and fairy-dreams of joy;
And crown me with thine blissful felicity.
Much have I walked life's dull and weary way
And passing felt the thorns of care and woe;
One peaceful hour of sweet domestic joy,
Th' excelsior spirits of a blithesome youth
Ne'r knew nor felt—a stranger yet to these;
Save, when oft saunt'ring o'er the sandy beach,
At eve, I'ld linger by the lonely sea
And list to th' idle music of its waves,
And gaze with short-lived joy upon the stars,
That softly twinkled from their radiant spheres;
Or in the joyous Company of the two—
Two *dear* friends of whom one cruel Fate
Snatched from my sight while yet in youthful bloom
And left to me one fond and sole comfort.
Yet gentle Sleep, yet once on filmy wings,
Alight upon these lids, that know no joy,

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Oft sullied with the track of 'customed tears,
That burst and overbrim deep Sorrow's fount!

2. But no; a diff'rent lot awaits these eyes.
No sincere sighs, nor deep-felt prayers move
The genial Charmer from his ebon throne.
Now slow and tedious goes the far-off-bell,
Its sullen chimes meet heavily my ear;
The leaden hours creep reluctant and drag
My impatient spirits thro' the gloom of night;
Till wearied by the loneliness around,
I steal to where the sea incessant plays
Its music loud and there 'neath starry skies
Beguile the weary hours of ling'ring night;
Here stretch my languid limbs in idle rest
And sit me down upon these silent shores
And muse on Nature and her wonders all;
While half creation's sunk in slothful peace;
And all, save th' rapturous Minstrel of the Night,
An' one wretched bard, enjoy the sweets of Sleep.

3. Now the silent stars, in silent majesty,
Some softly twinkling from a clear azure,
Some dimly seen in th' milky galaxy,
All slowly struggle thro' the pallid gloom;
And seem to mark with scattered clusters bright
The path, that leads on high to Almighty's throne,
Which Virtue an' Wisdom ever circumscribe,
Where all is bliss and peace—perpetual bliss
And sacred peace and endless joy profound;
Where winged seraphs sing solemner hymns,
An' angels flutter round in eternity!
But hark! there dawns the sacred Orb of bliss,
Yon lovely Moon; in cloudless majesty,

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With visage bright, in hallowed glory sunk,
The starry Queen climbs bright and beautiful
The saphire pavement, on her silver car.
A beaming halo fair encircles gay
Her snow-white brow and adds to perfection
A lovelier charm. She rising sweet on high—
Ten thousand burning orbs in bright array
A welcome solo sing and shouting hail
The full-orbed Moon, etherial and divine.
She moves in all her glory glowing bright
A glimpse of orient Beauty passing fair!
Her chill and genial beams dance merrily
Upon the sea and kiss the foamy waves
And kissing drink such joy as Peris quaff
By night, from th' sparkling founts of Gulistan.
And many a bloom—its fragrant petals closed—
Sinks on its tender stem an' is lull'd to sleep,
As if quite fatigued of the noon-day Sun;
While o'er its sunken folds at intervals
A gentle breeze oft passing gently rocks
The flower-cradled bee to nightly rest.
On jocund wings beneath the calm moonlight,
Or perched upon some bough and partly veiled
Wi' a leafy shade, in pleasing strains and soft,
The gentle warbler of the night doth pour
Her solo to the silent hours and wastes
Her harmony upon a slumb'ring world.

4. A calmly serene fills the silent air,
A dewy freshness swells the realm of night;
And all is silent save the murmer low
Of th' silvered waves' alternate rise and fall.
The deep sea in its peaceful tranquillity
Her serene bosom holds to th' smiling Moon

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And heaves with vis'ble joy and wide, presents
A boundless spectacle to th' wakeful eyes.
And now th' sweet but auspicious hour of night,
When Hea'en most intimates itself with man.
I gaze upon these speechless masses round,
All-deep inspired by th' Muse of Solitude;
'Till meaning flashes to the vacant mind,
And sacred vision dawning, th' Truth I learn
Of th' mystic secrets of creation's birth;
And interpret thro' th' medium of verse
Some hazy thoughts about the rel'tive Law,
Which guides us all and which all things obey.———
Say who hath plann'd all this creation wide
With wisdom deep—The Muse shall lend her lyre,
Ye list to my song—Philosophy my theme
What Power supreme?
'Tis He, whose shade unseen
With silent yet with ceaseless power works
The complex system o'this creation all.
—How countless spheres roll on with mighty speed
And whirling go thro' all the trackless space
Their once-fixed paths; how shines the orb of light
—The glorious Sun—and darts its orient rays,
That fiill with splendour all the spacious realm;
How smiles the Moon, that lovely graces shoots
At midnight, turning all unripened juice
To savour sweet; how rolls the tide of Time
With ceaseless speed; and how the seasons all
Their annual course pursue and each by turn
Her assigned charge;—how th' lovely joyous spring
Springs fruits and plants, in rich luxuriance clad
And spreads with generous hands upon the vale
A verdure wild; how warm summer wakes
From all the sleeping Earth her fragrance sweet

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And paints the scattered lawn with flow'rets wild;
How yellow Autumn peeps from 'neath the ground
And reigns with golden wands, that raise the blasts,
When summer quick to mountain nooks retires;
An' how gloomy Winter ends th' varying scene,
With her heavy showers, that pour in torrents down
From th' sable bowels of th' threatening clouds,
Which overhang the clime and hide from sight
The radiant Sun and echo loud and long
Deep thunders peel, while nimble lightning bright
Plays brisk in th' darkened skies with dazzling glee;
And thus how she sows from her cloudy urns
In golden showers th' seeds of fertility
Into the womb of mellow, buxom Earth
For a reviving year and Nature smiles;
How th' stormy Ocean with its roaring waves
—The heaving waters tho' very furious be
And though majestic in its mighty power—
But keeps to lim'ted bounds and girts the land
Like a clinging ivy to an aged elm;
How rays of varied light diffuse themselves
And hang like full-orbed curtains in the sky,
All shooting beams of rainbow hues around
—How fair Aurora lights the darkly gloom
At intervals upon the Polar world—
And how Eternity extends her realm—
And all unfatigued go without a pause—
Aye—these the works of that Almighty Hand
And these work through th' sovereign Will on high!

5. His power and glory boundless as the space,
No eyes *could* trace them to their endless depths!
E'en Nature mute and dumb creation sing

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His praise and glorify their Maker One;
The greenwood groves, in vernal mantles clad,
Beneath whose foliage-roof her general choir
Gay Nature leads, with gratitude proclaim
Him great, with voices of their leafy tongues.
The babbling brooks, that slowly winding glide
O'er pebble beds, eternal sing with joy
The story of their birth and hail Him high
The azure deep, sublime and vast and grand;
—The dim image of far Almighty's throne—
Where darkness over-broods with stretch'd wings
Ten thousand caves beneath a watery realm.
In whose distant and unfathomable depths
Roll many an orient rainbow pearl in still
And gems of thousand hues, untouched, unseen,
—The foamy deep to all the world proclaims,
In th' ceaseless murmur of its glassy waves,
His majesty an' greatness, how boundless wide;
The gentle winds, that swell with freshness pure,
Singing as they blow over land and sea.
To th' peopled kingdom of the Earth and Sky
And to th' watery realm His praises breathe,
In whispers, soft and gentle, slow and sweet,
—Nay th' very skies, where burns the orb of day,
And smiles the Moon alternate—where the stars,
That quaff their lustre from the sunny founts,
Blaze nightly in mazy circles, singing soft
A thousand grateful hymns to His Being,
But heard by blessed few—vast volumes full
Of Nature, on whose pages pictured shine
The hallowed spoils of Time, innumerable,
—The lively emblems of eternity—
Unfold to mortal eyes the mysteries
Of sacred Universe an' His greatness show!

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6. He's all; He is the sacred prime of all
And One—without an origin and end;
Nor by pale Death and Decay is He ruled,
Aye—He's the ruler of Eternity.
He is the unfathomable Unique,
The One inconceivable Infinite.
The Atom prime—the nameless Author He
And Father of the wide creation all;
Of good the Perfection, th' Almighty power,
Above, below, around and far and near,
He waves in all harmonious majesty;
Invisible and lone—all space pervades;
In these th' manifestations o' His spirit
With vis'ble form, reveals Himself to all.
—In man He sits as *conscience* and *will*,
In brutes as instinct, guided by desire;
And matter by itself would gloomy be
And dull but for in it His presence full,
Divine and all supreme.—How shining glow
All these celestial orbs with dizzy light,
That shed their virtue round their glories spheres?
God almighty in them as lustre lives
And shines with splendour, beautiful and bright.
And such His art and His creation such!
Good minds oft find His image in nature drawn
—In stony rocks the grandeur of the Great;
And in blooms and buds His divinely breath
An' sacred philosophy in nature wild,
His laws in creation and good in all!

7. Of sacred Religion the prime prologue
Is gentle Poetry, while Religion
Is th' one and truest law of all mankind
—The steepy barrier between God and Man.

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To watchful eyes and to listening ears
All rural sights and slowest whispers teach
Such truths as quench the burning of the Soul
And swell the Thought with inspiration's dew;
An'inspired thought revelling in ecstacy
Flows out thro'poet's pen as measured verse,
Till language fails and speech unable grows
The varied thrills of mind all to convey;
Then Thought o'erbrims the brink of expression
And burns within with silent rhyme, then sinks
'Neath th' shades of calm meditation profound
And quaffs th' elixir fo nts o' inward Peace,
And quaffing mingles with Eternity.
—The circling ripples far recede and strike
Agaist th' pebble strand, that girts the fount;
And softly striking with a gentle splash
Return unseen and concentrate again.
E'en so th' spiritual waves recede from Him
The distant limits of Perfection touch,
And conscious to respond to all the thrills
Of Universe join with the Parent fount!
Th' sacred embryo of the soul—a spark,
That flitt'd from th' Parent Invisible Light,
Passing upon the never-erring wings
Of Fate, in course of needful years, is borne
To th' blazing portals of th' eternal Realm;
Where waves th' Almighty in all grandeur true;
There myriad suns upon His altar blaze
And myriad rolling spheres an incense breathe
To Him and hosts of angels sing His praise!
And thus the *destined* soul completes the orb
Of th' mighty wheel of evolution grand.
E'en such all souls well-fostered by th' virtue
Of Time, attain the blissful Nirvana,

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Absorb themselves into the calm God-head
And mingling with the Brahman, become One!

8. Oh! when shall dawn that longed-for-day and crown
The Universe with endless joy and bliss,
When Angelic hosts—the chorus of the skies
Shall flock in eager crowds upon the stage
All-lit with suns, of vast eternity,
—"To see creation's god-like aim and end
So well accomplished! so divinely closed!"—
And peal with loud applause a sacred Hymn,
In exultations o' universal joy,
More loud than when from deepest chaos dark
Creation smiling rose? Th' etherial all
Shall shake and ring; and echo answer swift
Solemner Voices to th' empyrean realms!
Then Histry's books shall end and close for ever
And Virtue's benign reign prevail supreme!
Oh! when shall these conflicting el'ments all
Unite and sing in one concordant strain
—One universal Harmony and Peace!!

9. But hark! What gentle sounds descending soft
Embalm the soul with rapture strange and sweet,
And in my wearied thought revive new joy?
'Tis th' lark, that rises with the rising morn.
And soaring high on wings of ecstacy,
The bony bird carols his matin lay
And fills the mountain crags and woodlands all
With grateful praise; an' to half the world heralds
The dawning day. The fiery orb springs soft
From out the deep in glowing majesty
And paints the fleecy skirts with varied hue,
That float upon the bosom of the air

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With jocund glee—I lose myself in these—
No scattered bloom but Inspiration breathes;
E'ery hallowed shade doth whisper sighs of joy.
What charming music do these skies echo,
Which soft distilling lulls Aurora's ear—
Such music sweet, as when the angels sing
In rising strains to please th' Almighty One?
The calm and sighing wind and flow'rets wild,
The passing cloud, the lonely sun on high,
The skies serene and all the sun-lit deep
Swell pregnant wi' Religion and Poetry,
—Twin sisters, who resort to common haunts
In realms of solitude and sport serene—
But now my yearning spirits steal to rest
And stealing sink in peaceful reverie,
Longing the sweet oblivion to tame
The kindled fire, that glows in all my soul
And glowing beckons me to something far
These slow absorb my being into them,
With joy exulting far—I feel their might –
These touch the chords of consciousness in me,
And wake me from a dream to ceaseless bliss—
"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears"!

R. VASUDEO ROW.

(*A Student of the Presidency College, Madras*).

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MINOR UPANISHAD VOL. II.

The latest book from the pen of Mr. A. Mahadeva Sastriar of Mysore is his second volume of the minor *Upanishads* in the *Vedic* Religion series. This is an exceedingly interesting little book, handy and well got up. Though it is brought out as the second volume of the minor *Upanishads* it is no other than a happy translation of the *Dakshinamurti stotra* of Sri Sankaracharya ——a Hymn to *Sri Dakshinamurti* in ten stanzas, with the brilliant commentaries of Sureswaracharya——which was originally edited by the author, in the Government Oriental Library Series, Bibliotheca Sanskrita, No. 8.

This little book contains, in addition to the translation, the *Pranavavartika* of Sureswaracharya and the *Dakshinamurti--Upanishad* in Devanagari characters, and they are also rendered into English.

Mr. Sastriar is already so well-known to all lovers of Sanskrit Literature and the Aryan *Vedic* Religion, that it is quite needless for us to say anything now in praise of his Sanskrit scholarship and his admirable skill in translating, both of which are in ample evidence in every line of this little volume before us as in his other books. While Sir K. Seshadri Iyer has to be congratulated for bringing about the publication of the original and the commentary thereon,—to Mr. V. P. Madhava Row is due the credit of bringing about the translation. This little poem of ten stanzas puts in a nutshell the whole of the Adwaita Philosophy, and the commentaries of Sureswaracharya, while throwing the utmost light upon all the intricate points in the discussion, are highly argumentative and thorough in the treatment of its details. The book, in short, is a complete hand-book worthy to be in the hands of all students of the Adwaita Vedanta.

Mr. Sastriar has, as usual, prefaced the book with a lengthy and elaborate introduction which is exhaustive, yet clear and

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concise; and it displays a grasp of the subject and a good insight and skill to present things in an impressive sequence.

That the whole Universe is undergoing a process of evolution, that the highest end of man is the realisation of the unity of his self with the universal ego, that Revelation through the Veda and the Guru help on this evolution in the case of those men who are becoming fit for such help, that the various systems of philosophy, orthodox and heterodox, have had a rational basis, a proper sequence and serve in the end one common purpose, that there are ample proofs inherent in man leading him to think of the highest end, the Vedas and the Guru being the means towards the achievement of the same,—these are among the chief points discussed in the introduction.

The Hymn itself proceeds upon a logical sequence. The first stanza posits that the *Atman* alone exists, and that all the Universe as existing outside the *Atman* is unreal. The second tries to establish after a long refutation of several other theories, that the *Atman* is both the efficient and material cause of the Universe. The third and the fourth disclose that the *Atman* alone is the one Existence and Light. The fifth illustrates that neither the body nor the senses, nor *Prana* nor *Buddhi* is *Atman*. The sixth and the seventh declare that the *Atman* is the eternal Existence and Light. The eighth reveals the character of *Maya* and points out that Liberation or *Moksha* is no other than the eradication of *Maya*. The ninth enumerates the kinds of devotion and *Yoga* by means of which this *Maya* can be dissolved. The tenth and the last stanza glorifies the state of Perfection reached by the devotee, through a right understanding and contemplation of the Guru, thereby reaching the Highest End.

The *Stotra*, a bare text of which also is given at the end of the book, is in short a perfect and clear compendium of the Adwaita Philosophy. It is rendered profoundly attractive by the excellent commentaries of one, not less known to fame than the author of the Hymn itself.

Mr. Sastriar's translation of all these is fluent and pleasant and at the same time accurate and precise. He has spared no

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pains to make the book most agreeable and instructive to all. On the whole we are inclined to think that the book is a thorough success and an indispensable guide to all students of the *Adwaita Vedanta*. Mr. Sastriar, we hope, will continue his labors in this direction which is a real service to the cause of our Religion and Philosophy.

SADĀŚIVA BRAHMA. *

The sage Sadāśiva flourished in the beginning of the eighteenth century, more than a hundred and fifty years ago, near the modern town of Karūr (the classic Vañjai). He was a Brāhman of the village of Nerūr on the banks of the Kāveri and was the last of a race of *Rājayogins* that flourished in Southern India. From his very early age he

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* In sending us for publication this short sketch of Sadasiva Brahman's life together with his work known as the *Atmavidyā vilāsa* and its English translation, Pandit S. M. Natesa Sastriar prefaces this work as follows:—

"The original Sanskrit verses I have given below are taken from an old M. S. copy which I found in my father's library in the village of Manakkal, 12 miles from Trichinopoly. Having heard that this work was published as a small pamphlet by the *Brahma Vidyá* Press, Chidambaram. I secured a copy of it and have closely compared it with mine. Wherever I have found different readings (and they were only very few), I have given them."

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displayed signs of retirement from the world. His days, it is stated, he would spend in the bed of the river meditating on the unknowable and the unknown. He was a great and a born *yogin*; but many mistook him for an insane youth, as all great men are generally apt to be, by the ordinary run of mankind. He was married very young, as is usually the custom with the Brāhmans of India, and on the very day he heard that his wife had attained her age, he directed his thoughts for a moment to the experiences of worldly life and rejected them as worthless, and became a *Sannyāsin*. From this day he began to display utter aversion to the so-called pleasures of the world and his heart melted for the suffering millions. His habits became cosmopolitan. He cared for neither caste nor creed. All were equal in his eyes. He would eat anything that was given him, and from the hands of any one without distinction. On the days on which no food was offered to him he used to make a sumptuous meal from the refuse leaves thrown in the streets. People did not understand the true man that was hidden behind his appearance, and Sadāśiva was to them only a crazy youth till the following event occurred in his life:

It is usual with children always to play tricks round an insane person, especially when they feel sure that his insanity does not endanger their personal safety; and our hero was a great favourite with the children of Nerūr. One of his greatest delights was to distribute amongst the children of the village whatever he received from the people in charity. On a certain day, and that was the day of *Rishabha-Vāhana* Festival in Madura, the children whose curiosity was probably excited by the descriptions they heard at home of the grand festival in Madura, said to Sadāśiva "Father, (that was the general term by which the children addressed our hero) will you take us to

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Madura to-night. There the God Maheśa will march to-night in grand procession on his veticle, the bull. We wish to enjoy the occasion." That was the *Ṛishabha-vāhana* night, as we have already said, and the children wished to enjoy it. They proferred this request in frolic-some derision, as it were, and thought it beyond all possibility for their curiosity to be satisfied. But Sadā-śiva was a *siddha*. He asked the children to mount his head, back and shoulders and every conceivable part of his body which could bear them. The children enjoyed the fun very much and when he said, "Shut your eyes, my children," they did so. The next moment, when he asked them to open their eyes, lo! they found themselves all in Madura and before the very God in procession. Thus the children enjoyed the festival. Sweet-meats, nuts and all sorts of things that children love were given to them profusely by our hero, and they were all brought back be-fore dawn to Nerūr by the same process by which they were taken down to Madura. The morning dawned. Every child began to relate to its anxious parents in sweet words its marvellous adventures of the previous night and showed the sweet-meats yet unconsumed. From this day the true Sadāśiva became known. The whole village began to venerate him as a sage; and many spoke in secret of his great powers. But the moment the real nature of our hero was thus proclaimed, he became a different being altogether and assumed a different attitude towards the public. He became a *mauni* and never spoke a word to any one. From Sadāśiva's later demeanor it becomes evident that, to make the people know what he really was, he undertook the self-imposed duty of satis-fying the curiosity of the children. Why should a *siddha* of Sadāśivas attainments care to make himself known by such a process? is a question which naturally suggests it-

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self to a reader. Sages are sometimes teased so much that even their proverbial patience is exhausted, and they, to make the world see what they are, resort to such ways. This view finds much colouring of truth when we are told that our hero, to avoid the teasing to which he was subjected by the relatives of his wife in order that they may bring him back to the world and its pleasures, undertook this pilgrimage to Madura. But we believe that the ways of the great are unscrutable. To Sadāśiva even the trivial care of securing the barest necessities of life should have proved a great hindrance to the enjoyment of continuous meditation and *samādhi*. People will not take care of his body and minister unto its wants unless they knew the true greatness of the man and venerated him. Our hero, in order to enjoy an uninterrupted communion between himself and his God might have chosen this self-imposed pilgrimage with the children to Madura. This accounts also, in a way, for his subsequent *maunavrata*.

The news of Sadāśiva's greatness caught fire, and travelled with the quickness of wild fire, and people began to pour in from all quarters to have a look at the sage and enquire after his exploits. But he would not speak. He was seen always seated in contemplation in the bed of the river at Nerūr and Koḍumuḍi—villages near Karūr. Strange stories are told of how the village people witnessed Sadāśiva being rolled away, to all appearance, by the Kāveri-flood, and how, to their astonishment, they found him seated in the same posture after the waters subsided. It is no wonder that even to this day people remember strange stories about Sadāśiva who was their crazy youth, the friend of their children, and afterwards their saint, their village-god with whom they were so intimately associated. All these are truths, especially when they refer to a great *yogin*.

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When the report of these stories reached the Tonḍamān chieftain of Pudukottai, he came down to Nerūr and spent a long and wearisome period of eight years in waiting upon the sage. Is not a sage who has realised the Truth a king of kings and an Emperor of Emperors? What cares he for? Whom has he to fear? He has transcended the lower nature and has reached such a high state of perfection that none is equal to him in this world of phenomena. The Tonḍamān waited anxiously expecting when the sage would be pleased. But the sage is above all such sensations and emotions. In his view all things are equal. The king one day made up his mind, and after great hesitation dared to address the object of his veneration to the following effect:—He said, "My most holy lord! I have been waiting upon you for the last eight years, and still your holiness is not pleased to confer upon me the boon I so much long for. Will your holiness deign to open your sweet mouth once to me." At these words spoken by the disappointed Tonḍamān, some mercy warmed the breast of the sage and he described a diagram in the sand-bed of the river and inscribed in it certain letters, technically called the *Bijāksharas* of an incantation (*mantra*), and made signs to the disappointed chieftain to master it. But he was unable to understand it and said so. The sage then passed his palm over the diagram and completely obliterated the marks and ran away. The Tonḍamān had such a great regard for the diagram that he wept at its disappearence and along with it that of the fruit of his eight years' penance and privation, accused himself for his impatience and collected in several bags the sand over which the *Bijāksharas* were written. He returned to Pudukottai with this precious load, leaving it hopeless to follow the sage. He thought that even what the sage did in the way of drawing a diagram was a

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great boon conferred upon him. Like a true devotee, he thought it useless and improper for him any more to pry into the ways of our hero. From the moment of his bringing the sand bags into his palace, prosperity is supposed to have flown in a regular stream to the Tonḍamān's family. He was childless and he had a child after this event. He grew more and more powerful and wealthy. The sand thus brought is preserved even to this day in the palace, worshipped as the holy relic of the great sage and used in smearing the body instead of the generally used holy ashes. The deep respect paid by the Tonḍamān-family to this venerable sage is well-known in the South even to this day. The *siddha* is reported to have lived to a good old age and attained his last felicity in the village of Nerūr, where his *samādhi* (sacred tomb) exists even to-day. Every year on the anniversary day of Sadāśiva's ascension from this world, the Tonḍamān goes down to Nerūr, and celebrates the day and defrays all the expenses of the sacred occasion.

In the April '99. No. of the *Sanskrit Journal* published at Pudukotah is given a short sketch of the life and teachings of Sadāśiva Brahma. In it our hero's student life is associated with the famous Tiruvaśanallur, a village on the banks of the river Kaveri in the Tanjore District. According to this account his student career seems to have been a remarkably brilliant one. He was the most glorious of a number of students who were then being educated in that village, and each of whom was afterwards destined to become great and leave an everlasting impression on the memories of men by their works and deeds. Sadaśiva is said to have been characterised by deep thought and sound reasoning. Whenever he argued any topic with his teacher the teacher invariably seems to have come out the second best. Subsequently when he

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resigned the world and began his apprenticeship as a student of *yoga* under his religious preceptor, the same amount of brilliancy and quickness of grasp marked both his study and practice. It must have been during this period that the few works that have come down to us in his name were written by him. He is said to have sung several *āryā-gitis* describing the state of a true *yogin*, and also other religious *kirtanas* which were colleted by his warm admirers. Of the several *kirtanas* ascribed to him two are familarly quoted by all *saṅkirtanā* parties and *bhāgavatas*: the one that begins with—*Chintā nāsti kila teshām chintā nāsti kila*! "There is indeed no care,—no care to those (that lead a pious life)"; and the other that begins with—*Tadvajjiva tvam Brahmaṇi tadvajjiva tvam.* "Live like the *Brahman*, live in the *Brahman* like Him." Another work that is generally attributed to him is the *Śivamānasi-kapūja*, consisting of thirty *āryās* in which Siva is mentally worshipped. It breathes throughout the piety and universality of Sadāśiva's mind even at the early days of his student life. If all the works and utterances of this great person are collected and published, it will be a great boon conferred on the religious public of India. But the best of Sadāśiva's productions is what is sung under the name of *Ātmavidyā*; and we propose to publish below the text and translation in English of this grand *Giti*. It is our intention that the original must be read if the true emotions and lofty sentiments of this great sage are to be really understood.

Before we close this sketch we shall say a few words about the general style of Sadāśiva. Through out his composition we find that peculiar sweetness and melody which characterises the harmonious mind of a *yogin*. His style is lucid and simple, his ideas lofty, and on the whole there is that true, easy and emotional flow of a great soul

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with all the magic of poetry shining fully throughout. His songs so lyrical, his rhythm so perfect that one is not tired of reciting them any number of times. If a man's attainments can be judged from his writings Sadāśiva was undoubtedly a *siddha* of a high order.

—o—

VEDANTA WORK.

An Appeal.

To

The Editor 'Brahmavadin."

Sir,

Your readers are already aware of the orphanage which the kind-hearted Swami Akhandananda is trying to establish for the proper education of the much neglected orphans of India. By his constant work of untiring zeal and activity, the Swami has succeeded in beginning the work on an initially small scale and hopes soon to give effect to his higher ideas about the project. He means to import to the orphans spiritual education as well as practical training in mechanical, industrial, technical and mercantile branches of study. Indeed, such an attempt on the part of the Swami, which bears in itself the union of this and the higher lives, an union which is now the most needful for India, demands ready and sympathetic cooperation of all generous and thoughtful men. For the present, the Swami writes he "must have a shelter for the orphans, a work-shade and fields for agricultural pursuits", and, as such, he wants adequate funds for

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the carrying out of his scheme. The money, he has got by way of donations or subscriptions from some noble gentlemen, whom he thanked lately in his letter to you, falls deplorably short of the amount needed. I, therefore, beg to appeal to all the readers of your journal that they will be good enough to lend an earnest consideration to the Swamiji's cause and, making the cause as their own, come forward with ready help.

Any amount, by way of subscription or donation to the purpose, will be most thankfully received.

The money should be sent to *Swami Brahmananda, President, Belur Math, Belur P. O. (Howrah Dt.) Bengal.*

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—*Rigveda*, I, 164, 46.

VOL. IV.] **September, 1 and 16, 1899.** [Nos. 23 & 24.

	Page.
Sayings of Sri Ramakrishna Paramahamsa ...	759
Translation:—Atmavidyâvilasa of Sadâsiva Brahma.	761
Open Column:—i. The Vedanta Schools by N. Ramanuja Charya M. A.	780
ii. The Source of Knowledge ...	790
Editorial:—The Buddhistic Schools of Philosophy ...	797
Correspondence:—Types of Men, a Letter from the Banks of the Danube ...	805
The Vedanta Work:—i. New York Letter ...	815
ii. Vedanta in Greenacre by Swami Abhedananda ...	816
Book Review:—i. The Bhagavad Gita with Ramanuja's Commentary by A. Govinda Charya ...	796
ii. Ananda Lahari and Lalita Sahasranama by Ananta Krishna Sastri	821
iii. The Hindu System of Moral Science by Kishori Lal Sircar M.A. B.L. ...	822
iv. The Hindu System of Religious Science and Art, by the same author. ...	823

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MANAGER'S NOTICE.

From the commencement of the Fifth Volume it has been arranged to issue the *Brahmavadin* as a Monthly with almost double the number of pages of the Fortnightly. A few other changes to improve the get-up of the journal are in contemplation and no pains will be spared to make the journal deserve well of our readers as hitherto. Promptness on the part of our subscribers in paying their subscriptions will greatly help us in carrying out our objects. We would request every one of our subscribers not only to remit his subscription early but also to do his best to secure an additional subscriber to the journal.

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Vol. IV.] SEPTEMBER, 1, 1899. [No. 23.

SAYINGS OF SRĪ RĀMAKRISHṆA PARAMAHAMSA.

1. That knowledge which purifies the intellect is the true knowledge, everything else is non-knowledge.

2. Do not allow worldly thoughts and anxieties to disturb your mind. Do everything that is necessary in its proper time and let your mind be always fixed in God.

3. Water passes under a bridge but never stagnates; so money passes through the hands of the free but it is never hoarded by them.

4. Is it possible for a human soul to obtain the condition of absolute union with God when he is able to say 'He is I'? If so how? This is just like the case of an old servant of a house who in course of time comes to be counted as one of the members of the family. When the master of the house becomes pleased very much with the servant's work, he one day takes into his fancy and gives him his own seat of honour saying to all the mem-

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bers of the house—"Hence-forth there shall be no difference between him and me. He and I are one. Obey his commands as ye do mine, and he who fails to do so disobeys my orders and will be punished for it." Even though the servant may hesitate through modesty to occupy the seat, yet the master compells him to the seat of honour. Similar to this is the condition of souls who reach the state of 'He and I'. When they serve the Lord for a long time He graciously endows some of them with all His glory and attributes and raises them to His own seat of Universal Sovereignty.

5. An *Avatār* is a messenger of God. He is like the viceroy of a mighty monarch. When there is any disturbance in some far off province, the king sends his viceroy to quell it. So whenever there is any waning of religion in any part of the world God sends His *Avatār* there.

6. It is One Being that, having plunged into the ocean of life, rises at one point and is known as the *Avatār* of Krishṇa, and diving again it rises at another point and is known as Christ.

7. It is *Māyā* that reveals the *Brahman*. Without *Māyā* who could have known the *Brahman*? Without *Śakti* or force there is no means of knowing the *Brahman*.

8. *Hari* (God) means He who steals our hearts, and *Haribal* means Hari is our strength.

9. What is the nature of *Brahman*? The *Brahman* is without attributes, without change, immovable and firm like the mount Meru.

10. The men of the present generation seek for the essence of things. They want not the fish with its useless head and tail but only its soft middle portion. So the ancient rules and commandments of the scriptures must be pruned and purged of their excrecences to suit the wants of the modern time.

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ĀTMAVIDYĀVILĀSA.

OF SADĀSIVA BRAHMA

1. *Vaṭatarunikaṭanivāsam*
paṭutaravijñānamudritakarābjam |
kañchanadeśikamādyam
kaivalyānandakandalam vande ||

I salute that unknown first preceptor who is the sprout of the bliss of *kaivalya*,[1] who has his abode in the proximity of the banyan tree (*Fiscus Indica*), and whose lotus hand bears on its fingers the symbol of intense wisdom.

2. *Niravadhisamsṛitinirādhi-*
nipatitajanatāraṇasphurannaukām |
paramatabhedanaghuṭikām
Paramaśivendrāryapādukām naumi ||

I bow to the sandal of the venerable Paramaśivendra[2] which is the sparkling ferry-boat for men who have fallen into the never-ending ocean of mundane life and which is the sledge-hammer in breaking other religions.

3. *Deśika Paramaśivendro-*
padeśādbuddhadvyamahimāham |

---

1. *Kaivalya* is that state of union with the Supreme Self in which the self of man exists by itself submerged in abstract meditation. This state is one of bliss and is the highest *moksha* of the *Yogin*.

2. Paramasivendra is the name of the Guru by whom Sadasivabrahma was initiated into the mysteries of *Yoga*.

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svātmani viśrāntikṛte
sarasam prastaumi kiṁchididam ||

I who have the divine glory awakened in me by the force of the teaching of my spiritual preceptor Paramaśivendra, after my soul has rested in peace,—I now with great zest utter a few words of praise.

4. *Nirupamanityanirīho*
nishkalanirmāyā nirguṇākāraḥ |
vigalitasarvavikalpaḥ
śuddho buddhaḥ chakāsti Paramātmā ||

The Supreme Soul shines pure and intelligent—the Soul who has no equal, who is eternal and has no deiire, is spotless, māyāless and has neither attributes nor form and who is devoid of all change.

5. *Svāvidyaikanibaddhaḥ*
kurvan karmāṇi muhyamānassan |
daivādvidhūtabandhaḥ
svātmajñāni munirjayati [3] ||

The sage who is tied down by his own ignorance (*avidyā*) and, being bewildered, performs religious rites and who, by good fortune being released from bondage, knows his own self,—that sage reigns supreme.

6. *Māyā* [4] *vaśena supto*
madye paśyan sahasraśaḥ svapnān |

---

3. *Baddhah* is another reading.

4. It is difficult to find a word in English which exactly corresponds to the meaning of *Māyā*. Kant's phrases 'Transcendental illusion' and 'Empirical reality' very nearly express its sense.

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deśikavachahprabuddhaḥ
divyatyānandavāridhau kopi[5] ||

He who having slept overpowered by *māyā* (ignorance) has seen a thousand kinds of dreams in the middle (of his sleep)—that unknown person, now being roused by the words of his spiritual preceptor, plays in the ocean of bliss.

7. *Prākṛitabhāvamapāsya*
svīkṛitanijarūpasachchidānandaḥ |
guruvarakaruṇāpāṅgā-
dgauravamāsādya mādyati prājñaḥ ||

The wise man, after having abandoned his lower nature, assuming his true nature, existence-intelligence-bliss, and by the graceful glance of the holy *guru* himself attaining the dignity of a *guru*, revels in joy.

8. *Śrīgurukṛipayā sachchit-*
sukhanijarūpe nimagnadhīr maunnī |
viharati kaśchana vibudhaḥ
śanto dānta[6] *nitāntamuditāntaḥ* ||

The contemplative sage whose mind, by the grace of his blessed *guru*, is merged in his own true nature of Existence, Intelligence and Bliss—that unknown person wise, calm, self-possessed and extremely delighted within himself, sports in joy.

9. *Guruvarakaruṇālaharī*
vyatikarabharaśitalasvāntaḥ |

---

5. *Kopi* literally means some one. It is usual to represent the ultimate entity by this indefinite relative pronoun which we have translated by such terms as the 'unknown,' 'indescribable,' 'a some body,' 'that,' or merely by the indefinite article *a*.

6. *Hanta* is another reading.

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ramate yativara eko
nirupamasukhasimani svairam ||

The best of *sannyāsins*, with his internal self cooled by the force of his contact with the flood of grace from his holy *guru*, delights himself alone, unrestrained on the utmost limits of incomparable hippiness.

10. *Śrideśikavarakaruṇā-*
ravikarasamapohitāntaradhvāntaḥ |
viharanmasharivaryo
nirvadhikānandaniradhāvāste ||

The best of *sannyāsins*, getting his internal darkness (ignorance) dispelled by the sun's rays of the blessed holy preceptor's grace, continues to revel in the ocean of limitless joy.

11. *Janiviparitakramato*
buddhyā pravilāpya pañchabhūtāni |
pariśishtamātmatattvam
dhyāyannāste muniśśāntaḥ ||

After extricating by discriminative knowledge the five elements (which compose his body) from the succession of births and deaths, the calm recluse keeps meditating on the true principle of *Ātman* which (alone) remains in the end.

12. *Jagadakhilamidamasāram*
māyikameveti manasi manvānaḥ |
paryaṭati pāṭitāśaḥ
pragalitamadamānamatsaraḥ kopi ||

Thinking in his mind that the whole of this world is unsubstantial and is the product of *māyā*, he, an indefinite being, wanders having all his desires rooted out and his pride, honor and passion lost.

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13. *Nātmani kiñchinmāyā*
tatkāryam vāsti vastuto vimale |
*iti niśchayavānanta*ḥ
hrishyatyānandanirbharo yogi ||

In reality neither the slightest tinge of *māyā* nor its action exists in the spotless *ātman*. Thus determining within himself, the *yogin*, with his heart full of bliss, feels delighted.

14. *Tvamahamabhimānahino*
*moditanānājanāchāra*ḥ |
Viharati bālavadeko
*vimalasukhāmbhonidhau magna*ḥ ||

Devoid of the consciousness of 'thou' and 'I' and approving with delight the various practices of the people, he wanders alone like a child immersed in the pure ocean of bliss.

15. *Avadhūtakarmajālo*
jaḍabadhirāndhopamaḥ kopi |
atmārāmo yamirāṭ
aṭavikoṇeshvaṭannāste ||

Having shaken off the toils of ritualism, and resembling the fool, the deaf and the blind, he, the indescribable self-delighted prince of asceties, remains roaming in the recesses of forests.

16. *Śāntyā dhṛiḍhopagūḍha*ḥ
*śantasamastānyavedanodāra*ḥ |
ramate rasajña eko
ramye svānandaparyaṅke ||

He who is himself alone, who has known the secret of true enjoyment, who has firmly embraced peace and who is magnanimous in having allayed all the sufferings of

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others—that person sport on his pleasant couch of bliss

17. *Unmūlitavishayāriḥ*
svīkṛitavairāgyasarvasvaḥ |
svātmānandamahimni
svārājyesmin virājate yatirāṭ ‖

The prince of *yatis*, who has rooted out all his enimies—the objects of senses, and has taken possession of all that belongs to renunciation, shines effulgent in his *ātmic* empire which is glorious in the blissful enjoyment of the Self.

18. *Savitaryapi śitaruchau*
Chandre tikshṇapyadhovahatyagnau |
Māyikamidamiti jānan
jivanmukto na vismayi bhavati ‖

Even if the sun were to become cool-rayed, the moon hot and the fire burn downwards, the man, who is exonerated even whilst living from future births (*jivanmukta*), knowing that all this is the production of *māyā*, never gets astonished.

19. *Ajñānavairivijayi*
prajñāmātaṅgamastakārūdhaḥ |
viharati samyamirājaḥ[7]
samarasasukhadhāmni sarvaloramye ‖

The prince of ascetics, who has conquered the enemy—ignorance and has ascended the head of the elephant of supreme knowledge, dwells in the abode of undiminished enjoyment of bliss which is delightful in every way.

20. *Śāntīhaṅkṛitidoshaḥ*
susamāhitamānasaḥ kopi |

7. *Sahi yatirijah* is another reading.

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pūrṇendu śiśirabhāvo
rājatyānandasatyachidrasikaḥ ||

The evil of egoity having been exterpated and his mind steadily concentrated, he, the indescribable one, whose nature is cool like the full-moon and who knows the essence of bliss, existence and intelligence, shines brilliantly.

21. *Tishṭhan paratradhamni*
sviyasukhāsvādaparavaśaḥ[8] *kopi* |
kvāpi dhyāyati nṛityati kuhachit
gāyati kutrāpi nṛityati svairam ||

Some one, staying in the house of somebody else and depending on the will of another for the enjoyment of his own comforts, meditates somewhere, sings somewhere, and dances somewhere unrestrained.

22. *Agṛihītāṅkakalaṅkaḥ*
praśamitasaṅkalpavibhramaprājñaḥ |
nyakkṛitakāryakalāpaḥ
tishṭhatyāpūrṇasimani kvāpi ||

Never minding scars and stains (on his body), and having calmed down all wandering thoughts, and setting aside the routine of worldly actions, the wise man remains somewhere on the shore of perfection.

23. *Chapalam manaḥkuraṅgam*
chāru gṛihitvā vimarśavāgurayā |
nigamāraṇyavihāraḥ
śrāntaḥ śyete svadhāmni kopyekaḥ ||

Having nicely caught the fickle deer of his mind in the snare of investigation and roaming in the wilderness

8. *Sukhádya* is another reading for *sukhásváda.*

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of the Vedas, he, being fatigued, sleeps alone in his abode (of bliss).

24. *Dāruṇachittavyāghram*
dhiramanahkhaṅgadhārayā hatvā |
abhayāraṇye kopi
svairavihāri jayatyekah ||

Having destroyed the cruel tiger of his heart by the sharp edge of the sword of his calm and steady mind, he, following his own inclinations, wanders victoriously in the forest of fearlessness.

25. [9] *Sajjanahṛidayasarojo-*
nmilanakara [10] *dhikaraprasaraḥ* |
kopi yamivarapūshā [11]
nirdoshaścharati chidgagane

Spreading the rays of his intelligence which cause the lotuses of the hearts of good people to blossom, he the spotless sun of the holy ascetic, travels in the sky of intelligence.

26. *Kuvalaya* [12] *vikāsakāraṇa-*
majñānadhvāntakaumudiprājñaḥ |

---

9. In the nine stanzas commencing from this, the *yogin* who has renounced the world is compared to the sun, moon &c. And as some of the words are used in a double sense, qualifying both the *yogin* and the object to which he is compared, they cannot be translated precisely into English.

10. *Patu* is another reading for *kara*.

11. The word *kuvalaya* is here used in a double sense. When taken along with moonlight it means lily; but when taken with intelligence it means the whole Earth.

12. This line is also read *koyam yatindra púshá*, which would mean—"Who is this glorious sun of *yatis*?"

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Śuddho munindrachandraḥ
surasevyo lasati vishṇupade ||

The pure moon of the prince of recluses, who is fit to be worshipped by gods and whose moonlight of intelligence that dispels the darkness of ignorance causes the lily of the earth to blossom, shines forth in the heaven of Vishṇu (sky).

27. *Svānandāmṛitasekaḥ*
āntarasantāpasantatim śamayan |
chitramachañchalavṛittiḥ
chidvyomni bhāti yogivaryaghanaḥ ||

Allaying the incessant afflictions of the soul by raining his (nectarine) water of bliss, the cloud of the *yogin*, devoid of its capricious movements, shines in the sky of intelligence. How wonderful!

28. *Sumanassaurabhamañjula-*
sañchāranivārdākhilaśrāntiḥ |
samyamichārusamīro
viharatyānandasampadārāme ||

Driving away all fatigue by wandering amidst the sweet scents of flowers, the pleasant wind of the *yogin* sports in the rich pleasure garden of bliss.

29. *Niśśreyasasarasaphale*[13]
nirmalavijñānapallavamanojñe |
vitabhaye vipinatale
yatiśikaṇṭho vibhāti kopyekaḥ ||

That unknown one, the peacock of the *yati* shines in the grove where fear has disappeared, which is full of the

---

13. *Śāra* is another reading, *sārásaphala* also means the fruit which is essential.

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juicy fruits of supreme bliss and which is charming with the tender leaves of pure knowledge.

30. *Nissārabhavana*[14] *mau utala-*
mutsāryānandasārasampurṇe |
varasarasi chinmayesmin
parahamsaḥ kopi divyate svairam ||

Leaving the sapless sandy desert of *samsāra* that supreme swan plays alone unrestrained in the magnificent lake of intelligence which is filled with the water of bliss.

31. *Nikhilāgamapallavite*
nigamaśirastantraśītalodyāne |
madhutaramañjulavāchaḥ
kūjannāste kavindra kalakanṭhaḥ ||

The cuckoo of the sage whose voice is sweet like nectar sits cooing in the cool garden of *Vedāntic* lore whose tender plants are the manifold *Āgams*

32. *Dāritamohamadebho*
dūrikṛitaduritaśārdūlaḥ |
vibudhottamasimhavaro
viharatyānandavitatakāntāre ||

The noble lion of the great sage, having torn to pieces the ruttish elephant of illusion and having driven away the tiger of sins, roams in the vast wilderness of bliss.

33. *Ajñānamṛigavarojjitta*
vijñānottuṅgaśṛiṅgaśikharitale |
matisalilaśitalāṅgo
yatimadakalabho virājate viharan ||

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14. *Bhuvana* is another reading.

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Roaming freely in the hilly tracts on the highest peak of knowledge which has been deserted by the great lion of ignorance, the ruttish elephant of the *yati* shines having cooled its limbs with the water of wisdom.

34. *Nāsāñchalanihitāksho*
nāmādibhyo nivartitasvāntaḥ |
taṭinītaṭeshu tattvam
dhyānnāste muniḥ kopi ||

Some unknown recluse sits on the banks of a river meditating on the truth of existence—that recluse who has fixed his eyes on the tip of his nose and who has withdrawn his mind from (the distinctions of) names &c.

35. *Āśāvasāno mauni*
nairāśyālankritiśśantaḥ |
karatala bhikshāpatraḥ
tarutalanilayo munirjayati ||

The ascetic who has taken the vow of silence and has put an end to all his desires, who has adorned himself with renunciation and is calm, and whose begging bowl is the palm of his hand and abode, the foot of a tree—that ascetic reigns supreme.

36. *Vijanāvanikuñjagṛihe*
mañjulapulinaikamunjutaratalpe |
śyete kopi yatindraḥ
śamasamasukhabodhavastunistandraḥ || [15]

That prince of *yatis*, who is tranquil, equanimous, of blissful intelligence and indifferent to external objects, lies down in his bower-house on the solitary bank of a river,

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15. *Nistantrah* is another reading.

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on the simple lovely couch made of the beautiful sand-bank.

37. *Bhūtalamṛidutaraśayyā*
śitalavātaikachāmaraśśantaḥ |
rākāhimakaradīpo
rājati yatirājaśekharaḥ kopi ||

He who is the crest-jewel of *sannyāsin* princes shines, having the ground for his soft bed, refreshed solely by the fan of cool breeze and having for his light the full-moon.

38. *Vipulaśilātala phalake*
vimalasaridvāriparivṛitodāre |
mandam malayajapavane
vāti prasvapiti kopi yatirājaḥ ||

On the broad slab of the rocky ground, sublimely surrounded by the crystal waters of a brook and with the soft Southern breeze gently wafting, the indescribable prince of *yatis* sleeps serene.

39. *Āntaramekam kiñchit*
santatamanusandadhan mahāmaunī |
karaputabhikshāmaśnan
aṭati hi vīthyām jadākṛitiḥ kopi ||

Supremely reticent, always fixing his mind on that one thing within himself (his internal Self), and eating what he beggs with the bowl of his hand, a somebody wanders, indeed, in the streets putting on an idiotic appearence.

40. *Pravilāpyajagadaśesham*
pariśishṭākhanḍavastuparatantraḥ |
prāśnāti kabalamāsye
prāpyam[16] *prārabdhakarmaṇā kopi* ||

16. *Práptam* is another reading.

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Having denied the whole world and depending on that one indivisible thing which alone remains in the end, he puts into his mouth whatever food is obtainable by his *karma* which has commenced to work.

41. *Nindati kimapi na yogi*
nandati naivāparam kimapyantaḥ |
Chandanaśitalahṛidayaḥ
kandalitānandamantharassvante ॥

With a heart refreshing like sandal and his mind filled with the sprouts of bliss, the *yogin* does not despise anything internally nor is he pleased with any other thing.

42. *Santvajya śāstrajālam*
sadvyavahāranchā[17]sarvatastyaktvā |
āśritvapūrṇapadavim
āste nishkhampadīpavadyogī ॥

Abandoning the network of science (*śastra*) and giving up entirely all the settled practices of the world, and having attained the perfect state of existence, the *yogin* remains like the unflickering lamp.

43. *Tṛiṇapankacharchitāṅkaḥ*
tṛiṇamiva viśvam vilokayanyogī |
viharati rahasi vanānte
vijarāmarabhumni viśrāntaḥ ॥

With his body covered with straw and mud and looking on the whole world as lightly as straw, the *yogin*

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17. *Sadvyavahára* may be split into the two words *sad-vyavahára* or *sat-vyavahara*. In the latter case the word would mean good practices. The *jnànin* should give up both good and bad works and rise above them, for both of them are capable of producing bondage

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solitarily wanders on the skirts of the forest, firmly rested in that state where there is no old age and no death.

44. *Paśyati kimapi na rūpam*
na vadati na śṛinoti kiñchidapi vachanam |
tishṭhati nirupama bhūmni
nishṭhāmavalambya kāshṭavadyogi ||

The *yogin* does not see any distinction of form ; he does not speak and does not hear any words whatever. Attaining perfection, he remains in that uncomparable condition resembling a stock.

45. *Jātyabhimānavihino*
jantushu sarvatra pūrṇatām paśyan |
gūḍhaścharati yatindro
mūḍhavadakhilārthatattvajñaḥ ||

Devoid of the pride of race and seeing perfection in all creatures, the prince of *yatis* roves unnoticed like a fool but deeply learned in the truths of all things.

46. *Upadhāya bāhumūlam*
paridhāyākaśamavanimāstīrya |
prasvapiti viratavanitām
parirabhyānandaparavaśaḥ kopi ||

Making the upper shoulder his pillow, the sky his covering and the earth his bed, and embracing peace, his wife, the *yogin* sleeps overpowered by bliss.

47. *Vairāgyavipulamārgam*
vijñānoddāmadīpikoddīptam |
Āruhya tattvaharmyam
muktyā saha modate yatiraṭ ||

The *sannyasin* prince, ascending the mansion of truth which is led to by the broad road of renunciation and which is lit by the big light of knowledge, enjoys himself in the

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company of liberation (*mukti*).

48. *Vijanatalotpalamālām*
vanitāvaitṛishṇyakalpavallīm cha
apamānāmṛitaguṭikām
ātmajñaḥ kopi gṛihṇāti ॥ [18]

He, the indefinable knower of Self, bears the blue lotus garland of solitude, the wish-yielding creeper of non-attachment to woman, and the sweet (immortalising) pill of indifference to honour.

49. *Na nishedhati doshadhiyā*
guṇabuddhyā vā na kiñchidādhatte
Āvidyakam akhilamiti
jñātvodāste yatiḥ kopi ॥

A *yati* does not reject anything from his perception of its faultiness, nor does he accept anything from his perception of its goodness. But knowing that all this is the outcome of ignorance (*avidyā*) he observes indifference.

50. *Bhūtam kimapi na manute*
bhavi cha kiñchinna chintayatyantaḥ |
Paśyati na vartamānam
vastu samastā 'thasamarasaḥ kopi ॥

He does not think of anything that is past, nor does he think within himself of anything that is to come. He does not see things that are present. He has equal delight in all objects.

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18. The word *Amrita* means sweet and also immortal. Similarly *Vanitavaitrishnya* may also mean satisfying the desires of votaries.

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51. *Nigṛihitākhilakaraṇo*
nirmṛishtāśeshavishayehaḥ |
tṛiptimanuttamasīmām
prāptaḥ paryaṭati kopi yativaryaḥ ||

With all his senses controlled and with his desire for all the objects of the senses swept away, the holiest of *yatis* roams having reached the utmost limit of contentment.

52. *Santyajati nopapannam*
nāsampannam cha vāñchhati kvāpi |
svastaśśete yatirāṭ
āntaramānandamanubhavannekaḥ ||

The king of devotees does not relinquish what has come to him, nor does he desire at anytime for what has not come to him. He lays himself down enjoying alone the internal bliss of the self.

53. *Kāmapi vimalām padavīm*
āsādyānandasamvidunnidrām |
āste bhikshuka ekaḥ
viharannirmuktabandhanassvairam ||

Having attained a pure state of existence which is of the nature of bliss, intelligence and super-conscious wakefulness, the homeless mendicant continues to wander all alone unrestrained, released from every kind of bondage.

54. *Vastunyastamitākhila*
viśvavihāre vilīnamanāḥ |
rājati parānapekshо
rājākhilavitarāgāṇām ||

His mind being absorbed into that one thing which causes to disappear the manifestation of the whole of this phenomenal universe, the king of the dispassionate shines indifferent to everything else.

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55. *Āchārvāpāṅgadriśā*
samavāpyāpārasamvidākāraḥ |
praśamitasarvavibhedaḥ
parahamsaḥ kaśchidābhāti ||

By the graceful glance of his preceptor having obtained the nature of infinite intelligence, a *paramahansa* who has subdued all distinctions (by abstract meditation) shines glorious.

56. *Varṇāśramavyavasthām*
uttirya vidhūya vidyādin |
pariśishyate yatīndraḥ
paripūrṇānandabhodamātreṇa ||

Having risen above the conventional distinctions of castes and religious orders of life and thrown off science and other such sources of knowledge, the *yatindra* is left over merely with infinite bliss and intelligence.

57. *Kshayamupaniya samastam*
karmaprārambhakam bhuktvā |
pragalitadehavibhedaḥ
prājño brahmaiva kevalam bhavati ||

Having made all things to disappear, having enjoyed the karma which has begun to work out its fruits, and with the distinctions of body completely vanished, the sage becomes the *Brahman* who alone exists.

58. [19] *Stimitamanantamanākhyam*
santatamānandabodhaghanam |

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19. This and the three following stanzas contain a summary of the characteristics of the *Atman*.

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avikalpamādyamekam
paratatvam vastu vartate kimapi ||

Some indescribable Supreme Principle which is motionless infinite and nameless, which is eternal and full of bliss and intelligence and which is unchangeable, primeval and one—that thing alone exists.

59. *Aksharamajaramajātam*
Sūkshmatarāpūrvaśuddhavijñānam |
pragalita sarva kleśam
paratattvam vastu vartate kimapi ||

Some Supreme Principle exists—that thing which is imperishable, undecaying, unborn, which is the extremely subtle, ancient and pure wisdom and which is free from all afflictions.

60. *Sukhataramajaramadūram*
sāram samsāravaridhestarane |
samarasamabhayamapāram
sat kiñchana divyate tattvam ||

Some indescribable Principle which is pure existence shines forth—that Principle which is extremely blissful undecaying and innate, which is the strongest of helps in crossing the ocean of *samsāra*, which is the equally pervading essence of everything and which is fearless and boundless.

61. *Arasamagandhamarūpam*
nirajaskamasattvamatamaskam [20]

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20. *Asatram* is another reading of *Asattvam*, which means supportless, *i. e.* itself being the support of all it has no other support.

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nirupamanirbhayatattvam
tatkimapi dyotate nityam

That ultimate Principle which is without taste, without smell, without form, which is devoid of passion, goodness and darkness, which is without an equal and without fear—that something shines eternally.

62. *Guruvarakaruṇāpāṅgāt*
āryābhiḥ dviradhikashashṭisaṅkhyābhiḥ |
niravadyābhiravocham
nigamaśirastantrasārabhūtārtham||

By the graceful glance of a blessed *guru* I have uttered in two and sixty faultless *Āryā* verses that teaching which is the essence of the philosophy of the *Upanishads.*

63. *Gaditamidamātmavidyā-*
vilāsamanuvāsaram smaran vibudhaḥ |
pariṇataparārthavidyā
prapadyate sapadi paramārtham||[21]

The wise man contemplating every day on this "Ātmavidyāvilāsa"—The exposition of the science of Ātman—which has been uttered by me, shall have ripe knowledge of the Supreme Reality and immediately attain the Highest Truth.

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21. This staza is rather what is known as the *phalasruti* or the mentioning of the fruits that accrue to the reader of a holy book,and is not quite in the vein of Sadāsiva. He closes his work with the sixty-second stanza and this last one might have been subsequently added by one of his admirers.

The whole poem is, as it were, a mirror in which Sadāsiva's life and attainments are reflected. It is only after reading it that one can appreciate the full import of the life that we have sketched above.

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THE VEDANTA SCHOOLS.

BY N. RAMANUJACHARYA M. A.

(Continued from page 724.)

The Vedanta like all systems which believe in the existence of the infinite, derives the universe from God. The relation between the two is conceived to be one of cause and effect, God being the cause, and the universe, the effect. But according to the Vedanta, God should not be considered merely as the efficient cause of the world; but as a synthesis of both kinds of causation, efficient (*Nimitta*) and material (*Upadana*). But here a difficulty arises. How is it possible for one thing to be related to an effect both as the material and efficient causes? We have no experience of such an absolute synthesis of both kinds of causes, in this universe. The Potter who is the efficient cause of the pot is not identical with the material clay of which the pot is made; nor is the Engineer identical with the material of which the engine is constructed. Of course, this difficulty is realised by the founders of the these schools of Vedanta, and each tries to explain it in his own way. Dvaita school accepts that God is only the efficient cause of the world, while the material cause is considered to be something else than God,—viz., Prakriti which is an independent reality, coeternal with Him and subject to His control. Holding this view, it tries to explain away the scriptural passages which make explicit reference to God as the material cause. But both Sankara and Ramanuja are agreed that God is both the material and efficient cause of the world. The former would explain it in this way. Brahman being the essence of all things, pure *Chit*, infinite and unchangeable can in no way, be related to anything else as cause. The real efficient cause is the Brahman

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under the veil of *Maya*, that is to say *Iswara*; and *Maya* (illusion) itself is the real material cause. Instead of explaining How God is both the material and efficient cause of the universe, this view seems to explain away causation altogether. Brahman is said to be in reality neither the efficient cause nor the material cause; but phenomenally or from the stand-point of illusion He is both. But according to Ramanuja, God being a conscious personality He is the efficient cause of the universe through his omnipotent Will, but becomes the material cause only indirectly through *Chit* and *Achit* (souls and matter) which are supposed to exist in a a latent and undifferentiated condition in his infinite Nature. It is a doctrine of this school that whether the universe exïsts in an unmanifested and undifferentiated condition, or in a condition of manifestation and differentiation as we now find it to be, it has its abode in the Brahman, is one with Him organically, just as the vital principle in man is one with his organism. It is this mode of conception which Ramanuja would require us to accept with regard to the doctrine of the identity of both the *Upadana* and *Nimitta* causes in Brahman. Both conceptions may perhaps be unsatisfactory. But the difficulty, lies, I believe, not in the nature of things, but in the limitation of the conceptive faculty of our mind. Having had no experience of a single subject in which .to identify both kinds of causation we find ourselves unable to realise or even to conceive the Vedantic view of the oneness of the material and efficient causes of the universe, in God. But not only Vedanta but even logical consistency and the unifying tendency of our intellectual nature force upon us the conviction that the source from which all things proceed and to which all things ultimately return is essentially one and, that is so to say, the synthesis of all kinds of causation in relation to the created universe.

If this is the relation between God and the universe, in

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what relation does man or rather the eternal part of his composite nature stand towards God? The Vedantic schools all agree that man has a soul, which they identify with the thinker in him in contradistinction to the vital principle, and even mind with all its evanescent thoughts feelings and volitions. But difference arises when the question as to its nature and attributes comes to be considered. Sankara believes that the soul has had no beginning, but will have an end; whereas the other two schools say that the soul of man is eternal and distinct from God. There are passages which are explicit in their statement that the soul of man is eternal. The *Gita* says. "The Soul is unborn, eternal, permanent and ever new; and it is not annihilated when the body is destroyed" (II 20). But Sankara argues that, in such passages, the Soul of man is declared to be eternal, because its essential part which is identical with the Brahman is eternal. His opponents reply that if the soul of man is said to be eternal because of its essence or Brahman, then, in the same sense and by the same mode of reasoning every material object in the world is eternal, because its essence is also Brahman; and that there is neither force nor peculiarity in predicating eternity to the soul of man alone in this sense.

Even as to the nature and relation of this soul of man to God, the opinions are no less divided. Sankara, as we have said already, thinks that the essential nature of soul, is pure intelligence which he identifies with the Brahman. There is no difference between soul and soul. All are one in God, that is to say, in their essential nature, which is Brahman, infinite and eternal, all else being purely phenomenal and illusory. This is what we have called intellectualism pure and simple. But intellectualism is only half true Intellectually man may be considered to be one with God, his intellectual life may reasonably be conceived

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to be a part of the larger life of God. But there is the will in man which refuses to identify itself with other wills much less with the Divine Will. Says James Seth, "The process of thought might conceivably be one in God and in man; the process of will and feeling is not one. It is the very nature of will to separate, to substantiate, if also to relate, its possessors; and, as a moral being, man claims for himself a moral sphere of freedom, and independent self-hood."

It goes without saying that Intellectualism is felt by many to be, to a certain extent cold and barren; and unless it is inspired with the fire of the emotionalism of the later Upanishads and the Gita, which we have already explained to be the ultimate form of the Vedanta, it will cease to exert any divine and beneficial influence on the religious nature of mankind. Therefore the Dualistic Schools rightly conclude that man is and must be distinct from God though he is in God as all other things and that his will is distinct from the Divine Will, though subordinate to it. The relation between them may be either one of harmony or disharmony which entails upon the soul corresponding happiness or misery. The ultimate goal is one in which absolute harmony is established between man and God. The theories of Karma and Reincarnation also play a very conspicuous part not only in the Vedanta, but in all schools of religious speculation in ancient India. He who sows must reap is, so to speak, an axiom in the metaphysical speculations of our ancient philosophers. The Vedanta says that the universe is *Anadi* and man himself has lived all along in the past, and will, certainly, continue to live in the future. Says Sri Krishna in the Bhagavat Gita:

"There was never a time when I was not, nor thou, nor these rulers of men. Nor verily shall we ever cease to be here after." (II. 12).

Having lived so many lives in the past, man might have

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done innumerable actions, good bad and indifferent. These should not be supposed to have been obliterated altogether. They should have left some impressions or effects behind them in the soul; nor do the actions that he does in this life disappear altogether after their completion. These also exist as deposits in the soul, as tendencies to future actions in the succeeding lives. These tendencies fructify in other actions in other lives, which bring on the individual happiness or misery corresponding strictly to the good or bad actions done in the past lives.

Human nature is essentially active and life itself is one of activity in this world. The activity of man's nature necessitates the performance of many *Karmas* good and bad. The fruits of these actions are supposed to be enjoyed in the succeeding lives, which in their turn produce other actions resulting in the same consequences as before. Thus the wheel of birth and death turns round and the individual entangled in the wheel subjects himself to happiness and misery. Moksha or liberation consists then in the freedom from Karma, and the consequent subjection to the law of births and rebirths.

The law of *Karma* seems to have had its basis in the apparent inequalities between man and man, in what is called his "furniture of fortune". One man is born wealthy and enjoys all the advantages of a good fortune in this world, while another who is perhaps much cleverer and more deserving is doomed to end his days in poverty and misery. One man has a better start in life than another who is perhaps equally, if not more, intelligent. One man is born a king, and another is born a begger; but we cannot, for the life of us, suppose that the former is the better, and more deserving of the two. Such diversities are no less apparent in the intellectual possessions of men. One man is intelligent and quick of apprehension, and another is slow and stupid. One

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is naturally more intellectual, and another is more emotionally disposed. Such differences both in the material and intellectual possessions of men certainly cannot fail to impress on even a careless observer of the human race. Why a man is what he is, why there should be a difference between man and man, between one race and another, are questions, which certainly press the enquiring mind for explanation. However much these differences could be accounted for by the manifold external circumstances, and the silent influences of unknown and incalculable forces around us, still, after all, there remains some residuem which defies all attempts at scientific or ethical explanation. There are, for instance, the natural tendencies and susceptibilities of individuals, which seem to us to be mere freaks of Nature. Why should they, the external circumstances themselves, be what they are 'for one particular man' and not the same for all? Of course, no explanation could be satisfactory unless it be of a nature which is strictly in harmony with our natural sense of justice and equity. Our ethical sense revolts against the supposition that they are due to the arbitrary Will of a Supreme Being, whom we are, at the same time, required to believe as our best and noblest ideal of justice and righteousness. Whatever may be the philosophical or metaphysical validity of the Law of *Karma*, it cannot be denied that its ethical value is immense.

This doctrine, and the allied one of Rebirths are not confined merely to the metaphysical speculations of our ancient philosophers. They are eminently ethical and practical in their nature, and are believed in by all the Hindus from the highest to the lowest. We dare say that there is not one man who calls himself a Hindu, and has some faith in his religion, that does not realise in his mind the full significance of this unerring law of retribution, and who does not try, as much as he possibly can, to adjust his thoughts

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words and deeds in accordance with its solemn dictates. The humanising tendency of a firm belief in the doctrines of Karma and Reincarnation, is indeed very great and deserves notice. Wherever these form the main articles of faith in a popular creed, there we have societies more peaceful and law-abiding than elsewhere. Is it not historically true that the Hindu and the Buddhistic nations are the most peaceful and law-abiding and the least criminal of all the nations of the earth. Contentment and patience under every form of suffering are some of the noble qualities displayed by the generality of these nations; but in countries where these doctrines are unknown or disbelieved, we see, more or less, restlessness and suffering, greed and an aggressive spirit which pass all bounds. That is the reason why we hear, so often, in European countries, of strikes among the working classes, anarchists' plots and socialistic organisations, which tend to seriously threaten social order and peace throughout the world.

We have explained elsewhere that *moksha* means the liberation of the soul from bondage, that is to say, its deliverance from subjection to the law of *karma*, and the consequent cycles of births and deaths which it necessarily involves. That a soul, which has attained liberation, is never again reborn in this *Karmic* world, that it is not once more subjected to the law of *karma*, is a doctrine common to all the schools of Vedantic philosophy. All of them unanimously uphold that *moksha* need not necessarily be of the nature of an attainment, of some ultimate good external to our selves, or of some blissful abode somewhere in this wide universe visible to us, but that it is essentially a self-realisation or self-fulfilment, for which we ourselves, as intelligent beings, should strive after.

But when the question of the nature of the liberated soul and its relation to the Brahman, is taken up for considera-

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tion, they all part company. Sankara in common with other pantheistic systems holds to the theory of absorption—a theory which has played a prominent part in the mysticism of all ages. According to him the soul of man loses its individuality in *Moksha* and becomes one with the Brahman. It becomes merged in Him so as not to be distinguished from Him in any way. This view may be more correctly expressed in the following words so as to be consistent with his theory of the universe. Brahman being the only reality behind the veil of illusory phenomena which constitute the universe, there could be no such thing as the attainment of Him by something else, nor could there be a merging of any other thing in Brahman. Hence it will be more correct, according to the system of Sankara, to conclude that in *Moksha*, *Maya* or the ultimate cause of all illusory manifestations ceases to exist, so that the Brahman attains *Kaivalya* i. e. abides in Himself and realises His essential nature as the principle of unity in all things and the only reality behind them all.

But the dualistic sects take a different view. They seem to believe that personality being the essential nature of man, the loss of it implies self-annihilation and return to the condition of something which is more akin to the condition of brute matter than that of an intelligent being. *Ahamartha* (self-consciousness) could never be destroyed or annihilated, nor could it expand itself into universal self-consciousness or into abstract intelligence. Self consciousness is eternal and unchangeable. A self-conscious being is itself and can become no other. But in its upward course of evolution, it goes on acquiring more and more knowledge, till at last it may be conceived to become all conscious or omniscient. This state of omniscience, the state in which the individual soul enjoys conscious immortality in spirit, is the state of *Moksha* or Deliverance, from which there is no return hereafter to the world of *Karma*. Nor, according to these

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philosophers, does the liberated soul become identical with the Brahman in *Moksha*. They believe that the soul becomes an embodiment of all purity and excellence like the Brahman, and that *Sayujya* does not mean absorption but the attainment of a state of harmony between the individual soul and the universal spirit.

Such is the absolute and eternal harmony that with the two wills may naturally be considered as one and identical. This union and communion of the individual and the universal will is the highest condition of bliss spoken of in our religious books as '*Sayujya*" in which the liberated soul enjoys the infinite Brahman or as it is often said, becomes one with Him. This is the theory of harmony which Ramanuja propounds against the absorption theory of Sankara's monism.

How is this ideal of *moksha* to be attained? what kind of life should a man lead in this world that he may attain the highest condition of bliss which the Vedantins call *Moksha*? These questions take us to the practical religion of the Vedanta of which we have a splendid and exhaustive exposition in the Bhagavad-Gita of Sri Krishna. What is the nature of the ideal life, life as it ought to be, that a man should lead in this world, consistent with the goal which the Vedanta preaches? Is it necessarily one kind of life or has it several forms each of which might lead to the same goal? Sri Krishna teaches that there are, broadly speaking, three modes of life all of which would lead to the same ultimate end, *Moksha* or deliverance form the *Karmic* Law, viz—The *Karma Yoga*, *Jnana Yoga* and *Bhakti Yoga*.

The *Karma Yoga* or the life of activity consists in the fulfilment of all one's duties pertaining to one's caste or station in life, for their own sake, without any desire for their consequences. This form of life is best suited for those in whom the active nature is predominent. The *Jnana Yoga* is

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life of philosopic contemplation, somewhat closely resembling the ideal life of the Greek philosopher Plato. It involves separation from the concerns of life as much as possible so that a man may be free to contemplate on the eternal realities of nature, God, soul and the universe. Then the external activity is transferred to the realm of the intellect where it is exercised in the intellectual realisation of the eternal verities of existence. The third or the *Bhakti Yoga* is the ideal life of a Saint. It is a life of absolute devotion, a life in which whatever is done, whatever is contemplated upon, is considered as a piece of pure devotion unto God, is done not with any desire for the self, but as a service unto Him and Him alone.

We have now given a brief and succinct exposition of the development of the Vedantic religion from its earliest to its latest form. We have seen that the true Vedantic or Psychological religion made its first appearnce in the Aranyakas and the Upanishads. We have also traced the subsequent development of it in the later Upanishads and the Gita. Corresponding to this development of Vedantic thought, we have also seen, a corresponding change in the Vedantic ethical ideals of life from the earliest Upanishads to the Gita. We have seen, too that the latest form of Vedanta as it is developed in the Gita is the most advanced, both from a practical and theoretical point of view. The teachings of Sri Krishna, form the last word as it were of the Vedanta on the subject of philosophy and religion. We believe that it is the last word on philosophy or religion, possible for man in this conditioned world of existence. It is our opinion that the metaphysical or the religious evolution in India has completed itself long ago, in the Upanishads and the Gita. But if the same metaphysical and religious questions are again brought to the front in our country, it is owing to our contact with the West, and only we shall have

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to go over the same ground again with almost the same results. In whatever way and from whatever source, the same questions turn up, the same battles will have to be fought again, though not with the same weapons, but with others which the modern scientific advancement, and artistic skill have provided us with. However we cannot for a moment, doubt that the issues will ultimately be found to be the same, as in the grand old days of our mighty forefathers.

———:o:———

THE SOURCE OF KNOWLEDGE.*

Various theories have been propounded as regards the primitive source of knowledge. We read in the *Upanishads*, that *Brahma*, who was the first and the foremost among the *Devas*, held the key to all knowledge, which he revealed to his disciples and which, being handed down in succession, has been bequeathed as a legacy to the subsequent age. The *Jains* say that, at times, are born some extra-ordinary great beings, whom they call *Jinas*, and through them, the door to knowledge is frequently opened to the human society. Likewise, Buddhism believes in and expects, at regular intervals,the appearance of their Buddhas, that is, persons possessed of infinite universal wisdom. The *Pauranic* Hindus ascribe to their incarnations, along with other objects the special function of recovering lost spiritual knowledge. Outside India, we

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* Translated for the *Brahmavádin* by Swami Sachchidananda from a Bengalee contribution by Swami Vivekananda to the *Udbodhana*, 12th, February 99.

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find the great personalities Zoraster, Moses, Jesus and Mahomet, bringing down from above and proclaiming to the fallen humanity, the tidings of divine wisdom.

Brahma is a name of high position among the *Devas*, which every man can aspire to attain, by virtue of good deeds. Only a selected few can become *Jinas*, while others can go so far as the state of *Mukti* only. Being a Buddha is open to one and all, without distinction. The *Pauranic* gods, as well as Zoraster, Moses, Jesus and Mahomet are great persons, who incarnated themselves for the fulfilment of some special purpose; to think of becoming equal to them is madness.

Adam got his knowledge from the tasting of the forbidden fruit. Noah was taught social science by the gracious Jehovah. In India, the theory is that every science has got its presiding deity; from the most menial work of a scavenger to the most dignified office of the spiritual guide, everything depends on the kind intervention of the Supreme Being. No knowledge is possible without a teacher; there is no way to the attainment of knowledge, unless it is transmitted through an apostolic succession from disciple to disciple.

The Vedantic and other philosophers of the Indian schools hold that knowledge is not to be acquired from without. It is the innate nature of the human soul and the essential birth-right of every man. The human soul is the repository of infinite wisdom. According to some schools, this infinite wisdom remains always the same and is never lost; and man is not ordinarily conscious of this, because a veil, so to speak, has fallen over it on account of his evil deeds. While others say that this infinite wisdom, though potentially present in a human soul, has become contracted and we have to expand it. The final result is, however, the same where they all agree that, through devotion to God, performance of work without attachment, practising the eightfold accessories of the *Yoga* system, or, constant remembrance of the presence of this knowledge within himself, through the practice of one, some or all of these together, man gradually becomes conscious of his inborn nature, and the infinite power and wisdom within, latent

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or veiled, becomes at last fully manifest.

On the other side, the modern philosophers, have analysed the human mind as the source of infinitely possible manifestations and have come to the conclusion that when the individual mind on the one hand, and favourable time, place and causation on the other, can act and react upon one another, then consciousness of knowledge is sure to follow. Nay, even the unfavourableness of time and place can be successfully conquered by the vigour and firmness of the individual. The strong individual, let him be amidst the worst conditions of place or time, subdues them and affirms his own strength. Not only so, any individual, however weak in the beginning, if he assiduously applies himself to the thing is sure to reach the goal at the end. Look at the uncivilized and ignorant barbarians of the other day! How, through close and studious application, they are making long strides into the domains of the civilized world and are occupying the most exalted positions in it. The sons of cannibal parents are turning out elegant and educated citizens; the descendants of the wild *Santals*, thanks to the English Governmet, have been nowadays carrying on successful competition with our *Bengalee* students in the Indian Universities. As such, it has considerably upset the balance of present scientific investigation against the doctrine of hereditary transmission.

There is a certain class of men, whose conviction is that, from time eternal there is a treasure of knowledge, which contains the wisdom of *everything* past, present and future. These men hold that it was their own forefathers who had the sole privilege of having the custody of this treasure. These first possessors bequeathed this treasure to their descendants only. They are, now, therefore, the only inheritors to it. Let the ignorant rest worship them.

May we ask these men, what do they think of the condition of the other peoples who have not got such forefathers? "Their condition is doomed,"—is the general answer. The more kind-hearted one is pleased to rejoin, "Let them come and serve us. As a reward for such service, they will be born in our caste, in

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the next birth. That is the only hope, we can hold to them." "Well, the modern times are making new and original discoveries in the field of science, which neither you nor your forefathers ever dreamt of?" "Why, certainly, our forefathers knew all these things, the knowledge of which is now lost to us. Do you want a proof? Here is the *Sanskrit* verse:....Needless to add that the adverse party never attaches any seriousness to such replies and proofs.

Generally, all knowledge is divided into two classes, spiritual and secular. In fact to the superficial observer, there seems to be a great difference between these two classes, and the way to the attainment of the one may seem to be entirely different from the way to the attainment of the other. Nor can it be denied that no one method can be pointed out as the sole and universal one, which will do for all and every sort of knowledge. But, in reality, this difference is only one of degree and not of kind. It is not that secular and spiritual knowledge are two contrary and opposite things. They are the same thing, the same infinite knowledge, which is everywhere fully, present, from the lowest atom to the highest *Brahman*,—the same knowledge in its different stages of gradual development. This very knowledge, which we call secular, in its lower process of manifestation, becomes spiritual, when it reaches the corresponding higher phase.

All knowledge exclusively possessed by some extraordinary great men, who take birth, in conformity to a higher Divine Will or some pre-ordained order of *Karma*; without the appearance of these great men, there is no other way of attaining knowledge. If such a view is correct and certain, there seems to be no necessity for any individual to strive hard to find any new and original truth, all originality is lost to the society for want of exercise, and, the worst of all, society tries to oppose and stop any attempt in the original direction. If it is decidedly settled that the path of human welfare is, for ever, chalked out by these omniscient men, society naturally fears its destruction, if any the least deviation be made from the path, and compels all men to follow it with unconditional obedience. If society succeeds in

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imposing such obedience on itself and confining all men within the narrow grooves of these paths, then the purpose of mankind becomes no better than that of a machine. If every act in a man's life has been previously determined, free thought has to be regarded as useless. All activity is given up, all originality is lost, a sort of dreamy lifelessness hovers over the whole nation. The death of such a nation is not far to seek.

While, on the other hand, if the extreme position were true, that that society prospers the most, which is not guided by the instructions of such great men, then the Zulus, the Caffrees, the Hottentots, and the aboriginal tribes of the Andamans and the Australasian Islands would have occupied those places of civilization and prosperity, which the Chinese, Hindus, Egyptians, Babylonians, Iranians, Greeks, Romans and other great nations of ancient and modern times have been occupying instead, the latter having always followed the path laid down by their sages and the former leading a life of guideless independence.

Considering all these points, it must be admitted that, though the presence of knowledge every where, in every individual, is an undeniable truism, yet the path pointed out by the great men has the glory peculiar to it, and, there is peculiar interest attached to the transmission of knowledge through the succession of teachers and their disciples. Each of them has his place in the development of the total knowledge; and we must learn to estimate them according to their respective merits. But, perhaps, in their over-zealous devotion to their masters, the subsequent successors admirers of these great men sacrifice truth before the altar of their devotion and misrepresent the true meaning of the purpose of those great lives.

This is also an oft experienced truth that when man himself has lost all his own strength, he naturally likes to pass his days in idle remembrance of his forefathers' greatness. The devoted heart gradually becomes the weakest in its attempt to resign itself, in every respect, at the feet of its ancestors, and, at last, a time comes, when this weakness teaches the disabled yet proud heart to live on the vain-glorying of its ancestors' greatness. If

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it be true, that your ancestors possessed all knowledge, which had now been lost to you, it follows, that you, their descendants, must have been instrumental in this disappearance of knowledge. It is all the same to talk of having, or, losing, this already lost knowledge. You will have to make new efforts, to undergo new troubles, if you want to recover it.

True, that spiritual illumination shines, of itself, in a pure heart, and, as such, it is not something acquired from without; but to attain this purity of heart means long struggle and constant practice. It has also been found, on careful enquiry, that those material truths, which have now and then been discovered by great scientific men have flashed, like sudden lights, in their mental atmosphere, which they had only to catch and formulate. But such truths never appear in the minds of an uncultured and wild savage. All these shew that exercise and hard practise are at the root of all illumination.

What we call, extraordinary, superconscious inspiration is only a higher state, a continued development of ordinary consciousness. Conscious efforts lead the way to superconscious results.

Infinite, unmanifested perfection is in every man. Every man can expect to be a great sage, to be a *Rishi*, to take the place of an incarnation, or, to do what all the great scientific men have done. It is only a question of time and well-guided investigation to have this perfection manifested. In a society, where once such great men were born there is greater possibility of their reappearance. There can be no doubt that a society, with the help of such wise guides, advances faster than the one without it. But it is equally certain, that such guides will rise in the societies that are now without them, and lead them to equally rapid progress, in future.

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BOOK REVIEW.

"Bhagavad-Gita with Sri Ramanujacharya's Commentary", translated into English by Mr. A. Govindacharya.

This is a welcome contribution to the contemporary literature on Hindu Philosophy. The author is a devoted student of the Visishtadwaita system and has done ample justice to the onerous work he has undertaken. He has bestowed immense pains on it and made it as useful and reliable as possible. Though marred here and there by such literary eccentricities and quaint expressions as make the understanding of the original a rather difficult task to a purely English reader, the translation is, so far as we are able to see, true to the original and brings out its spirit in a marked degree. The preface and foot-note are exceedingly instructive and throw much light on the doctrine of Qualified Monism associated with the name of Ramanujacharya. There is an impression among some of the Western students and critics of the Vedanta that it is a system which preaches the dry philosophy of absolute monism and denies the reality of an individual self, and the personal Creator and moral Governor of the Universe, and the possibility of any spiritual communion between the two by means of faith and grace. The book before us clearly shows the erroneousness of this impression and proves beyond doubt that the Vedanta at least as developed in the Bhagavad-Gita is compatible with the highest form of theistic faith and the deepest aspirations of the most devout hearts. Mr. Govindacharya has done no small service to the cause of religion by placing before the public the emotional aspect of the Vedanta—an aspect which forcibly appeals to the instincts of the weary and heavy-laden humanity. We have much pleasure in commending this book to the notice of all lovers of religion and have no doubt they will highly appreciate its worth. Its get-up is all that could be desired though its price is somewhat prohibitive.

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THE

BRAHMAVÂDIN.

"एकं सत् विप्राबहुधावदन्ति."

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

—*Rigveda*, I. 164. 46.

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THE BUDDHISTIC SCHOOLS OF PHILOSOPHY.

It is fact well known to all that Buddhism, the Religion of Goutama Buddha, is considered to be one of the greatest religions of the world. Its founder is conceded even by the Western savants to have been one of the master minds which ancient India could boast of; and the epithet the "Light of Asia" bestowed upon him is in no small measure due to the high regard which the moderns feel for his life and teachings. The adherents of Buddhism, it is believed, far outnumber the adherents of any other religion in the world; and it may be thought that there must be something in that faith, inspite of its atheistical professions which makes it satisfy the spiritual cravings, of more than one half of the human race. But inspite of so much that has been published

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on Buddhism very little is known to the world about its philosophical schools. All the existing works published on the subject deal only with the life and the moral teachings of the great reformer Lord Buddha. Though the ethics of Buddhism is admired by all and admired justly, yet the moral precepts taught by Goutama do not belong solely to that particular religion. Nor was he the first to inculcate that ethical system. The rules of morality taught by Buddhism are those of all religions worthy of the name and also form the corner stone of Brahminism a religion far older than Buddhism and of which it is only an offshoot. They are distinctly put forth in works far more ancient than *Tripitaka* and their observance is taught to be strictly binding on all persons alike without any distinction of caste or colour, they being part of the principles of what has been called the *Sanatanadharma* by the ancient *Rishis*. We believe therefore that if the credit of having given distinct enunciation to such sublime and universal principles of morality be due to any, it is to these ancient Hindu Philosophers who preceded Goutama and who as a matter of fact made a Lord Buddha in the world. But the reason for so much admiration felt in many quarters for the religion of Buddha is perhaps the strange intermingling in it of pure rationalism with strict morality. The time in which we live is essentially an age of rationalism with an outward regard for strict morality. Hence according to the natural law of affinity it is drawn more closely towards its prototype in ancient India. Whatever it may be due to, the fact cannot be denied that the majority of those who speak so appreciatingly of Buddhism know very little of its metaphysics. We have therefore taken this opportunity to say something about the Buddhistic schools of philosophy.

It seems that Lord Buddha never wrote any works himself. His teachings have been transmitted to us by his

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disciples who have embodied them in their writings. Whether the founder himself taught any regular system of philosophy is very doubtful. From what we have been able to gather from his discourses, he seems to have been a teacher of practical ethics and not a philosopher. From his utterances that have come down to us we can see that he hated everything speculative. His preachings consist of pure doctrines and moral precepts chiefly intended to be addressed to those who could not rise high in the philosophic regions of thought. Not much given up to philosophising himself, he avoided all the speculative theories of the Hindu philosophers with the exception of the doctrines of reincarnation and *karma* which seem to have been universally accepted and believed in by the Hindus. These two doctrines with a sublime ethical code culled out of the ancient works sufficed to constitute a religion by themselves unramelled by ceremonies and other forms of faith. He wanted in fact a religion of strict ethical nature and of extreme simplicity without any intricate philosophy or a complicate ceremonial. Such a one he found in the Brahminism minus its metaphysics and ceremonialism. It was this device we think that led to its rapid spread in our country and as it was first preached to the non-speculative classes of the Hindus, its success was immediate and incalculable. But this separation of metaphysics and a logically reasoned out philosophy from religion led to its decline and extinction later on.

From the earliest time India has been a land of philosophers. No religion could hold a permanent footing in the country unless its doctrines could be logically deduced from a sound philosophy however agreeable and acceptable that religion may be to the masses at first sight. Hence it was, that at the time of Buddha, Brahmans were slow to accept his religion. And in the controversies that ensued after the time of Buddha, Buddhism could not hold its own against

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Hinduism and was therefore obliged to take shelter elsewhere in countries like Ceylon, China and Burma which were not philosophically disposed. Shortly after the rise of Buddhism the disciples of Buddha realised that their religion so long as it was not given a metaphysical basis could not maintain its position in its conflict with the highly philosophical *Brahmanism* and its *Vedanta*. They therefore began actively their speculations in that direction and the four Buddhistic schools that have come down to us were the results of that activity. Whether these schools were able to do what they were intended to do for Buddhism, we leave our readers to judge. We shall simply attempt at the short space at our disposal to give our readers an idea of their principles and views on some of the most important problems of metaphysics.

The object of these four schools as we have said was to prove that the doctrines of Buddhism were consistent with sound philosophy and thereby to secure the co-operation of the philosophically disposed minds in favour of the new religion. These schools are: (1) the *Mādhyamika*, (2) the *Yogachara*, (3) the *Sautrantika* and (4) the *Vaibhashika*. All the four reject revelation and accept only perception and inference as instruments of evidence in philosophical investigations. They all agree that the phenomenal universe is momentary and that it is a universal illusion (*Samvriti*) or rather a stream of successive illusions one giving rise to the next and so on *ad infinitum*. They recognise neither an ego in man nor any supervisory intelligence in the universe governing the process of evolution and involution. The universal process they regard as beginningless and endless under the governance of an immutable and eternal law—without any intelligence behind, either one with or apart from the universe. Of these four schools of thinkers the *Madhyamika's* are the extremists. They are absolute nihilists

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and phenomenalists. They deny the existence of both mind and matter as entities in the phenomenal universe; and like Hume among the British philosophers they hold that all that exists is a vast phantasmagoria of co-existence and succession, so many eddies floating in an ocean of void, in other words, a wholesale illusion without any underlying reality. The only thing permanent according to their own words is "an eternal unconditioned nescience." The attainment of this state without having anything to do with the illusion of the universe is the only liberation, if it can be called a liberation, from the miseries of births and deaths. The conclusion of the *Madhyamikas* is that this world of sensible experience consisting of the knower, the knowable and the knowledge is neither an entity nor a non-entity nor both. Nor is it the negation of both. This means that the universe is an indescribable and inexplicable illusion—a doctrine almost similar to that of the later *Vedantins* of the *Advaitic* school. The end and aim of life according to the *Madhyamikas* is the realisation of the utter emptiness of the world and of the blissful nothingness and extinction which is the only possible goal for man.

Next come the *Yogacharas* who, terrified at the extreme to which the *Madhyamikas* have gone, seem to have taken a more moderate view of things. They hold that an endless stream of abstract thought is the only reality, all else being its illusory modes. They recognise no such principle as a thinker in man nor any external reality as matter. Both are modes of thought and nothing more. The only reality being abstract thought, what is called liberation consists in the realisation of abstract thought apart from its modes. The state which is regarded as the supreme end of man, is in the language of the *Yogacharas*—"The realisation of the flow of abstract thought without anything thought of."

The two other schools of Buddhism whose names have al-

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ready been mentioned do not differ materially from each other. Both hold that the phenomenal universe has two essential constituents, mind and matter; mind meaning abstract thought and not a thinker. The *Sautrantikas* say that we have no direct perception of matter as we have of mind; but only infer its existence from its effects on the organism; whereas the *Vaibhashikas* seem to hold that matter is directly perceived. Therefore if the former be regarded as contructive idealists among Buddhistic philosophers, the latter may be called natural dualists. The final goal of life according to these schools is the same as that of the Yogachara's—the annihilation of self and the universe and the permanent abiding of abstract thought in itself. This differs very little, but in the mode of expression, from the nescience which is pointed out as the final goal of the phenomenalists of the Madhyamika school. For, abstract thought by itself without a thinker or any thing thought of may well be called nescience.

Thus we see that none of the Buddhistic schools believes in the existence of any permanent ego in man but for whom all this philosophising and even the evolution of the universe lose their purpose and meaning. That which reincarnates according to the Buddhists is not the same personality but something else which is related to it as an effect does to a cause. A person and his reincarnated personality are different from each other, but the latter contains *skandhas*, in other words, particles instinct with the tendencies (*vasanas*) of the former, so that the person that reaps is not the same as the one that sows but some other combination inheriting the peculiar tendencies of the latter. Thus the law of *Karma* which could have no meaning unless it refers to an enduring personality in a series of phenomenal existences is accepted in name only but not in its full signification. Thus their laws of Karma and rebirth and their

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moral and ascetic precepts lose their signification and force when they are studied in the light of their philosophy. Of what purpose are they when the ultimate state of man is one in which the real man ceases to exist? As the Vedantins say, who will work for such a goal with the consolation that some abstract thought remains for ever though he himself should really be lost? It is because of this radical incompatibility between the philosophy of the latter Buddhists and the lofty ethics of Buddha himself that it altogether failed to appeal to the intellectual portion of the Hindus and obtain a permanent place in our country. Even in places where Buddhism prevails, its philosophy and ethics could not really coexist in the same individual. Its philosophy does not naturally lead to the strict asceticism enjoined nor to the practical ethics enforced. This will be the case with all speculations which contradict our reason and sense of harmony. And it is no wonder therefore that India, which has always had a strong predilection for a religion both philosophical and practical, clings to its traditional system of Vyasa and has always turned a deaf ear to Buddhism and its congeners.

From what we have said of the Buddhistic schools of philosophy we should not be understood to mean that the real Buddhism or in other words the Buddhism of Lord Buddha is either worthless or inconsistent with sound metaphysics. Of coure the followers of Lord Buddha have lamentably failed in giving a metaphysical basis to his lofty ethical teachings. It is our conviction that the only metaphysical basis for Buddhism is the *Vedanta*. We believe that no Vedantin will ever deny that Buddha was one of the greatest practical Vedantins that ancient India produced; and that Buddhism in its purest form is a realisation in full of the practical life of a Vedantin though without its speculative side. Perhaps Buddha himself was fully conscious

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of the speculative worth of the Vedanta, though he kept it back from most of his followers as he intended his religion for popular humanity and laid special stress on the practical side of it. We have reasons to believe that this opinion is well founded when we take into consideration his reticence on many of the metaphysical problems without any yea or nay even when they were pressed on him by some of his earnest disciples. The respectful terms in which he refers to the Brahmans and the equality that he has assigned to the Brahmins with the *Bhikshus* of his own order more than justify our conclusion. Every one acquainted with the Buddhistic literature knows that all his criticisms are directed against the superstitious and corrupt ceremonialism of the popular religion and the foolish practices of *pseudo-yogins* of his day. There is nothing in it which goes to disparage the true teachings of the *Vedanta* and the practical philosophy of *Yoga*. For these reasons we are justified in regarding Vedanta as the transcendental side of Buddhism and Buddhism itself as the ethical aspect of the *Vedanta*. For, who can deny that the ethics of Buddhism has been more or less freely drawn and embodied by Buddha himself in his *Dharma* from the spiritual fountain of our ancient forefathers?

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CORRESPONDENCE.

TYPES OF MEN.

(A letter from the banks of the Danube.)

In this world every one thinks that his claim to recognition by mankind is the first and the most important. From the very highest to the meanest of mortals, every one thinks that he is the best of mankind and that he is the most important factor in the whole creation. But if we try to analyse their minds and classify them according to mental development, we shall have to classify the whole human race into three groups.

The first group in the classification are those who are of the highest mental ascendancy. They are the witnesses, the observers of the world, they are the non-workers, calm and serene "far from the maddening crowd's ignoble strife."

The second class are those, who are the men of energy, the workers, the leaders of men. And they are the most prominent beings of society during their life-time.

The third class of people are those who are the bond-men, their whole purpose is to know how to earn bread and how to eat it. This is their only mission in life. This is their gospel. Question them on any high subject, they show no appreciation of it. But ask them how to earn bread, they will give rules with mathematical precision. And these men are only above the beasts.

The witnesses of the world are those who are silent, and like to live in a secluded place, to be "far from the maddening crowd's ignoble strife." To all outward appearance they look like idiots. They always try to conceal their feelings and have no liking to mix with the people.

For every thing of the world they have to depend upon others, and scarcely open their hearts to others, as these are too

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low to grasp any of their ideas, and they die, seemingly as failures in life. A time comes when a man of energy and intellect comes directly or indirectly in touch with them, and becomes galvanised by them. He begins to read their wonderful lives page after page. Their ideas are then preached, appreciated and lauded up to the skies.

A man of the highest ideas and a man of no ideas are very much the same. The people who are called the witnesses of the world, talk such high thoughts, so transcendental, that their immediate companions are not able to grasp them. Only a most inferior portion of their ideas, as giving rules of conduct, are recorded and known to mankind. But their lofty ideas are all lost. Their immediate companions not having the capacity to comprehend them, think them to be mere fools' talk and therefore reject them.

It may also be said that their ideas are so transcendental that they can not find a fit language to express them in. They utter a few words as mere symbols, and nobody can comprehend them, and comprehending, can express them.

For what language, what expression can be there, where the thought is transcendental, surpassing all reasoning and relations?

The world takes them as mere innocent lunatics, as mere harmless brutes. But they are the prophets, the witnesses of the world. They are above all ages, all countries and nationalities.

High thoughts are possible in the mind when the clamour of the body is subsided. Virgin thoughts only that man can conceive, whose mind is not dragged by opposite tendencies. Duality puts forth the prominence of one set of ideas and the inferiority of another, and doubt is the result. And how can there be an absolute idea in a man, where there is doubt and duality?

Very often do we find that in our serene moments when the mind is calm and passionless, high and pure thoughts are appearing in our minds. In most of these instances we forget even our bodily existences, when there is not "I" and "you", "myself and the outside world", but only one all pervading One. This we call the happy moment. In these fortunate moments we leave

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the tendency to absolutism and virgin and new ideas come upon us.

There i s one class of men who love this ignoring of all bodily existence, for long, nay sometimes the rest of their lives. The trance though generally of short duration, with this class of men it is prolonged, not only for days together, but for the rest of their lives.

Outwardly these people appear to be dumb idiots,living men without animation. All the organs are open but the senses are shut. In their high moments of visitation from the living god, thought there is none, in exaltation it expires, they seek no praise, they offer no prayer, their inner man is one of exaltation, no more duality but the absolute remains, they become one with all,become absorbed with God and creation.

What language, what expression can there be to manifest their inner state? Language is only a poor medium for human thoughts, its highest expression being the relation of two material objects. But when the thought surpasses all material objects, all relations, there the language fails. The absolute cannot be expressed by the relative, the infinite can never be manifested by the finite and hence these people are dumb, speechless, and exaltation only remains expressing their inner state through their eyes and face. No more ray of doubt, no more taint of duality but perfection absolute remains.

Can we get rid of duality at all, the positive and the negative mode of thinking; and reach a point where there is no positive, no negative, but only one absolute?

Some maintain, that our ideas are negative though our expre - tions are positive. For instance, there is the candle before me, my idea of candle is not that of the inkstand,nor of the pen,nor of the paper &c., and so,not this,not that,only negativing all the things of the world, and for this negative idea we put only a positive mark, and call it a candle ; and therefore our conception of an object is negative, but we are giving a positive name for that negation. But taking this for granted, that we are differentiating the object, in a negative process when we are thinking of it, first of all we are

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to fix our mind upon a particular object, and then go on differentiating: we do not differentiate first and then come to the object. Here in the mental state the positive comes first and then the negative. But the differentiation is a logical process not a psychological one. Here we are apt to confound logic with psychology. The psychological conception is positive, the logical proceedure is negative and therefore our ideas are positive.

Take another instance. When we see the stupendous icy masses of Dhavalagiri, glittering in all the colors of the rain-bow in the rays of the sun, or the wonderful paintings of Turner and Gilee or hear beautiful music pouring out a devine melody upon the soul; in all these cases, we do not differentiate the transcendental joys from the previous pains or unpleasant soul-sensations of ugly sights, but we are transported to an unknown region. Up to the threshhold of the infinite we have the idea of bodily existence; but further on we are merged in the infinite, no more is there the observer and the thing observed, but the subject and the object are one, all lost in the one infinite, the one absolute which alone exists.

But even before we reach the threshhold of the infinite our idea is not a negative one, but it is pure and simple and is differentiated into a previous state which either is a pleasant or an unpleasant state.

Definition is a logical process, it is differentiating an object and putting it under limitation. Even the best definition of infinity such as, "There the sun does not shine, nor the moon nor the star, the lightning can not flash there, what to say of this mortal fire" is the highest expression of the infinite though put in a negative way. But here to describe the grandeur of the infinite we eliminate the stupendous finite, we are not fixing our mind first upon the sun, moon, and the star, and then upon the infinite. But first we catch hold of the infinite and then express the idea to others, our process is negative. The scope of logic is to deal with language, that of psychology with thoughts. Expression fails to express the infinite in finite language and therefore we are compelled to adopt a negative process in language. Only we

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can keep up a distinction of logic and psychology up to the threshfold of the infinite, the absolute ; but after that, logic and psychology are merged into one, no more is there the distinction positive and negative but the one, absolute which is inexpressible in human language either in the positive or the negative process. But whatever might be the distinction in the lower region of thoughts, in the higher one there cannot be any distinction.

I have said before that the man of the highest ideas and the man of no ideas are very much the same. Here the man is polarised. He is outwardly an idiot. Here the question arises whether for thinking, language is absolutely necessary.

Apparently in thinking any idea, we whisper within ourselves in a language best known to us generally, viz., our mother-tongue ; and therefore whenever we think, most people are apt to imagine, that we use language, and that without language there cannot be any thinking.

In the middle region where men of the world generally live they use language in cogitation. In every day life, when we think, we suppose that some one is standing by, an imaginary objector ; we use such language and arguments as would make the objector be convinced of the truth. In all our thinking we are taking for granted a hearer. Some people, whose brain is weak think aloud.

The question now arises, whether this habit is acquired or inherent in man. For instance in a calm moment I am planning my journey from Constantinople to Budapest. All that I do is to pile up one image upon another, without any language or reasoning whatever. The whole picture of the two towns, the distance, the mode of conveyance and accomodation appear in a glance calling up pictures, of this case or of similar cases, in my past experiences. Here language is not necessary. But we are social beings as well as thinking ones, it is required of us to express our mental state to others, and therefore we use language which is the best conventional means of communication, and therefore it follows that it is an acquired habit and not inherent n man. Take another instance, a baby is hungry and stretches

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its hands to grasp its mother. All the conditions are present, the internal stimulant, the appropriate object of gratification, and the means. There is some sort of definite or indefinite idea in its mind, but of language there is nothing ; and therefore in the lower stage of man language is not necessary.

Take the highest state of man, when he sees the stupendous masses of ice of the Dhawlagiri or a beautiful something stirring his highest emotion. We are transported as it were to an unknown region, what language is there to express our thoughts? At best we sometimes shed emotional tears, or there is some peculiar expression of the face, showing the internal feelings. But what language is there? The dumb and deaf talk by symbols without any language. Language is at best a system of sound symbols, technically put as marks for certain ideas, a mode of sound telegraph. Therefore it follows, that in the lowest stage there is no language, in the middle stage the habit is acquired, and in the highest stage it ceases to exist.

Side by side comes another question, whether our laws of morality are applicabale to the infinite. Morality means certain rules for the guidance of men, such as, "do not steel, do not tell a lie &c." and is applicable only in society. For who is going to steal or to tell a lie in the absolute state, what holy or unholy passions can there be, who is going to give and receive charity in the perfect state when every one is mixed up with the whole? Perfection means completion or cessation of all desires, and morality implies a certain relation between two parties. Therefore that which is absolute, without any relation, cannot be brought under the condition of relation. Therefore we might say: "We leave all morality behind as soon as we reach divinity." Similarly a little baby cannot be brought under the code of morality, for he does not know what is stealing and not-stealing ; morality is applicable only in the middle state, the state of social life, when there is the relation of one with another.

The people who are above the world, have their ideas so high that they cannot find a fit language to express them. And there-

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fore they are dumb, But whether this dumbness is an active or passive state remains to be seen.

Just learn all that you can and then forget every thing. That parodoxically explains the truth of this. Learning is to acquire ideas from outside and storing them in our consciousness. The ideas once acquired from outside must exist in the mind either in a conscious or subconscious state. And in the case of the subconscious state, the presence of a fit stimulant will restore the ideas to the conscious state. The ideas when they become subconscious form a part of the inherent man, assimilated and diluted in his own nature and in their reappearance, assume new forms, and the truth of these becomes minifest to man. Then he sees and feels the truth of these ideas. The whole truth will become apparent to him then. Therefore the paradox, learn and forget and then you shall be a man, is true.

Now we might naturally ask whether forgetting is active or passive.

In our every day life, one idea comes upon another, one predominates and forces the previous ideas down into the subconscious region of the mind, and the present idea quickly follows the same course making room for the newer one. This forgetting is without any effort, it rises as new ideas continue to flow. This is the passive mode of forgetting. And in the class of men whose minds are undeveloped we find this state largely. We call these men absent-minded, fools and idiots. There the retentive memory is the least.

But there is another mode of forgetting, which is the highest effort of mind, the greatest display of the energy, the most active state of the mind. The process is to forget all the past associations, all previous ideas, to make the mind an absolute vacuum. The object is to reach the absolute state of the mind. Our ideas are always positive or negative but not absolute. Take any idea and analyse it, and this becomes apparent. When the truth of one idea depends on the truth of another in the absence of the previous truth, the truth of the first is null and void, and therefore

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it follows that this truth is relative, holds good under certain conditions, and cannot be permanent or eternal, and therefore not absolute.

Here the effort is to reach the absolute, unconditional truth, to eliminate the positive and negative ideas, even the bodily existence, for body is a stream of matter and is conditional. "Forget thy self to a marble." And therefore in regard to the absolute truth,the ideas are neither positive nor negative. All the ideas that we can express to others are positive or negative, conditional in all circumstances,and must be finite and limited, for language is finite and limited, and expresses the relation of different ideas through material similes and illustrations. Here in regard to the absolute truth the mind is polarised and therefore the absolute truth cannot be expressed. Bodily existence is forgotten. The inner man is wafted away into an unknown and inexpressible region. We can feel that these men have such lofty ideas, through their eyes and placid serenity of the face without a ray of doubt, joy or sorrow; neither praising nor praying to the infinite, but have become part of the infinity. And the old theory "Try to be the whole, and if thyself can'st not be the whole, be a part of the whole" is true in the case of these men. Therefore these men are outwardly dumb idiots uttering their ideas in a mere symbolical way, or in a way of mental monograms. And therefore I say these men are the highest type of men, having the minds developed to the utmost extent.

The next class in this group are the prophets who have this trace or superconscious ideas, but not permanently. In reading their recorded sayings we naturally feel, that they have some ideas not noted down, in the books that go by their names, their immediate followers, having not the capacity to grasp these superconscious ideas, have rejected them as unnecessary things as mere fool's talk, and only their lowest ideas as giving rules to return, expressing the ideas in a relative way, through material and finite similes, are recorded and have found currency in the world. And their low, finite ideas of these men are called the

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highest expression of truth by the men of the world, for the ordinary men's ideas are almost zero. And when the absolute is tried to be expressed in the finite means of language, the truth gets distorted, becomes a most clumsy thing. The absolute, when expressed, through material limited things, assumes a different garb. And hence we find so many religious sects all fighting with each other, making this world a huge pandemonium. The inner spirit of the idea is forgotten, and the material simile is taken for truth and rules for actions are taken as the *summum bonum* in religious life, which are true in the lowest stage of mental developments but variable in the higher developments of the mind. To express the absolute in a limited, material means of language through similes and parables, the truth is thoroughly distorted, and hence we find different sects and the recorded sayings of different prophets have different conceptions of God and heavens, and the whole ideas of the other world are a mere building of the tower of Babel, confusion worst confounded. Not one sect has the conception of the other world like another, for the absolute is unknowable and inexpressible. And the bold declaration "whom hast thou ignorantly worshipped, Him have I come to declare into you" is mere foolishness and nonsense. Trying to express the infinite through finite, and seeing the confusion in the ideas of the absolute in the different recorded sayings of the promulgators of different religions, a man might naturally say there is no absolute truth, there are different gods and different heavens and heavenly attendants. And he comes to the conclusion.—"God creates man and man creates God", which is the natural conclusion of this confusion.

Next to the thought-promulgators are the thought-propagators. They are the men of tremendous energy and intellect. They are not the witnesses of the world but actors, and have often a tinge of fanaticism with learning. They have very few original ideas of their own, and had they not been backed up by the thought-promulgators, the thought-propagator's and organiser's work might have been impermanent and very often do we find a reformer or thought propagator and organiser

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stand up, make fuss for a few days, and not having original ideas of his own, his works have a short existence in the world, and are soon sent to oblivion and his sect vanishes. The thought-propagators are the commentators, who explain the wonderful living books, the thought-promulgators. The "dumb mouths of the promulgators do open their ruby lips and beg the utterance of the tongue of the thought-propagators. The thought-promulgators, are above all time, space and causation and are never affected by the senses and hence their works are permanent, holding good under all circumstances and applicable to all men and all nationalities, though in most cases they might not see the immediate success of their works. The thought propagators come directly or indirectly to the touch of these men and are become galvanised with the ideas. and having plenty of energy and strong iron will they force their ideas upon others and rouse in them the same feelings that are dormant.

There are another sort of men in this class called the Reformers. They are brought forward by the exigencies of the circumstances, and when the conditions that give them birth are vanished,their work is over,they are entirely the creature of circumstances. And therefore their work is temporal and impermanent. The reformers are entirely under the conditions of time, place and circumstances. Their work is entirely for that special period,and with the change of the period their whole work is over.

The thought propagators are two sided men. Their best and permanant portion which endures all time are the ideas of the thought-promulgators, and their other portion, that is entirely their own work, are impermanent and variable under circumstances. Hence they are partly under the condition of time, place and causation and partly not.

The thought-promulgators often produce a huge mass of new ideas and leave them in an unorganised state, and before these ideas get currency in the world the originator is off. Then comes the man of energy and intellect, the organiser. He takes up huge masses of unorganised original ideas, ponders over them,

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assimilate them with his flesh and blood. He organizes these ideas, adding his own energy, and interpretation and then these systematised ideas become acceptable to all, and the [illegible] tor is lauded up to the sky, after a period when his bodily existence is over. But during his life time, he was treated no better than a mad cap and a dog.

Side by side comes another class of men, the philosophers. They try to compress the absolute truths, and having a poor instrument of expression in their language, are often shipwrecked in the way. Philosophers try to express the idea in exact and precise language. But there is no art to give an exact photo of the mind in words. Howsoever we might try to express our mind in language, we still find that something is left behind, and that the ideas are not properly expressed. Hence are many occasions men do tell a lie in an unintentional way. Then philosophy tries to reason out every thing. Reasoning depends upon assumption, and experience. But our assumptions are generally faulty and experience is finite. If stones fall is true by experience, there is nothing to warrant us that stones did fall millions of years ago, and that stones will fall millions of years hence, and therefore it cannot be called an absolute truth, but only relative one. It may be true under certain cases but under other circumstances its validity may be questionable.

THE VEDANTA WORK.

To

Editor, The *Brahmavadin*:

It is already three weeks since Swami Vivekananda and Swami Turiyananda reached America from England. Swami Vivekananda is rapidly recovering from all indisposition, and to the gain made in health during the voyage from India to England, is daily, adding renewed vigor. The few chosen ones who have heard the Swami in easy home-talks since his arrival, are deeply

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impressed with the great message of truth he bears;—a large and fuller prophecy and vision than any he has yet given to the East or West. Swami Turiyananda is beloved by all who meet him and is heartily welcomed as a needed teacher. Happy and blest are we by their presence, and their more active work later on is sure to bring knowledge and enlightenment to many who are now longing and searching for understanding and wisdom. Swami Vivekananda is resting quietly in the home of loving friends, where Swami Turiyananda also is, together with Swami Abhedananda. Swami Turiyananda has endeared himself to all who have met him, and his work is opening out to him in hearty welcome from students of Vedanta eager for his teaching. The Swami Abhedananda will soon resume his work in New York after six months of travel and teaching in many places. I hope to send you a detailed sketch of Swami Abhedananda's summer work before long. In New York, the most difficult city in the United States in which to reach the spiritual nature of people, Swami Abhedananda has made a profound impression. Two years of patient, persistent, loving service has established Vedanta in a consecrated body of earnest students who are devoted to the continuence of the work. The outlook for extended work by Swami Abhedananda is most promising. The lectures in New York will begin in about three weeks.

The Sister Nivedita arrived in New York from England at noon today.

AN AMERICAN BRAHMACHARINI.

New York, Sep. 1899.

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VEDANTA PHILOSOPHY AT GREENACRE.

BY THE SWAMI ABHEDANANDA.

The Greenacre Conferences were started by Miss Farmer in 1894, the year after the Parliament of Religions was held at Chicago. Since the time of their inauguration the liberalizing and unsectarian spiritual teachings of the Vedanta philosophy

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have taken a prominent part in shaping the ideals of the Greenacre movement. The teachers of this philosophy have come from India, and have represented it almost every year. These teachers are known as "Swamis," a word meaning spiritual teachers, or masters. Of these, the first was Swami Vivekananda, the Hindu *Sannyasin*, or monk, who represented the Hindu philosophy before the World's Fair Parliament of Religions. He was the first Hindu teacher who came to America and explained the lofty ideals of the Vedanta through his wonderful eloquence, oratorical powers, and magnetic personality,

In 1896, his successor, Swami Saradananda, came to Greenacre and taught Vedanta for two successive seasons. By his charming manners and unselfish love for humanity he succeeded in making a deep impression, as to the practical results of the Vedanta teachings, upon the minds of almost all who met him personally or heard his discourses under the "Swamis' Pine" in the woods.

In 1898 Swami Saradananda was followed at Greenacre by the writer of the present article. During that season he gave one lecture on "Science and Religion," in the large tent before the general audience, and four lectures before the Monsalvat School of Comparative Religion, established and conducted at Greenacre by Dr. Lewis G. Janes. On account of the pressure of work at different cities this season, the present Swami could give only three lectures—in the last week of August. The subjects were "Is Hindusim Pantheistic?" "Reincarnation," and "The Spiritual Influence of India in the West."

It is necessary to mention some of the fundamental principles of the Vedanta philosophy, so that the redaer may be able to learn a little of what this ancient philosophy of the Hindus teaches. The word *Vedanta* means literally "end of all wisdom," and this philosophy teaches what that end of wisdom is and how it can be attained. Some people may misunderstand the meaning of the above phrase, and may think that, like all sectarian philosophies, it limits the scope of human knowledge by asserting that there is an "*end*," and that no one can go beyond it. This phi-

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losophy never means that; it tells us rather to realize the eternal *Truth* of the universe and to become one therewith. It teaches that revelation is not given once and then left to stand for all time, but that it wells eternally in the heart of man, being ever from *within*, never from without. It teaches that science, philosophy, and logic must not be separated from religion; that that which is unscientific, unphilosophic, or illogical cannot be truly religious.

Vedanta says that religion does not mean a belief in this creed or that dogma, in this book or that person, but that it is the *science of the soul.* It gives a scientific and philosophic basis to religion. It teaches that every soul is divine and a child of immortal bliss; that we must become conscious of our divine nature and become perfect in this life, manifesting divinity in and through all the actions of our every-day life. It points out the various methods by which we can unfold our higher nature and mould our conduct of life in the highest form. It teaches the secret of *work*, the secret of *devotion*, the secret of *concentration* and *meditation*, as well as the secret of the *highest wisdom.* The Vedanta philosophy explains the purpose of life and how it can be fulfilled. It is based upon the doctrine of evolution and teaches that through the natural process of evolution each soul is bound to attain to the highest stage of spiritual developement, and become perfect sooner or later. It recognizes the different stages of the spiritual evolution of the individual soul of spiritual childhood, youth, and maturity, and explains scientifically the immortality of the individual soul. It teaches that the soul of man existed in the past, exists in the present, and will exists in the future, continuing to exist after death, manifesting again according to its desire, tendency, and powers, either on this earth or on some other planet. The Vedanta holds that our present is the resultant of our past, and that our future will be the result of our present. It maintains that we ourselves are responsible for all the plasure and pain, happiness and misery, of our present life; that we make our own destiny and shape our future by our thoughts and deeds. It teaches that we are at present bound by

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the law of action and reaction—of cause and sequence. The Vedanta says that God does not reward the virtuous, nor does he punish the wicked; but that reward and punishment are the reactions of our own actions.

This philosophy has three grand divisions: first, the Dualistic; second, the Qualified non-dualistic; and third, the Non-dualistic. By these three it includes within its all-embracing arms the various systems of religion that exist in the world, together with all their creeds, sects, and denominations. It has no quarrel with any system of philosophy or religion. It believes in an intracosmic, eternal Being, who is personal as well as impersonal. The *personal* aspect of that Being is called "Iswara," the Creator (*i. e. Projector*) of the universe, who is worshiped by all nations under different names: by some as a Father in Heaven; by others as Divine Mother; by some as God; by others as Jehovah, Allah, Brahma, Hari, Buddha, or Lord. The *impersonal* aspect is called "Brahman" by the Hindus, "Will" by Schopenhauer, "The Unknown and Unknowable" by Herbert Spencer, "Substantia" by Spinoza, "The Good" by Plato, and "The absolute" and "The Noumenon" by others.

Vedanta is not pessimistic, like Buddhism. It does not teach that the whole visible universe is an illusion, as some people misunderstand the spirit of this philosophy through not knowing the real meaning of the word *Maya*. Its true meaning is *relative, conditional* or *phenomenal existence*, and not "illusion." Professor Max Muller understood this when he said:

"For all practical purposes, the Vedantist would hold that the whole phenomenal world, both in its subjective and objective character, should be accepted as *real*. It is as real as anything can be to the ordinary mind. It is not mere emptiness, as the Buddhists maintain. And thus the Vedanta philosophy leaves to every man a wide sphere of real usefulness and places him under a law as strict and binding as anything can be in this transitory life. It leaves him a Deity to worship as omnipotent and majes-

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tic as the deities of any other religions. It has room for almost every religion—nay, it embraces them all."

The Vedanta philosophy does not recognize caste, creed, or sex in the Soul of man. It teaches the equality and sameness of the true nature of all human beings. The one peculiarity of the teachings of Vedanta lies in their universal toleration for, active cooperation with, and acceptance of all the various phases of religious thought in the world. It says that there is one universal Religion in the world, which cannot be confined by any name or authority—nor by any personality or book. Christianity, Judaism, Mohammedanism, Buddhism, Zoroastrianism, Jainism, Hinduism, and all other "isms" are but partial expressions of that underlying; universal Religion. It teaches that all such "isms" are but so many paths leading to the same Goal. It says: "As rivers rising from different mountains run, crooked or straight, toward one ocean, so all these various creeds, sects, and religions, starting from different points of view run crooked or straight toward one Infinite Ocean of Truth, which we call 'God.'"

The Vedanta philosophy is not confined to any particular book or scripture—it embraces all the Scriptures of the world. It is not built around any particular person, or special revelation. Its ethics includes all the ethical laws discovered by all the great prophets and religious teachers of the world—Christ, Confucius, Zoroaster, Buddha, and others. Moreover, it gives a rational explanation of the moral or ethical nature of man, as distinguished from his true spiritual nature, and it explains the moral and spiritual laws that govern the destiny of each individual soul.

Mind, October 99.

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BOOK REVIEW.

Ananda Lahari and Lalita Sahasranama, translated into English with commentaries by Anantakrishna Sastriar.

Sakti-worship is the favourite form of *Upasana* amongst the most advanced thinkers of the Adwaita School. *Sakti* is a grand conception of the *Saguna Brahman* or *Para-Brahman* in its active aspect. The Divine principle is, in this school, conceived as two fold, male and female, the female seated in the bosom of the male and playing the predominent part. The conception of the male is that of the retired *Yogin* ripe with wisdom; the female is the mother of all creation overflowing with tenderness and love towards all her children however wicked they may be, at times moved into a display of violence and ferocity towards such of her children as in the pride of their power trample upon their weaker brethren, and teaching them, by humbling their pride, that all power flows from her and is entrusted for the glorification of the Universal Mother. The highest form of earthly attachment containing the least admixture of selfishness is amongst the Hindus at any rate, that which subsists between the mother and her children. In this age of darkness the *Jiva* cannot hope to release himself from his bonds by practising what is called the *Gnana-Yoga* which requires capabilities of the highest order, and the only way for him to achieve his object is to practise the *Bhakti-Yoga*, *i. e.*, working up his emotional nature to such a pitch that the *Jiva* entwines himself round the Supreme and thus without attaining *Brahmajnana* creates between himself and the Supreme a perfect bond of love, so that the Supreme in its grace saves the devotees. The *Sakta* conception of the supreme is more fitted for this purpose than any other, as it idealizes love and makes it the means of liberation. Another advantage is the creation of that great confidence in the love of the Supreme that it would save the *jiva* in spite of his misdoings; but for such confidence the *Jiva* will

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not be led to resign himself completely into the hands of the Supreme. Again the conception of the Supreme as mother is ndicative of the violence and ferocity that she is moved into in the protection of her weaker children against the oppression of the stronger.

Apart from all this, the ceremonial of this school of *Upasakas* is an outward symbol of the practice of the *Raja-Yoga*. We cannot within the short space of a review go on to explain how it is so.

We recommend to our readers a very close study of the *Ananda Lahari* or *Saundarya Lahari* and the *Lalita Sahasranama*. Mr. Anantakrishna Sastriar has placed the English reading public under great obligations by his translations of the above works with their commentaries. Considering the difficulty of rendering works of the above kind, abounding in technicalities of the *Mantra Sastra* and *Yoga* Philosophy, in a foreign tongue, we have no hesitation in saying that the translator has executed the task with great ability and skill. The translation is accurate, idiomatic and the notes and diagrams are extremely helpful in grasping the mysteries of the *Mantra Sastra*.

The Hindu System of Moral Science, by Kishori Lal Sarkar M. A. B. L.

This is one of the most original of the treatises that appeared in recent years on the moral science of the Hindus. It is an attempt to systematise the principles that regulate human conduct and trace them to their source in certain fundamental tendencies in human nature, commonly known as *Sattwa*, *Rajas* and *Tamas*. The *Tamas* is the self-confounding tendency by entire submission to lower forces and contains the principle of disorganisation. The *Rajas* is the self-centering or self-predominating tendency consisting of a course of selfish struggle with external forces high and low and contains the principle of evanescent organisation. And the *Sattwa* is the tendency to harmo-

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nise by controlling self or by sacrificing self to higher forces and contains the principle of a perfect organisation. The author explains with copious references from the *Sankhya, Yoga* and *Vedanta* systems, especially from the *Bhagavat-Gita*, the nature and function of these tendencies and points out with great insight how the diversities of character and conduct result from their interaction. Distinguished orientalists like Prof. Max Muller and Prof. Cowell have recognised the merits of this book and we hope it will set at rest once for all the doubt whether the ancient Hindus ever paid any attention to the scientific study of Ethics. It helps us also to a thorough understanding of the Ethics of the *Bhagavat-Gita* and we gladly recommend it to all students of religion, irrespective of creed or nationality,

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The Hindu System of Religious Science and Art, by the same author.

This is also a book of great originality and philosophic insight. The author has a full grasp of the Vedic and Vedantic literature and points out the fundamental peculiarities of the religion of love and the religion of knowledge and their ultimate reconciliation in a higher synthesis. *Bhakti* and *Jnán* are not two antagonistic principles of religion but only different methods of realising the ultimate reality. As the author puts it, the one is the revelation of emotionalism and the other is the revelation of rationalism, the two revelations pointing to the same reality and the same truth. The fight between the Dwaitis and the Adwaitis is simply a war of words born of ignorance and prejudice. In fact both have the same goal though one gives preference to the path of love and the other to that of knowledge. Those that wish to persue this interesting discussion further must carefully go through the volume under review. It is conceived in a noble spirit and will, we earnestly hope, open the eyes of the warring sects to the universality of the Vedanta and the harmony of religions therein realised.

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